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ARCHÆOLOGICAL SURVEY OF MYSORE.

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INSCRIPTIONS AT SRAVANA BELGOLA,

a chief seat of the Jains.

Published for Government.

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BY

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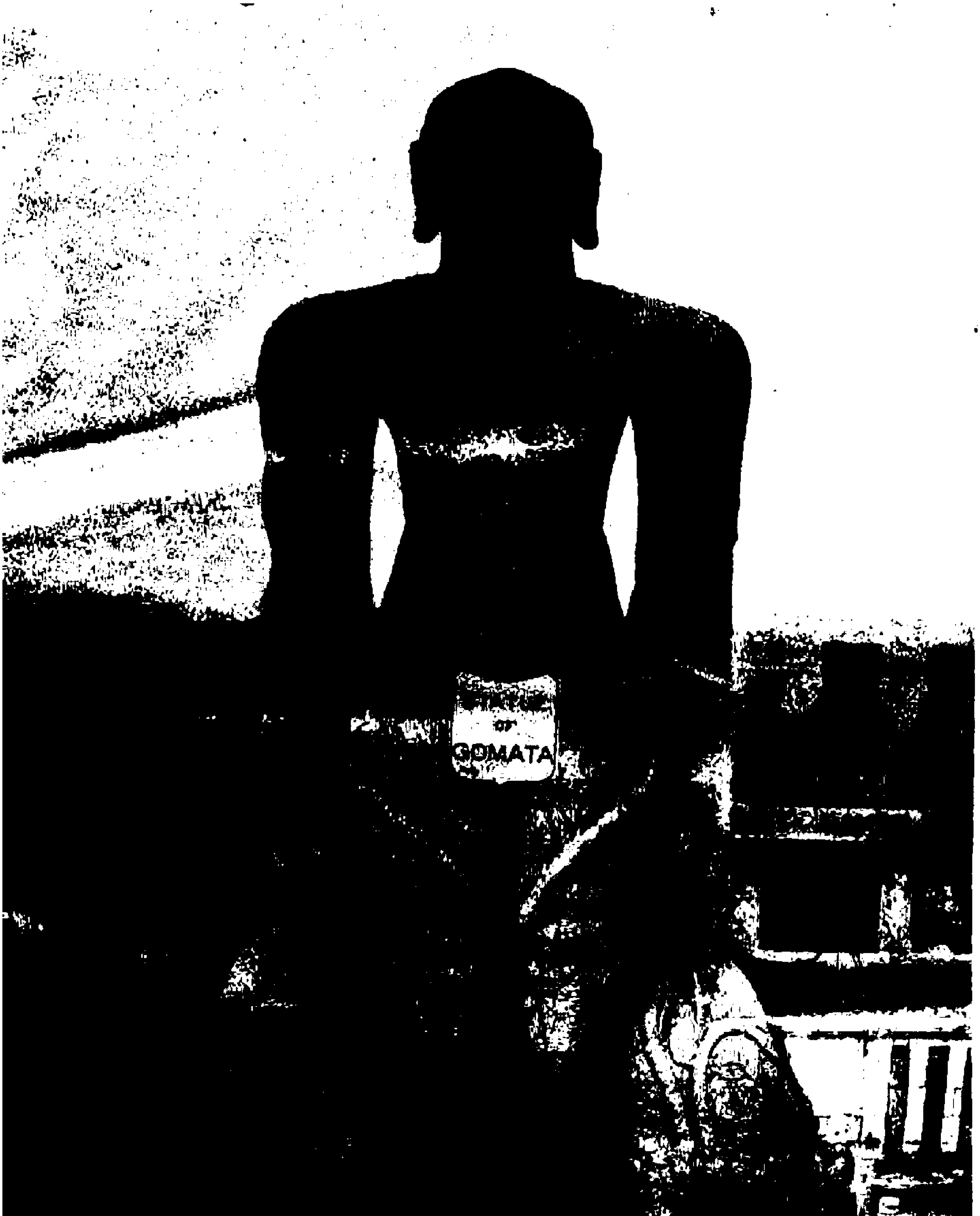
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GOMATA

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PREFACE.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhad-dâsa and Mañga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at S'ravaṇa Beḷgoḷa, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gañga kings, the death of the last of the Râshṭrakûṭas, the establishment and expansion of the Hoysaḷa kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Haḷe Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *niṃna* for *ninna*, *Gaṃga* for *Gañga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, *August* 1889.

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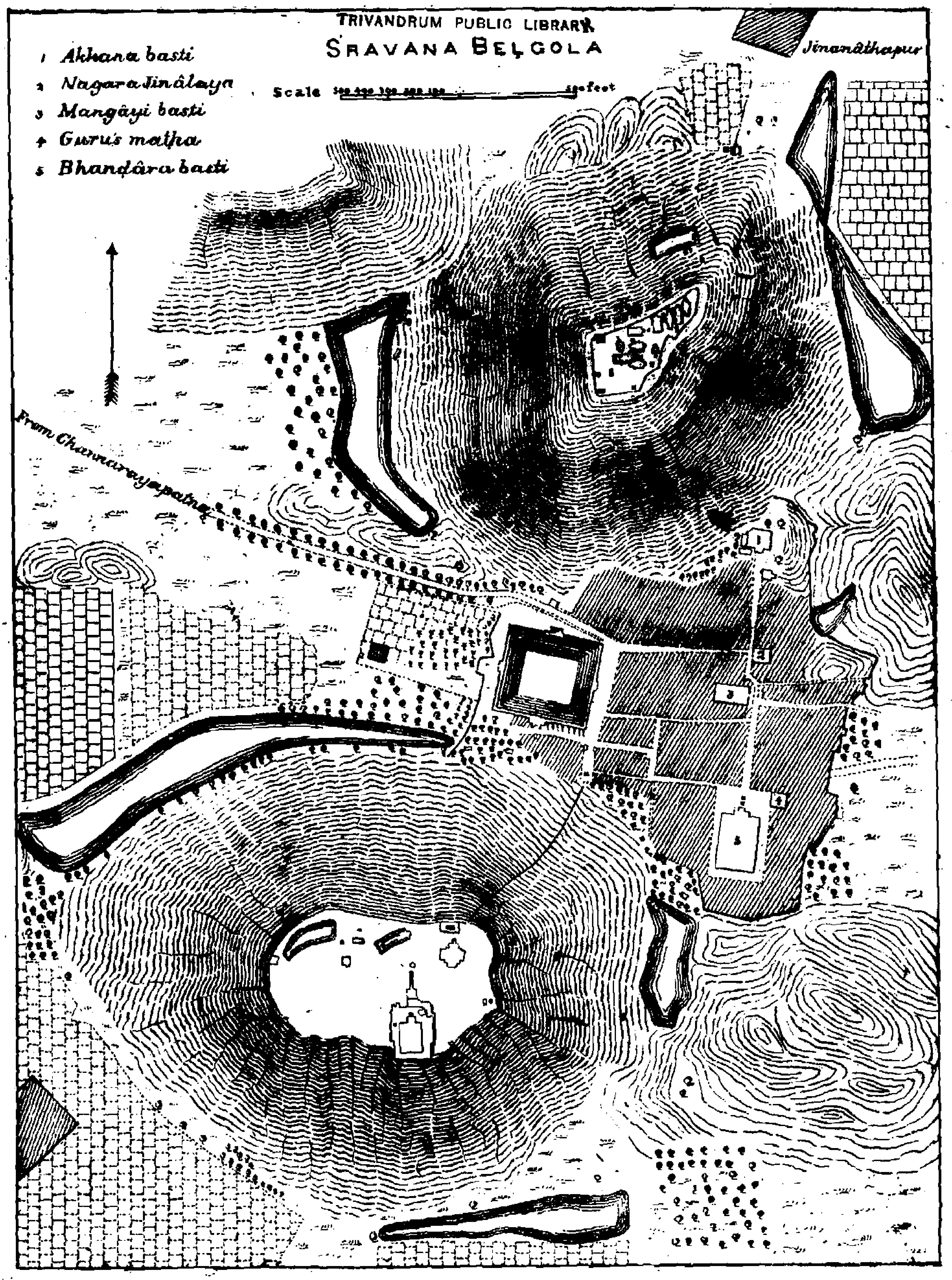

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INTRODUCTION.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarâbâd ghât, is arrested on approaching Channarâyapaṭṇa by a conspicuous hill a few miles to the south, bearing on its summit what appears at first be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Asôka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'ravaṇa Beḷgoḷa, or Beḷgoḷa of the Jains[1], the place in question, derives its name from Haḷe Kannaḍa *beḷ*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Beḷguḷa, Beḷaguḷa and Beḷuguḷa, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarôvara (as in No. 108), Dhavaḷa-sarasa and Svêta-sarôvara (as in No. 54). The tank is also said (in No. 141) to be called Bhû-dêvi-maṅgalâdarśa-kalyâṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the gods, (No. 105)[2]; and Gommaṭapura, the city of Gommaṭa (No. 137). It is also called a *tîrtha*, or holy place (No. 136).

It is a large village situated in 12°51′ north latitude and 76°33′ east longitude[3], in the Channarâyapaṭṇa Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommaṭêśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Indra-giri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Beḷgoḷa. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the ṛishis who lived and performed penance there[4]. The name Vindhya given to the larger hill is said to be derived from *vin*, spirit, and *dhyâ*, meditation, as being the spot consecrated by ṛishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabâhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

[1] *S'ravaṇa*=*s'ramaṇa*, a Bauddha or Jaina ascetic. Probably the same as the Sarmanes of the Greek writers. This name prefixed to Beḷgoḷa distinguishes it from two other Beḷgoḷas in the same neighbourhood, namely Haḷe Beḷgoḷa and Kôḍi Beḷgoḷa.

[2] And *Coorg Inscriptions*, No. 10.

[3] Entered as *Sravan Belgoll* in Indian Atlas sheet No. 63.

[4] Chandragupta, in the play named *Mudrâ Râkshasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 132.

Chandra Gupta. As Bhadrabâhu is alleged to have been the last of the *śruta-kêvalis* and Chandra Gupta no other than the celebrated Maurya emperor—the Sandrokottos of the Greek historians—who reigned from 315 to 291 B. C., these events must be assigned to a date somewhere about 290 B. C.

The earliest record of occurrences so interesting from their connection with that most important period when India first came into contact with Europe is found in inscription No. 1[5], and is supported by the statements in Nos. 17, 40, 54 and 108, as well as by tradition and by inscriptions elsewhere.[6] A cave on the same hill, called Bhadrabâhu's cave, is also pointed out as the place in which he died, and his footprints therein are an object of reverence (see No. 71). It is further evident that the small and centrally situated Chandra Gupta basti, which fronts straight to the Bhadrabâhu inscription (No. 1), is the most ancient of the various temples and buildings on the hill, and that towards it as to the sole object of attraction there at that time were directed the eyes of those holy men and women the memorials of whose penance form the series of early rock inscriptions Nos. 2 to 21, 23 and 26 to 35, all of which require to be read with the face directed towards it. They are in short the links connecting the remote antiquity of Bhadrabâhu and Chandragupta with the 10th century A. D. when S'ravaṇa Belgoḷa under the Gaṅga kings emerged into that greater publicity and distinction it thereafter enjoyed under the Hoysaḷa and succeeding dynasties.

In proceeding to give an account of the history and antiquities of the place as derived from its monuments and epigraphical records the most convenient plan will be to follow the inscriptions, taking them as nearly as possible in their chronological order.

The oldest, as already stated, are the rock inscriptions which have been grouped together as Nos. 1 to 35.[7] All these are in Pûrvada Haḷe Kannaḍa characters from a few inches to a foot or more long. Nos. 1, 15 and 29 are in the Sanskrit language, the remainder in Haḷe Kannaḍa. They are scored about in all directions on the surface of the rock, but chiefly in a rough semi-circle at various distances from the south-west to the north-east of the Chandra Gupta basti, facing which they must be read. From their contents it is evident that with two or three exceptions they mark the spots where Jaina devotees procured death by fasting, in performance of a vow for that purpose called by the singular name of *sallêkhana*.

Before these inscriptions were deciphered by me no one had succeeded in reading them nor was even the object with which they were engraved known, so completely had all knowledge of the ancient alphabets been lost, although the Jains to this day write in what would be called an old form of character. The first I managed to decipher was No. 26, and this gave the key from which some of the shorter ones among Nos. 4 to 16 were made out[8]. Of No. 1 no copy had been attempted[9] and several of the others were so jumbled up into one another that a visit to the place was necessary in order to inspect the originals. Then it was that I discovered No. 1 and no little excitement, I remember, was occasioned as the contents began to slowly unfold themselves.

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[5] Originally published by me in 1874, in the *Indian Antiquary*.

[6] Especially by two inscriptions of the 9th century, found near the Gautama kshêtra of the river Kâvêri at Seringapatam, which contain the following phrases,—one, *Bhadrabâhu-Chandragupta-munipati-charaṇa-mudrâṅkita vis'âla-s'i ..... ndâḷita-s'ri-Kaḷbappu-tirtta* &c.; and the other, *Bhadrabâhu-Chandragupta-munipati-charaṇa-lakcha-âṅkita-vis'âḷa-s'ira-Kaḷbappu-giri* &c.—both bearing testimony to the publicity of the facts.

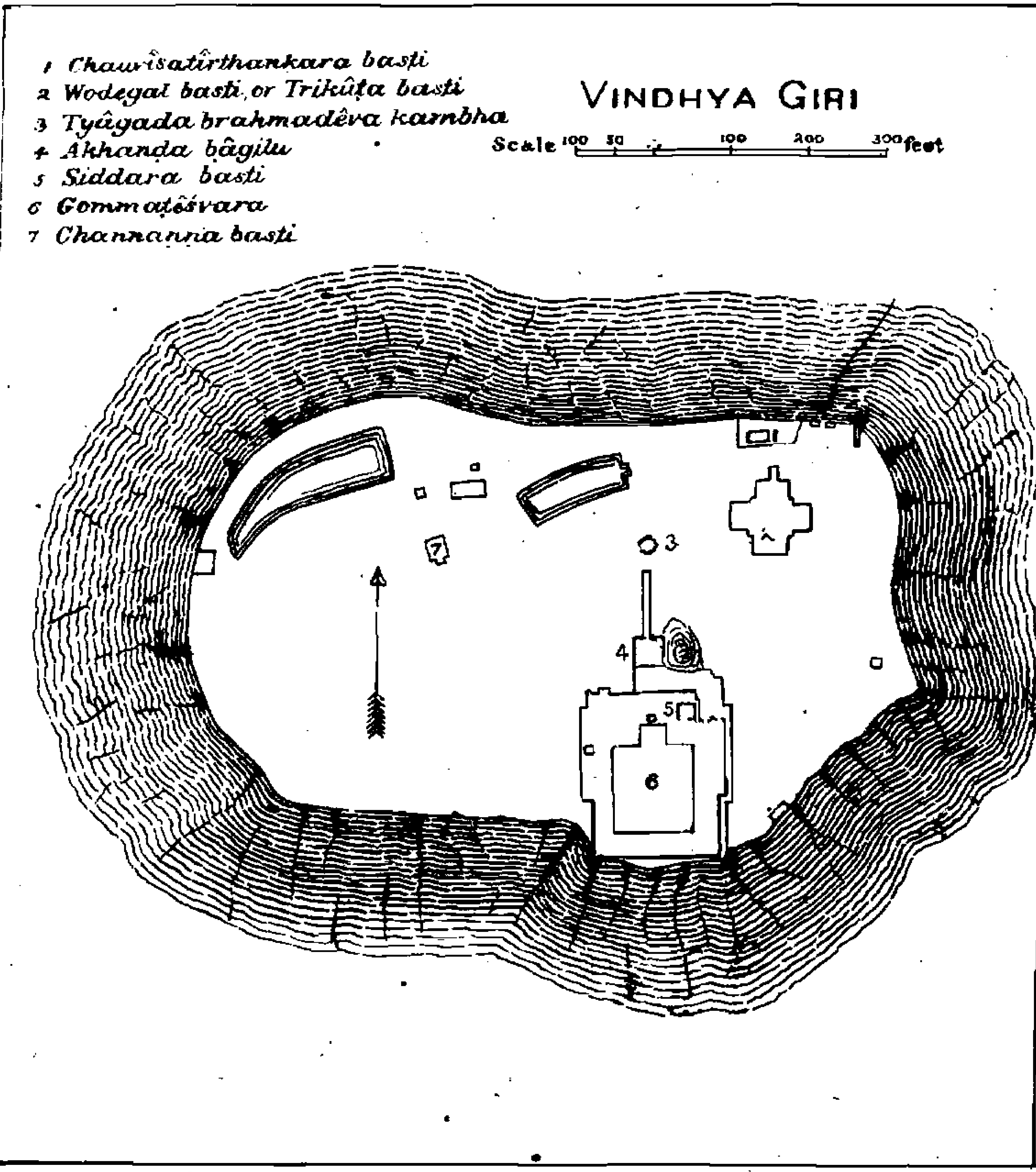
[7] Save 22, 24 and 25, which are later.

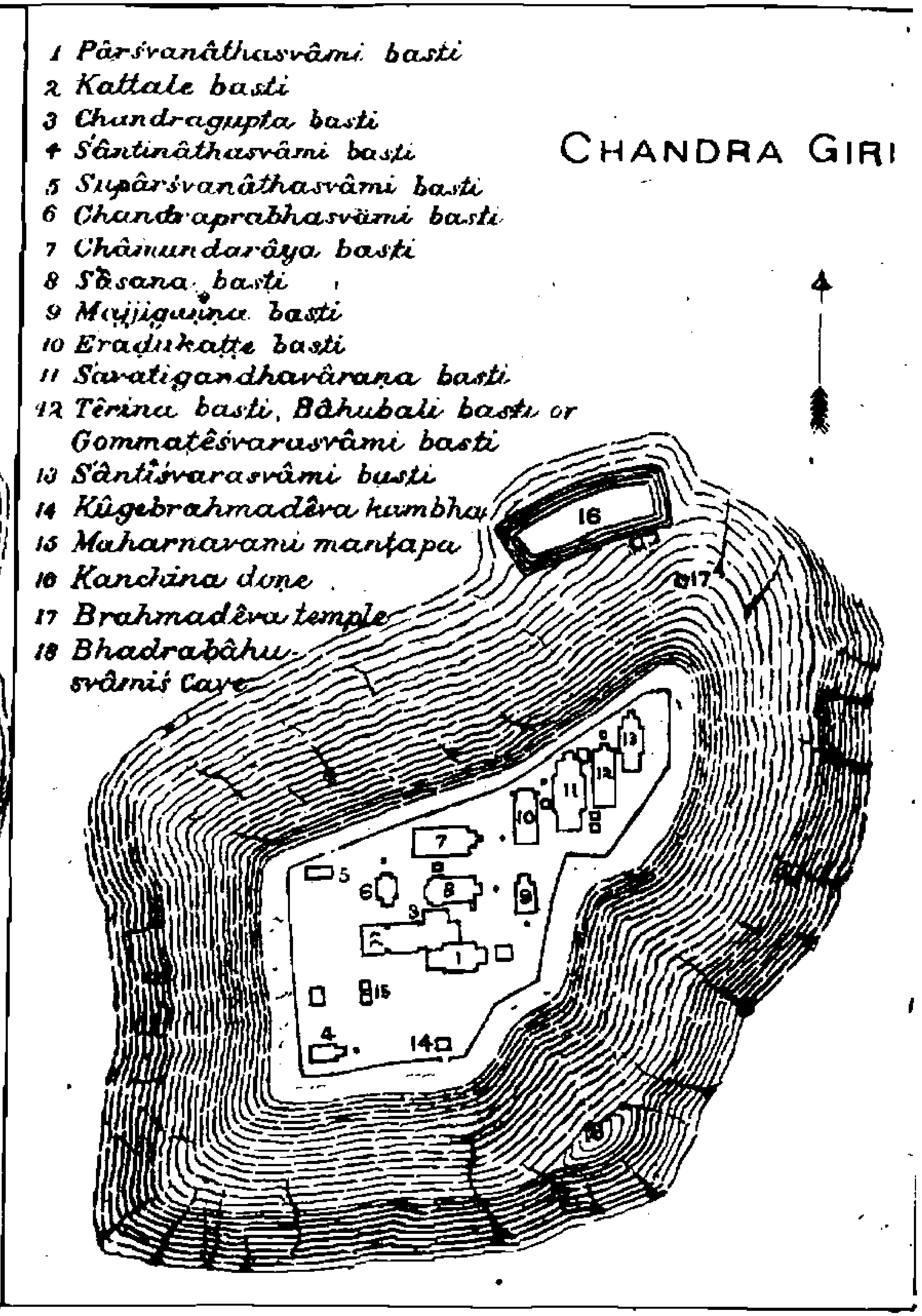
[8] Published by me in the *Indian Antiquary* in 1873.

[9] The copies I had of others were made in 1872, under the direction of the local authorities. With well-intentioned (but barbarous) zeal the numbers of the groups copied were cut into the rock in English figures. For the benefit of visitors who may be misled or puzzled by these figures the corresponding numbers of the actual inscriptions as now deciphered are here given.

Figure cut in the rock.	Corresponding number of inscription in present work.	Figure cut in the rock.	Corresponding number of inscription in present work.
1	26	7	9, 10, 11, 12
2	2	8	13
3	3	9	14
4	4, 5	10	15
5	6	11	16, 17, 18
6	7, 8		

It is to be hoped that the inscriptions will not be subjected to further disfigurement.


VINDHYA GIRI
1 Chawîsatîrthankara basti
2 Wodegal basti, or Trikûṭa basti
3 Tyâgada brahmadêva kambha
4 Akhanḍa bâgilu
5 Siddara basti
6 Gommaṭêśvara
7 Channaṇṇa basti
Scale 100 50 0 100 200 300 feet


CHANDRA GIRI
1 Pârśvanâthasvâmi basti
2 Kattale basti
3 Chandragupta basti
4 Śântinâthasvâmi basti
5 Supârśvanâthasvâmi basti
6 Chandraprabhasvâmi basti
7 Châmuṇḍarâya basti
8 Śâsana basti
9 Majjigaṇṇa basti
10 Eraḍukaṭṭe basti
11 Savatigandhavârana basti
12 Têrina basti, Bâhubali basti or Gommaṭêśvarasvâmi basti
13 Śântîśvarasvâmi basti
14 Kûgebrahmadêva kambha
15 Mahârnavami manṭapa
16 Kanchina doṇe
17 Brahmadêva temple
18 Bhadrabâhusvâmi's Cave

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This inscription No. 1, being the oldest and relating to the origin of the settlement, we may now first proceed to consider. It states that Bhadrabâhu svâmi, descended in the line of the gaṇadhara Gautama in common with thirteen others named, having foretold in Ujjayinî, also called śri-Viśâlâ, the approach of a dreadful famine which would last for twelve years, the whole saṅgha or Jaina religious brotherhood forsook the northern regions and under his leadership migrated to the south. They had reached a populous and prosperous region, evidently the north-western districts of the present Mysore country, when on approaching a wild mountain named Kaṭavapra[10] (the smaller hill) the ṛishi felt his end drawing nigh. He therefore sent on all his followers and, remaining behind with only one disciple, performed the last rites of a sannyâsi and there died.

This seems a very circumstantial account and Bhadrabâhu is an illustrious name in the Jaina annals. The following traditions regarding him, which throw light on the events mentioned in this inscription, are taken from the *Râjâvali-kathe*, a compendium of Jaina history, legends and chronology, drawn up early in the present century for Dêviramma, a lady of the Mysore royal family, by Dêvachandra. of the Jaina establishment at Maleyûr. The work is in the Kannaḍa language[1] and written on palmyra leaves.

The birth and education of Bhadrabâhu were on this wise:—While Padmaratha was reigning in the city of Kôṭikapura, in Pundra Varddhana[2] in Bharata Khanḍa, his queen Padmaśri had for her purôhita a Brahman named Sôma S'armma, whose wife, named Sômaśri, bore a son. His father, from an inspection of the child's horoscope, perceiving that he would become a great upholder of the Jaina faith, named him Bhadrabâhu, and performed the initiatory ceremonies of *chaula* and *upanayana* according to the Jaina ritual. One day when Bhadrabâhu, being then seven years of age, was at play with other children, Gôvarddhâna Mahâmuni—who, accompanied by Vishṇu, Nandimitra and Aparâjita, all four being śruta-kêvalis, and with five hundred disciples, had come to Kôṭikapura in order to do reverence at the tomb of Jambusvâmi—passed by. Looking on Bhadrabâhu, the muni discerned from his lucky marks that he was destined to be the last of the śruta-kêvalis. He therefore took the boy by the hand and conducting him to his father, offered to take charge of him and bring him up in all wisdom. Sôma S'armma, prostrating himself, consented, relating how he had perceived at the boy's birth that he would become a distinguished Jaina. But his mother Somaśri begged that before the *dîkshe* was performed she might see her son again. To this Gôvarddhana-svâmi agreeing, took Bhadrabâhu with him, and made arrangements for his board and lodging in the house of Aksha S'ravaka.

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[10] Having its sides matted with grass. The name appears in Haḷe Kannaḍa as Kaḻbappu and Kaḻbappira (see Nos. 3, 23, 34 and 35).

[1] The author at the beginning of his work states that he will write in Hosa Kannaḍa. But at the end of the work he has the following verse:—

Haḷe-Gannaḍa beḷu-Gannaḍa |
vaḷa-Gannaḍav achcha-Gannaḍam posat-embudu |
teḷu-Gannaḍa mis'radin ida |
n iḷeyoḷu sat-purushar ôdi kêḷvudu santatam ||

'This, in which old Kannaḍa, white Kannaḍa, local Kannaḍa, pure Kannaḍa, and that called new are mingled into clear Kannaḍa,—may good men in the world ever read and listen to.'

Haḷe-Gannaḍa or Haḷe Kannaḍa is the ancient and early form of the language. Beḷu-Gannaḍa or white Kannaḍa seems to refer to a belief of the Jains who attribute substance to sound and say that it is white (See Kes'i Râja's *S'abdamaṇidarpaṇa*, v. 9—*S'abda-dravyaṃ janiyisuguṃ s'vêtam*; v. 34—*S'abdam janiyisuguṃ dhavaḷa-varṇam akshara-rûpam*). Vaḷa-Gannaḍa or oḷa-dês'a Kannaḍa refers to the words called *dês'ya*, or to local peculiarities and dialects. Achcha-Gannaḍa is the well-known term for pure Kannaḍa: the well of Kannaḍa undefiled. Posa-Gannaḍa or Hosa Kannaḍa is the new or modern Kannaḍa. Teḷu-Gannaḍa, clear, transparent Kannaḍa (conf. derivation of the name Teḷugu from the same root teḷ).

Since the above was written an old work named *Subhâshita* or *Nîti-kanda* has been obtained, which gives a somewhat similar account of the composition of Kannaḍa.

oḷe-Gannaḍa beḷu-Gannaḍa |
teḷu-Gannaḍav achcha-Gannaḍam Sakkaḍamum |
eḷe-Gannaḍa haḷe-Gannaḍa |
sale dês'iyak eṇey ad uṇṭe Kannaḍak iḷeyoḷ ||

'Local (or, home) Kannaḍa, white Kannaḍa, clear Kannaḍa, pure Kannaḍa, and derivatives from Sanskrit; young (or, new) Kannaḍa, old Kannaḍa, being included in the language of the country, is there any equal to Kannaḍa in the world?'

[2] Identified by General Cunningham originally with Pubna in Bengal, *Anc. Geog. Ind.*, 480; but subsequently with Mahâsthân, to the north of Bôgra in the same country. *Arch. Surv. Rep.* XV., pp. 104 and 110.

Through the svâmi's instruction he acquired a knowledge of the four great branches of learning—*yôgini*, *saṅgini*, *prajñâni* and *prajñapti*—of the vêda of the four anuyôga,[3] of grammar and the fourteen pûrvas. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dikshe*, on which the svâmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it[4], thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dikshe* and by the practice of *jñâna*, *dhyâna*, *tapas* and *samyama* became an *âchârya*. And Gôvarddhana S'ruta-Kêvali went to the world of gods.

The next appearance of Bhadrabâhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pâṭaliputra, on the night of full moon in the month Kârttika, had sixteen dreams. He dreamed that he saw ;—1. The sun setting. 2. A branch of the kalpa-vṛiksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pâyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshattriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabâhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabâhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dikshe*. 3. The heavenly beings will not henceforth visit the Bharata kshêtra. 4. The Jainas will be split into sects. 5. The clouds will not give seasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Âryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

[3] The literature of the Digambaras is divided into four Vêdas, *viz*.—

(1.) The *Prathamânuyôga*, which comprises all works on their *Itihâsa*, their legends and history ; to this division belong the twenty four *Purâṇas*, which give the lives of the twenty four Tîrthaṅkaras, the *Uttara-purâṇa*, *Harivaṃs'a-purâṇa*, &c.

(2.) The *Karaṇânuyôga*, which includes the works describing the origin and the order of the universe, *e. g.* *Trilôkasâra*, *Trilôka-bhûshaṇa*, *Jôtisha-sâra*, *Bija-gaṇita*, *Chandraprajñapti*, *Sûrya-prajñapti*, &c.

(3.) The *Darsyânuyôga*, which treats of their doctrine or philosophy. Some of the chief works belonging to it are the *Gômaṭasâra*, *Pravachanasâra*, *Ashṭasahasri*, *Pramêyakamala-Mârtaṇḍa*, *Râjavarttika*, &c.

(4.) The *Charaṇânuyôga*, which treats of the *âchâra*, customs, worship, &c. To this subdivision belong the *Trivarṇâchâra*, *Mûlâchâra*, *Jôgamâla*, *Ashṭapâhuda*, *Padmânanda-pachchisi*, &c. (Dr. Buhler, *Ind. Ant.* VII., 28.)

[4] *Râja-bhavanadoḷu patrâlambanamaṃ mâḍidul aḷan drg;aṃ bhêdisal nereyadd iral aḷam Bhadrabâhu nâḷe tiḷid usurdoṭe* ....

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One day soon after, when Bhadrabâhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Simha Sêna and taking *dîkshe*, joined himself to Bhadrabâhu.

Simha Sêna's ministers advised him to send for Nammâlva Bhanṭika and to perform a great yajña. But the Mûla (Jaina) Brahmans were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabâhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upadêśa* to Viśâkha muni, and committing all the disciples to his care, sent them on under his guidance to the Chôḷa and Pâṇḍya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśâkhâchârya, taking with him all the people, worshipping the Jaina *bimba* (or images) of the various Jinâlayas in the villages and towns on the way, and milking the nectar of *dharmma* to the Jainas in those places, dwelt in *vihâras* in the Chôḷa maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Sthûlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśâkhâchâri, with the twelve thousand disciples, turned northwards, and entering the Karṇâṭaka country, journeyed to the cave in which his guru Bhadrabâhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśâkha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabâhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the S'ravakas there. But on their way back to the cave a Brahmâchâri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśâkhâchâri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*prâyaśchitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.[5]

And after a time a king named Bhâskara, the son of Simha Sêna, came with all his forces for the purpose of worshipping at the place of Bhadrabâhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityâlayas* and, remaining for many days, built near the hill a city, which was named Beḷgoḷa.

[5] A similar narrative of all the events relating to Bhadrabâhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabâhu Charitam*, by Ratnanandi, whose guru was Lalita-kirtti. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kârkaḷa (see further on), this book would belong to about 1450 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabâhu and his connection with Beḷgoḷa. It appears therefore that he was the last of the S'ruta-Kêvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—" The succession of Jaina teachers is always deduced from Mahâvîra, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvâmi, the last of the *Kêvalis*, or possessors of true wisdom: six teachers follow, termed *S'ruta-Kêvalis*, or hearers of the first masters, and then seven others, *Dasapûrvis*, from having been taught the works so named. These are common to all the lists when correct."[6] In a note to the above extract is given a list of the six S'ruta-Kêvalis, the last two being Bhadrabâhu and Sthûlabhadra. It is evident that the S'ruta-Kêvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Râjâvaḷi-kathe* that Gôvarddhana, Vishṇu, Nandi-mitra and Aparâjita were the names of four of them who visited in company the tomb of Jambusvâmi. Also that Sthûlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabâhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthûlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.[7]

Professor Jacobi says—" According to the Thêrâvalis, Bhadrabâhu was the sixth *thêra* (or *sthâvira* in Sanskrit) after Mahâvîra.... In the Rishimaṇḍaḷa-sûtra only one verse is devoted to Bhadrabâhu, whilst his successor Sthûlabhadra is praised in a score of stanzas. It runs thus:—

dasa-kappa-vvavahârâ
nijjûḍhâ jêṇa navama-puvvâô |
vandâmi Bhaddabâhuṃ
tam apacchima-sayala-suya-nâṇi ||

'I adore Bhadrabâhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahâra from the ninth pûrva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabâhu the last but one of the S'ruta-Kêvalins, Sthûlabhadra being the last who knew all the fourteen pûrvas..... But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabâhu the last S'ruta-Kêvalin, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages."[8]

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabâhu was the leader of the pilgrims

[6] *Works*, Vol. I, p. 336.

[7] From No. 105 it would appear that only five S'ruta-Kêvalis are admitted by the Jainas here, Sthûlabhadra being omitted altogether. Bhadrabâhu would therefore in any case be the last.

Ratnanandi states that the disciples of Sthûlabhadra were so incensed at the strictness of his doctrines that they put him to death by burying him alive, and formed themselves into the Ardhapâla or Ardhapâlaka sect, from whom eventually the Svêtâmbaras arose.

[8] Introduction to *Kalpa-sûtra*, p. 11.

In the verse devoted to Bhadrabâhu in inscription No. 108 there is a play upon these very words *pas'chima* and *apas'chima*.

and that he died at S'ravaṇa Beḷgoḷa there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kshêtra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kaḷbappu-giri, marked with the foot-prints of the great munis Bhadrabâhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lands),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabâhu) that (*i. e.* the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of Prabhâchandra on retiring from the world, and it was the usual custom so to change the name on such an occasion.[9] But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

We have now to consider the tradition that this Chandra-Gupta was the celebrated king of Pâṭaliputra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :—"It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian."[10] Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :—"The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Samanæans* by Porphyrius, are the ascetics of a different religion, and may have belonged to the sect of Jina, or to another."[1]

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jaina community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion .... The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Sramanas* as opposed to the doctrines of the Brahmans."[2]

The same writer goes on to prove that the successors of Chandra-Gupta were also Jains. That the celebrated Asôka was a Jaina at first and afterwards became a Bauddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Aîn-i-Akbarî* that Asôka introduced Jainism into Kashmir. This is confirmed by the *Râja-taraṅgiṇî* or Brahmanical history of Kashmir, which states that Asôka 'brought in the Jina śâsana.' In the earlier edicts, dating from the 10th and 12th years after his anointing to the throne, he styles himself *Dêvânampiya Piyadasi*, 'king Piyadasi beloved of the gods', but in the Bhâbra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet Dêvânampiya is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jaina title.

Professor Kern, after an elaborate examination of the edicts of Asôka, also makes the following admission :—"At fitting time and place (Asôka) makes mention, in a modest and becoming manner, of the doctrine he had embraced : but nothing of a Buddhist spirit can be discovered in his State policy.

[9] An instance of this occurs in No. 41, where Pôgâra Râja's name was changed to Subhachandra yati. On the other hand, the Golla Râja, mentioned in No. 40 and several other inscriptions, retained his designation, as Gollâchârya.

[10] Works, Vol. I, p. 324.

[1] *Essays*, Vol. II, p. 203. Conf. Lassen, *Indische Alterthumskunde*, Vol. II, pp. 700, 710.

[2] *Jainism, or the Early Faith of As'ôka*, p. 23. Also *Journ. R. A. S.*, Vol. IX.

From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jainas than those of the Buddhists."[3]

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahâvîra were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahâvîra is mentioned in Buddhist and Jaina writings as Nigaṇṭha-nâtha or Nigaṇṭha Nâtaputta or Nâyaputta, that is, the Nirgrantha (a common name for the Jains) Jñâti-putra, a name given to him, as stated in Jaina works, because his father was a Jñâti Kshattriya or belonged to the Rajput tribe called Jñâta or Jñâti. He further inclines to the opinion, mooted by Colebrooke,[4] that Mahâvîra was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pârśvanâtha, the tîrthankara who preceded him,[5] if not farther.[6]

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common .... is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth ; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *vihâs* in India proper."[7]

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamâna Mahâvîra Nâtaputta and Gautama Buddha were contemporaries, and that the Jainas were an independent sceptical sect, probably a little antecedent to the Bauddhas. At any rate it seems certain that Nigaṇṭhas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripiṭaka (besides the inscriptions) alludes to them."[8]

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Mudrâ-Râkshasa* by Visâkha-datta,[9] which has been translated by Professor Wilson.[10] In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhâgavata* and *Vishṇu Purâṇas*, and by Vararuchi in the *Vrihat-kathâ*[1], as well as of the accounts of Sandrocottus[2] (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Râjâvali-kathe*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pâṭaliputra who had four ministers—Bandhu, Subandhu, Kubêra and Sakaṭâla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Mlêchchas had invaded the country, S'akaṭâla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

[3] *Ind. Ant.* V, 275.

[4] *Essays*, II, 212.

[5] He was 250 years before (*ib.* 213), which would bring us to the 9th century B.C.

[6] Conf. Jacobi, Introduction to *Kalpa-sûtra*, pp. 5, 6 ; Bühler, *Indian Antiquary*, VII, 143 ; Colebrooke, *Essays* (Cowell's edition) II, 276 ; Weber, *Hist. Ind. Lit.* 293 ; Barth, *Religions of India*, 150.

[7] *Ind. Ant.* VIII, 31.

[8] R. A. S. J. XX, 277.

[9] According to some Jaina accounts identical with Vis'âkhâchârî above named (p. 5), who accompanied Bhadrabâhu and Chandra-Gupta to the south and succeeded the former in the sacred office.

[10] *Theatre of the Hindus*, II, 125.

[1] This work appears to be known here as *Brihat-kathâ-mañjari*.

[2] 'Athenæus, as first noticed by Wilford (*As. Res.* vol. V, p. 262), and subsequently by Schlegel (*Indische Bibliothek*), writes the name Sandrakoptus, and its other form, though more common, is very possibly a mere error of the transcriber.' *ib.* 132.

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empowered S'akaṭâla to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

Some time after, the king, on visiting the treasury, discovered that it had been emptied by S'akaṭâla in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, S'akaṭâla put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. This the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But S'akaṭâla declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Châṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Châṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vriddha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusâgara as his successor, and retired to the forest with Châṇakya to do penance. Bindusâgara, after a short reign, made over the throne to his son Aśôka and went to do penance.

Aśôka had a son Kuṇâla, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upâdhyâya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows :—*upâdhyâyâya kûram datvâ kumâra mandam adhyayatâm*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kumâram andham adhyayatâm*, 'let the prince be blinded', and accordingly had his eyes put out.[3] On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kuṇâla was subsequently married to a princess named Chandânane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne, Aśôka and Kuṇâla receiving dikshe and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabâhu and the prediction of the twelve years' famine.

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[3] The Buddhist accounts of As'ôka (see Burnouf's *Int. à l' Hist. Buddhisme Ind.*, p. 407) also contain the story of the blinding of Kuṇâla, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Beal (*Oriental*, Oct. 1875; *Ind. Ant.* IX, 86) has pointed out that it was probably sealed with the tooth, and quotes some interesting lines, proving a parallel use in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,
I bit the whyt wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśóka.

Having examined the accounts of Bhadrabâhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rájâvaḷi-kathe* supplies the following chronology :—Vira Vardhamâna, after a ministry of 30 years, obtained *Nirvâṇa* in the pleasure garden of Pâvâpura, on the 30th of the month Âśvija, in the year Kâḷayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamâna, Gautama and the other Kêvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other S'ruta-Kêvalis for 100 years.

Then Viśâkha and the other Daśapûrvis for 183 years.

Then Nakshatra and the other Ekadaśâṅgadharas for 223 years.

Then was born Vikramâditya in Ujjayinî ; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhirôdgâri, the 605th year after the death of Vardhamâna.

All Jaina chronology turns upon the disputed period of the death of Vardhamâna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last S'ruta-Kêvali 499 B.C.

Jacobi says, " The traditional date of Mahâvira's nirvâṇa is 470 years before Vikrama according to the Svêtâmbaras and 605 according to the Digambaras.[4] The interval of 135 years between the dates of the nirvâṇa as recorded by the two sects, being equal to that between the Saṃvat and S'aka eras, makes it probable that the Vikrama of the Digambaras is intended for S'âlivâhana, who is always con-

[4] The Svêtâmbaras, 'clad in white,' and the Digambaras, 'clad with space,' *i. e.* nude, are the two great divisions of the Jainas, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—The Jainas, like many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of clothes was to get rid of sin ; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*dik*) as his sole covering. In the Kalpasûtra of the Jains we read that Mahâvira himself began his career by wearing clothes for one year and one month, and after that he walked about naked......

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svêtâmbaras, that is, 'clothed in white garments'......It appears probable that the strict Digambaras preceded the more lax Svêtâmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (R. A. S. J. XX, 276.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the names Digambara, 'sky-clad', Nirgranthas, 'without a knot', Nagnâtas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly *nirmama*, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pandits (or common ascetics) wear the usual dress of the country, and even the Bhaṭṭârakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a pupil rings a bell to keep off all strangers. (Dr. Buhler, *Ind. Ant.* VII, 28.)

Ratnanandi, in the work already referred to (p. 5), written, as he says, specially to explain the origin of the Svêtâmbaras, gives the date 836 after Vikrama for the rise of the sect, in the following verse:—

mritê Vikrama-bhûpâlê shat-triṃs'ad-adhikê s'atê |
gatê 'shṭânâm abhût lôkê matam Svêtâmbarâbhidham ||

According to him, Lôkapâla, king of Vallabhî-pura in Saurâshtra, at the request of his wife Prajâvatî, who was a daughter of the king of Ujjayinî, sent for her gurus from Kânyakubja. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect. But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the Svêtâmbara sect, at the date above given, being composed of the Ardhapâlas or Ardhapâlakas, (regarding whom see p. 6 above.)

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founded with the older Vikrama .... That the Svêtâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's era is embodied in many books of the Svêtâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's *Vichârasrêṇi*, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jaṃ rayaṇiṃ kâlagao
arihâ titthaṅkaro Mahâvîra ।
taṃ rayaṇim Avaṃti-vaî
ahisitto Pâlago râyâ ‖ 1 ‖
Saṭṭhî Pâlaga-raṇṇo
paṇavaṇṇa-sayaṃ tu hoi Naṃdâṇa ।
aṭṭha-sayam Muriyâṇaṃ
tîsaṃ chia Pûsamittasa ‖ 2 ‖
Balamitta-Bhânumittâ
saṭṭhî varisâṇi chatta Nahavahaṇe ।
taha Gaddabhilla-rajjaṃ
terasa varisâ Sagassa chau ‖ 3 ‖

(1.) Pâlaka, the lord of Avantî, was anointed in that night in which the Arhat and Tîrthaṅkara Mahâvîra entered nirvâṇa. (2.) Sixty are (the years) of king Pâlaka, but one hundred and fifty-five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhânumitra, forty Nabhôvâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of S'aka.

'These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.'

"The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is 255=4+13+40+60+30+108. By adding 57, the number of years expired between the commencement of the Saṃvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishêka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Saṃvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishêka would date 177 B.C. The reigns of Pâlaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvâṇa; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahâvîra's nirvâṇa.

"There is also a different statement of the interval between the Nirvâṇa and Chandragupta's coronation. For Hêmachandra says in the *Parisishṭa-parvan*,—

êvaṃ cha śrî Mahâvîrê muktê varsha-śatê gatê ।
pañcha-pañchâśad-adhikê Chandraguptô 'bhavan nṛipaḥ ‖

And thus, 155 years after the liberation of Mahâvîra, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahâvîra would fall 467 B.C."[5]

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvâṇa to which the śruta-kêvalis continued[6], we obtain 305 B.C. as the date of the death of Bhadrabâhu, the last of them.

[5] Introduction to *Kalpa-sûtra*, pp. 6 ff.

[6] The same period is given in a supplementary note by Jacobi from a Gurvâvali obtained by Dr. Bühler in Jeypur. *ib.* p. 30.

On the other hand, Jacobi says "The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hêmachandra down to the most modern scholiast, in the year 170 A.V." Hêmachandra is quoted as follows :—

Vîra-môkshâd varsha-śatê saptaty-agrê gatê sati ।
Bhadrabâhur api svâmî yayau svargaṃ samâdhinâ ॥

'After a hundred and seventy years from the liberation of Mahâvîra had elapsed, Bhadrabâhu svâmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabâhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316[7] or in 318 B.C.[8] He reigned 24 years, and thus might have joined Bhadrabâhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabâhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabâhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pâṭaliputra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.[9] His historical introduction is based on the researches of Mr. Fleet[10], who has determined, a question so long in dispute, that the Gupta kâla or era, in which their coins and inscriptions are dated, began in 319 A.D.[1] as stated by Albîrûnî.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pâṭaliputra.

Gupta	..	Dates A.D.
Ghaṭôtkacha	..	
Chandra Gupta I	..	
Samudra Gupta	..	
Chandra Gupta II	..	401—413
Kumâra Gupta	..	414—451
Skanda Gupta	..	452—480 ?

The first two, styled Mahârâjâs, probably ruled in Magadha (or Bihâr) under Indo-Scythian suzerainty. Chandra Gupta I married Kumâra Dêvi of the Lichchavi family ruling in Nepâl, and assumed the title of Mahârâjâdhirâjâ, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśôka in the Fort at Allâhâbâd. His queen was Datta Dêvî. Chandra Gupta II ex-

7 Hunter's *Indian Empire*, p. 167.

8 *Report Arch. Surv. W. Ind.* 1883, p. 43.

9 *The Coinage of the Early or Imperial Gupta Dynasty of Northern India.*—(*Journ. R. A. S.*, XXI, 1.)

10 To appear in his forthcoming volume on the Guptas.

1 *Ind. Ant.* XV, 189, 278. As they were formerly referred to the S'aka era of 78 A.D. by Mr. Thomas (see *Rep. Arch. Surv. W. Ind.* for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

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tended his empire westward to Gujarat and Kathiawâd and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurâshṭra in imitation of Græco-Bactrian hemi-drachms. It is with his reign that the dated records begin. His queen was Dhruva Dêvi.

Kumâra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepâl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hûnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sâgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hûna chiefs Toramâṇa and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Krishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jîvita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukhari or Mukhara kings, whose names generally ended in Varmâ. Traces of other minor Gupta dynasties are met with in Orissa, in Mahâ Kôsala and Western Gauḍa of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kirttivarmmâ[2], who was the father of Pulikêsi II and whose reign terminated in S'aka 489 (A.D. 567).. They were a reigning family in the Koṅkaṇa. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silâhâras of the Koṅkaṇa.[3] These Mauryas were perhaps descendants of the Maurya dynasty of Pâṭaliputra, which was founded by Chandragupta, the Sandrocoptus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahâ-maṇḍalêśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chauḍadâmpur in the Dharwad district, and at Haḷêbîd in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-vaṃśa, Chandraguptânvaya, or Chandragupta-mahârâjâdhirâja-kula; and it is deduced from, or through, the great Vikramâditya, king of Ujjayini in Mâlava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sôma-vaṃśa or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarâdhîśvara*, or *Ujjeni-puravarâdhîśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pâṭalipuravarâdhîśvara*, or 'supreme lord of Pâṭali, the best of cities,' which was the city of Chandragupta. They also had the title of *Pannirbara-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalêśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was S'iva under the name of Mahâkâla of Ujjayini."[4]

[2] The references are—in inscriptions at Yêwûr and Mirj, *Mauryya-nirjjit*, conqueror of the Mauryas; *Mauryya-niryyâṇa-hêtuḥ*, cause of the exile of the Mauryas. *Ind. Ant.* VIII, 11, 13. There may be a punning allusion to nirvâṇa in the last.

[3] I would point out that Puri = polal, holal or volal. See Gutta-volal farther on.

[4] Fleet, *Dynasties of the Kanarese districts of the Bombay Presidency*, p. 6.

The following are the inscriptions referred to :—

At Chaudadâmpur[5],		Gôvinda of the Gutta family, governing the Banavase Twelve-thousand under the Châlukya king Vikramâditya.
At Balagâmve[6],	in S'aka 1101,	? Sampakara of the Gupta family, under the Kalachurya king Sankama.
At Haḷêbîḍ[6],	in S'aka 1103,	Vikramâditya of the Gutta family, governing the city of Guttavolal[7] under the Kalachurya king Âhava-malla.
At Haḷêbîḍ.	in S'aka 1109	the same Vikramâditya, governing the Banavase Twelve-thousand at his capital of Guttavolal.
" Chauḍadâmpur	" 1113	(same)
" Haḷêbîḍ	" 1135	(same)
At ? Guttal,	in S'aka 1159,	Joyi Dêva of the Gutta family, under the Yâdava king Singhana.
At Chauḍadâmpur,	in S'aka 1184,	Guttarasâ of the Gutta family, governing at his capital of Guttavolal under the Yâdava king Mahâdêva.

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabâhu died at S'ravaṇa Beḷgoḷa. We have also found that he was one of the S'ruta-kêvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dîkshe and that no more distinguished professor of the religion at that time existed than Bhadrabâhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśôka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabâhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityâlayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśôka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'rî-Ballabha, that is, S'rî-Vallabha. Now this was the name of the Ganga king Bhû-Vikrama, whose reign would fall in about 650 A.D.[8] There was also a S'rî-Vallabha, son of Krishṇa, probably of the Raṭṭa family, ruling the South in S'aka 705 (A.D. 783).[9] But it is more probable that we have here the Ganga king, for the son's name is given as Nava-Lôka. Now the Nâgamangala plates give us Nava-Kâma for this king's successor, more correctly known as S'ivamâra, while the Suradhênupura plates give his name as Nava-Choka. It is true he is described in these as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

[5] In Dharwad.

[6] In Mysore.

[7] Mr. Fleet says, "This place may be either the modern Guttal near Chaudadâmpur in the Karajgi taluka of the Dharwad district, or the modern Holal in the Ballâri district, about six miles to the east of Guttal, and on the opposite bank of the Tungabhadra river."

[8] See *Coorg Inscriptions*, Intro. p. 8.

[9] Pâthak on the Jain *Harivams'a*, *Ind. Ant.* XV, 142.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district *therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century* A.D.[10] Again in No. 13 we have a reference to Taḷekâḍ spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmmâ who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates ; in Vol. III, p. 305, is a Châlukya stone inscription on a pillar at Bâdâmi dated S'aka 500 (A.D. 578) ; in Vol. VIII, p. 241, is a Châlukya stone inscription dated S'aka 556 (A.D. 634) ; *in the same volume*, p. 44, is a Châlukya *copper plate grant from* Nêrûr, of the 6th century A.D. ; in Vol. IX, p. 304, is a Châlukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palæography, plate 24 ; and to plate V in Vol. IV of the Report of the Archæological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff ; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛishṇa-varmmâ[1] , son of Siṃha-varmmâ, son of Vishṇu-varmmâ, which corresponds pretty nearly in several of the letters. Now we know that Kṛishṇa-varmmâ's sister was married to the Gaṅga king Mâdhava, whose reign ended in 425 A.D. Also that their grandson, who came to the throne in 478, had had for his preceptor the celebrated Pûjyapâda, which upholds the accuracy of these dates[2] . We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pûrvada Haḷe Kannaḍa *or the Primitive Old Canarese, the earliest form of the language, and* that in which the present associated rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos. 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jainas, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallêkhana* (see No. 54 and other places) and the following is the description given of it in the *Ratna Karaṇḍaka*, a work by Âyita-varmmâ :—

upasargê durbhikshê jarasi rujâyâṃ cha nishpratîkârê |
dharmâya tanu-vimôchanam âhuḥ sallêkhanâny âryâḥ ||

antaḥkriyâdhikaraṇaṃ tapaḥ-phalaṃ sakala-darśinas tu gatê |
tasmâd yâvad-vibhavaṃ samâdhi-maraṇê prayatitavyaṃ ||

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10 Burnell, *So. Ind. Pal* , 36 ; Fleet, *Kan. Dyn.* 16.

1 The date is expressed as follows :—vardhamâna-vijaya-râjya-saṃvatsarê saptamê Kârttika-mâsê âpûryyamâna-pakshê pañchamyâṃ Jyêshṭha-nakshatrê. It is doubtful whether these elements would suffice to identify the year.

2 See Dr. Bühler in *Ind. Ant.* XIV, 355 ; and *Coorg Ins.* Int. 3.

snênam vairam saṅgam parigraham chApahâya śuddha-manâḥ |
sva-janam pari-janam apicha kshântvâ kshamayêt priyair vachanaiḥ ||
âlôchya sarvam ênaḥ-kṛita-kâritam anumatam cha nirvyâjam |
ârôpayên mahâ-vratam â-maraṇa-sthâyi niḥśêsham ||

'When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Âryâs call *sallêkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions; having forgiven his relations and dependants, and with kind words sought forgiveness from them: Viewing with a strong mind impartially (or with indifference) all that he does, causes to be done or desires; should a man enter upon the performance of the great vow, not to be completed save by his death.'

The mode of performance is further thus described:—

âhâram parihâpya kramaśaḥ snigdham nivartayitvânnam |
snigdham cha varjayitvâ karapânam pûrayêt kramaśaḥ ||
karapânahâpanam api kṛitvâ kṛitvôpavâsam api śaktyâ |
pañcha-namaskâra-manâs tanum tyajêt sarva-yatnêna ||
jîvita-maraṇâśamsâ-bhaya-mitra-smṛiti-vidhâna-nâmânaḥ |
sallêkhanâtichârâḥ pañcha-Jinêndraiḥ samuddishṭâḥ ||

'He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting; and thus, with his mind intent upon the five kinds of reverence[3], should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of sallêkhana—thus say the five Jinêndras.'[4]

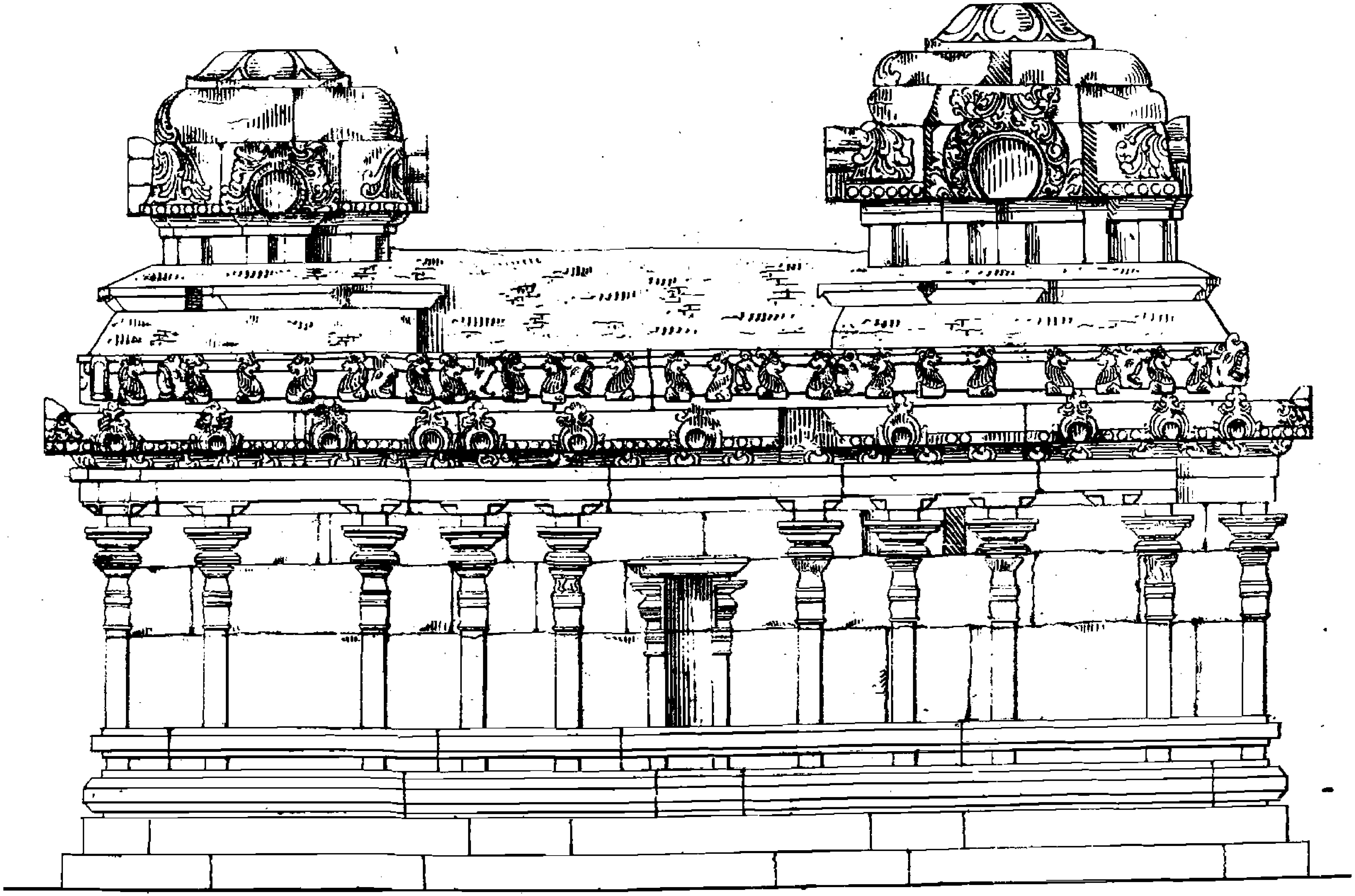
All the inscriptions ending in *muḍippidar* indicate the completion of this vow of *sallêkhana* or religious suicide. The derivation of the term sallêkhana, evidently *sat + lêkhana* or *sam + lêkhana*, is difficult to account for, but is said to be equivalent to *samyak-lêkhana*. It is not found in the dictionaries and is a term peculiar to the Jainas. It seems necessary here to take for *lêkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, 'shuffling off this mortal coil.'

The term *muḍippidar* is also peculiar to the Jainas. In the *Dhâtuprakaraṇam* of the *S'abdamaṇidarpaṇa*, the root *muḍi* is explained as *kêśa-bandhanê*, to tie the hair; *nirvahaṇê*, to end. On the analogy of *maḍi*, *maraṇê*, to die: *maḍipu*, *maraṇa-karaṇê*, to kill or cause death—*muḍipu* would be a causal form of *muḍi* and therefore mean 'to bring to an end, or cause to end' (in this case one's life). *Nirvahaṇa* is derived from *nirvaḥ* to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvâṇa*, derived from *nirvâ*, to be extinguished. The *Amarakôśa* explains the latter thus:—*nirvâṇô muni vahny âdau*, which means 'blown out or gone out, applied either to a sage or to fire'; extinct. Proceeding on these analogies I have translated *muḍippidar* in every case as 'expired'.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

[3] For these see the Translations, p. 125, note 4.

[4] Perhaps the S'rutakêvalis are meant.



CHANDRAGUPTA BASTI NORTH SIDE

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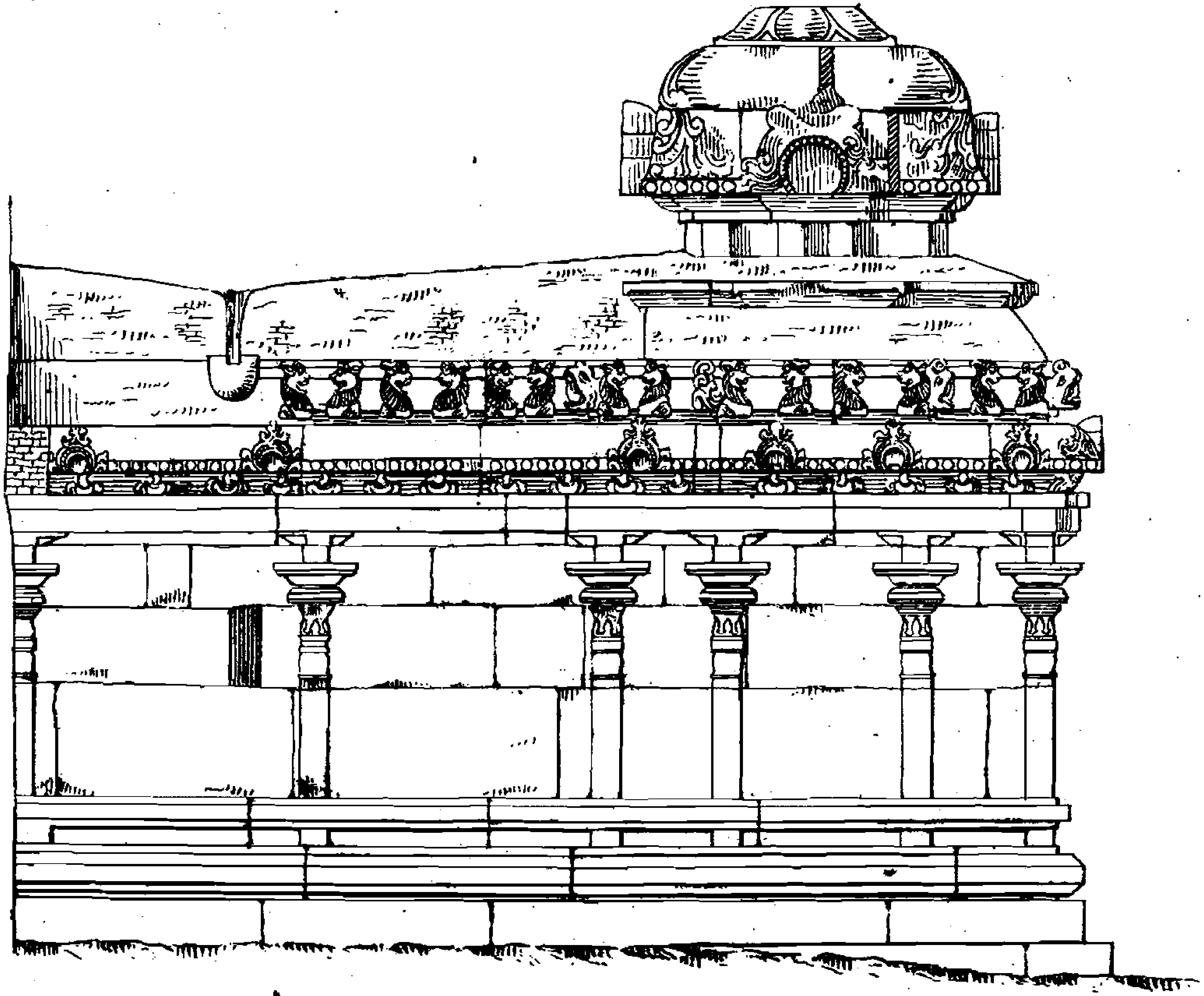

CHANDRAGUPTA BASTI EAST SIDE

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says[5] —"The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice." "The act was committed under the most various motives .... Most frequently however death was regarded as 'the last physician of disease' (Sophocles), and suicide as the legitimate relief from intolerable suffering."

Referring to a later time he says—"We find among the Albigenses a practice, known by the name of Endura, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding."

The instances recorded in the later inscriptions of the performance of the vow of *sallêkhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jainas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pârśvanâtha, the one on the west side Padmâvati and the one on the east side Kûshmâṇḍinî. A verandah about 4 feet wide runs along the front, with the figure of a Kshêtrapâla at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabâhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dâsôja, in small Haḷe Kannaḍa characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kûge Brahma Dêva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

[5] *History of Morals in Europe*, I, 231, 232, 233; II, 52.

probably in rebuilding, been misplaced. For by putting the present topmost stone at the bottom the rows will correspond regularly with those of the western half, and moreover the name of Dâsôja will fall into its natural place at the bottom. On these grounds there seems no reason to question that he was the sculptor and perhaps he may be identical with the Dâsôja who engraved inscription No. 50, the date of which is 1146 A.D.

The temple now opens into the pillared hall which also forms the entrance to the Kattale basti (the temple of darkness) and which is shut in on the south side by the large Pârśvanâtha basti. When or by whom this last was built there is nothing to show. But the lofty elegant mâna-stambha stands in front of it and inscription No. 54, dated A.D. 1128, is within the entrance. Owing to these various erections, and the hall above mentioned being shut in with a stone wall, the entrance to the Chandragupta basti is in pitch darkness and it is doubtful if the screen has ever been seen by a European before.

The character of the sculptures can best be judged from illustrations, but many parts have been mutilated. The explanation of the scenes, if possible at all, would require a separate study.

We may now pass on to inscription No. 38, engraved on the base of the Kûge Brahma Dêva pillar at the entrance to the temple area on the smaller hill. Unfortunately much of this important inscription is worn away and illegible, but what has been deciphered is sufficient to show its period and the nature of its contents. The pillar itself has a small seated figure of Brahma on the top, facing east. The name Kûge or "calling" pillar was given to it apparently from the practice of formerly exhibiting a light on the top when it was desired to summon the Jains for purposes connected with their religion.

The date of the inscription, if it was given, has gone, but reasons will be stated for fixing it with certainty as S'aka 895 (A.D. 973). Three sides are in Sanskrit and the fourth side in Haḷe Kannaḍa. The inscription is filled with the exploits and praises of a Gaṅga king, whose principal style and title was Satya-Vâkya Koṅguṇi-Varmma dharmma-mahârâjâdhirâja, but whose distinctive name was Noḷamba-kulântaka-Dêva (Yama to the Noḷamba family). This identifies him with the king called Mârasiṃha, the second of that name, and the other allusions as well as the actual occurrence of this name make the identity certain. Of his time we have several inscriptions. Of these, one at Kârya, dated in S'aka 890, says it was the 5th year of his reign[6]; and another at Mêlâgâni, dated in S'aka 896, states that he died then.[7] He therefore reigned from S'aka 885 to 896 (A.D. 963 to 974). And as at the end of the present inscription is a later addition to the effect that he lived for one year after it was inscribed, it follows that its date, as above mentioned, is S'aka 895 (A.D. 973).

From the epithets in the inscription we learn regarding this king that from the time of Kṛishṇa Râja's victorious expedition to the north, or expedition undertaken for Kṛishṇa Râja, he was known as the supreme king of Gûrjjara. This Kṛishṇa Râja must have been the Raṭṭa or Râshṭra-kûṭa king, having the titles Nirupama and Akâla-Varsha, of whose time there are inscriptions dated S'aka 867 and 878 (A.D. 945 and 956). This expedition is referred to in the Lakshmeśvara inscription[8], where it says—"At his (Mârasiṃha's) victorious journeying forth, the lord of the Gûrjjaras received information from messengers, (saying), Dêva, at the order of the king who was a Yama to the Chôḷas, the Gaṅga prince

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[6] The Kârya inscription begins as follows:—

Svasti S'rî Saka-varsham eṇṭu-nûra tombhattaneya Prabhava-saṃvatsara pravattisuttire Svasti Satya-Vâkya-Permmanaḍigaḷ paṭṭam gaṭṭida aydeneya varisada Mâgha-mâsa Paṇṭale-divasam âge &c.

[7] The Mêlâgâni inscription runs thus:—

Svasti Sakha-bhûpâlâkrânta-saṃvatsara-sataṅgaḷ 896 neya Bhava-saṃvatsara pravattise Âshâḍa-mâsa...Svasti samadhigata-pañcha-mahâ-s'abda-Pallavânvaya Srî-prithuvî-vallabham Pallava-kula-tilakam Pallavâdityaṃ S'rîman-Noḷambâdi-Râjaṃ Chôrayya Noḷambar ttand i mâraṃ Sâyra-Miniyûroḷ iḷdu Mârasiṃha Permmaḍiy alitan âdam embuḍam ke'ḍo &c.

[8] Ind. Ant. VII, 101.

FAÇADE OF CHANDRAGUPTA BASTI

Scale 1 1 1 1 1 foot

is coming with speed to fight you ; give up pride in an armed array of elephants and horses, no match for the enemy's force ; prepare to depart across the Ganges : and thus he did."[9] The Chôlântaka king must have been Krishṇa Râja[10]; and the meaning of the phrase must be that as the Gûrjjara king virtually surrendered his country to Mârasiṃha the latter was entitled to take his name or rank.

Satya-Vâkya is next credited with certain victories over a powerful opponent named Dalla, and over the Kirâtas of the Vindhya forests. He is then described in some connection (which, owing to parts defaced, is not clear) with the army of the emperor dwelling at Mânyakhêṭa. This city has been identified by Dr. Bühler with Mâlkhêd in the Nizam's Dominions and was the Raṭṭa capital. The Indra Râja dwelling at Mânyakhêṭa, at whose coronation he rejoiced, indicates a Nitya-Varsha and he is thus identified with Koṭṭiga, the elder brother of Krishṇa Râja. An inscription dated S'aka 893 (A.D. 971) describes Mârasiṅgha as ruling over the Gaṅgavâḍi 96,000, the Purigere 300 and the Belvoḷa 300, during the reign of Nitya-Varsha.[1]

Among the further descriptions in our present inscription Mârasiṃha is said to have destroyed the fighting power of the king of all the Noḷambas, who was flushed with pride on account of receiving obeisance from the son of a Râja whose name is gone but who was of the Mâṭûra vaṃśa. He is further said to have been reverenced through fear by the king of the Vanavâsi country, no doubt a Kadamba king. Also to have ground to powder the Uchchaṅgi hill fort: this is Uchchaṅgi-durga in the south-west of the Bellary district, just over the Mysore border, and was the capital of the Noḷambavâḍi 32,000 province. From the other inscriptions of this collection it will be seen that most of the distinguished kings boast of attacking this place. He is further said to have slain the S'abara minister Naraga. And finally to have been reverenced on account of his valour by Chêra, Chôḷa Pâṇḍya and Pallava.

The second and third sides are nearly all gone, but the designations Gaṅga-Chûḍâmaṇi, Guttiya Gaṅga, and śri Mârasiṃha occur. Also at the end it is stated that this Gaṅga prince was born to be a wild fire to the lion the warlike Châlukya prince Râjâditya, of whom I have met with no other notice. Naraga, above described as the S'abara minister, whom he slew, is here called an Asura (a play upon the name Narakâsura) from whom he freed the earth as formerly it had been freed from the Daityas Madhu, Kaiṭabha, Mura and others.

The fourth side is all in Haḷe Kannaḍa, and repeats some of the above exploits, winding up with a list of places he had distinguished himself in and a string of complimentary titles. The places he had either taken or gained renown in were the regions in the Vindhyâ forests, the city of Mânyakhêṭa, Gônûr, Uchchaṅgi, the Banavâsi country, the Parise fort &c. Finally he is said to have erected basadis and mâna-stambhas[2] in many places.

[9] The original as given by Mr. Fleet is—Âdêsâd Dêva Chôḷântaka-dharaṇipatêr Gaṃga-chûḍâmaṇis tvâṃ vêgâd abhyêti yôddhuṃ tyaja gaja-turaga-vyûha-sannâha-darppaṃ Gaṃgâm uttirya gantuṃ para-balam atulaṃ kalpayêty âpa dôtair vvijñaptam Gûrjjarâṇâṃ patir akriti tathâ yatra jâtra-prayâṇê ||

[10] Mr. Fleet, relying on the genealogy in the Lakshmes'vara inscription, suggests Hari-Varmma, but this is impossible, and is disproved by the context here. Moreover an inscription at Âtakûr specially mentions Krishṇa Râja as having fought against the Chôḷa in S'aka 872 (A.D. 950), and being in alliance with the Gaṅga king. It runs as follows:—Svasti Saka-nṛipa-kâlâtîta-saṃvatsara-sataṅgaḷ entu-nûrepptt-eraḍaneya S'aumyaṃ embha vatsara pravattise | Svasti Amôghavarsha-Dêva-S'ri-prithuvi-vallabha-paramês'vara-parama-bhaṭṭâraka-pâda-paṅkaja-bhramara-(nâma) Triṇêtra ....vana-gaja malla...... Krishṇa-Râja S'rîmat-Kannara-Dêva........vadi Chôḷa-Râjâdityana meṛe (va)ndu tat-kâladoḷ kâdikondu bijayaṃ geyyuttiralu Svasti Satya-Vâkya Koṅguṇi-Varmma dharmma-mahârâjâdhirâja Kôḷâla-puravarês'vara Nandagiri-nâtha S'rîmat-Permmânaḍigaḷ nanniya-Gaṅga jayad-uttaraṅga Gaṅga-Gâṅgêya Gaṅga-Nârâyaṇan &c....

[1] *Ind. Ant.* XII, 255. Mr. Fleet, in his preface to it, says :—"There being no probability of Koṭṭiga leaving any issue, first his younger brother Krishṇa was joined with him in the government, and then the latter's son Kakka."

[2] *Mânastambha* is the name given to the elegant tall pillars with a small pinnacled maṇṭapa at the top erected in front of the Jaina temples. See the interesting discussion regarding them in Fergusson, *Ind. & East. Arch.* 270.

At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Beḷgoḷa and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasêna-bhaṭṭâraka in Bankâpura. A satirical verse is added bidding Chôḷa and Pâṇḍya dismiss their fears now that Ganga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Vîragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Têrina basti or Bâhubali or Gommaṭêśvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Têrina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Ganga's war of a chief called Bâyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Ganga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṭa*, elder brother's warrior. Now in an inscription in Coorg[3], dated S'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṭa*, ruling on the banks of the Bed-dore (here the Lakshmantîrtha) under his brother Râcha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bâyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bâyiga, he is stated to have been a scion of the Kakka line. This was the last of the Raṭṭa or Râshṭrakûṭa kings, also called Karka, Kakkala, &c., and styled Amôgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Châlukya supremacy.

No. 61 was erected by Bâyika (the Bâyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Gunti, his wife's sister. Their parents were Mâdavara of Poḷalu and Dêyilamma, and they had a brother Jâbayya. Gunti, also it seems called Sôyibbe, was married to Lôka-Vidyâdhara, and had a son Udaya-Vidyâdhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Lôka-Vidyâdhara, her husband, was perhaps the Gonka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Haḷe Kannaḍa verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannada scholars in Bangalore, Mysore and other places have

[3] *Coorg Inscriptions*, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandîs'vara tolpo-de avam*, and no satisfactory meaning was forthcoming. It now appears that Nandis'vara is the name of an island in the Jaina cosmography, being the eighth from Jambû-dvîpa. A plan of it on stone or brass is kept in many Jina temples, and a Nandis'vara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the months Âshâḍha, Kârttika and Phâlguna, till full moon is the time of the Nandis'vara pûjâ, or observance of the season when certain deified beings—Sandharmêndra, Is'ânêndra, Chamara and Vairôchana—assemble for worship at the island of Nandis'vara, which has 52 Jina temples on it. These are also the approved times for the commencement of any religious vows. The authorities may be found in *Trailôkya-sâra* and in *Nandîs'vara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Phâlguna s'ukla 8, the beginning of the Nandis'vara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in S'aka 904, the year Chitrabhânu, (A.D. 982), of Indra Râja, and is engraved on four sides of a high pillar erected in a manṭapa near the front of the same Tôrina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Raṭṭa-Kandarppa, that he was the son's son of Kṛishṇa Râja, the daughter's son of Gaṅga Gâṅgêya, and the son-in-law of Râja-Chûḍâmaṇi. From other verses we learn that among his titles were those of Râja-Mârttâṇḍa, Chalad-aṅkakâra, and Kirtti-Nârâyaṇa.

Kṛishṇa Râja, his paternal grandfather, was no doubt the Raṭṭa king already noticed in No. 38, and we have here probably the memorial of the last representative of the Raṭṭa or Râshṭrakûṭa dynasty of Mânyakhêṭa. So far as the history of this period is known, Kṛishṇa Râja was succeeded by his son Kakka or Amôgha-varsha. The latter was defeated and probably slain by the Châlukya king Taila, which put an end to the Raṭṭa dynasty and restored to power that of the Western Châlukyas. Moreover the one line was absorbed into the other by Taila's marrying Jâkabbe or Jâkala Dêvi, the daughter of Kakka.[4] From the present inscription however it would appear that she was not the only representative of the Raṭṭa family.

We have next to consider who Gaṅga Gâṅgêya, his maternal grandfather, was. We have to chose between the Gaṅga dynasty of Mysore and the Gâṅgêya vaṃśa of Kaliṅga. As regards the former, the title Gaṅga-Gâṅgêya, it will be seen, is expressly given in the Âtakûr inscription already quoted (p. 19), to Satya-Vâkya Koṅguṇi-Varmmâ who was ruling in S'aka 872 (A.D. 950) and was in alliance with Kṛishṇa Râja called Kannara Dêva, the son of Amôgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Râcha-Malla, the son of Ereyappa; also, that he defeated a rival named Bûtuga, who then proposed to Râjâditya, the Chôḷa prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dêva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.[5] I think there can be little doubt, considering the intimacy that thus existed between Râcha-Malla and Kṛishṇa Râja, and also between Râcha-Malla's successor Mârasiṃha and the same Kṛishṇa Râja as disclosed in No. 38, that it was the daughter of the Gaṅga king Râcha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛishṇa Râja (ruling A.D. 945 and 956), and that the Indra Râja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gaṅga or Gâṅgêya kings of Kaliṅga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell[6], on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛishṇa Râja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Râja-Chûḍâmaṇi was whose daughter was the wife of Indra Râja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

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[4] Fleet, *Kan. Dyn.* 38.

[5] The text is as follows:—Svasti S'ri Ereyappana magam Râcha-Mallanam Bhûtugam kâlikondu tumbalatoru-râsiramumam âjutire Kannara-Dêvarolanam kâduvenda Bûtugam Râjâdityanam besageye [illegible] [illegible] Kannara-Dêvam me[illegible] gottam.

[6] *So. Ind. Pal.* 53.

Inscription No. 58 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhânu. The pillar on four sides of which it was engraved has been at some time thrown down and broken ; and what remains has been built upside down into the side of steps leading up to the same Têrina basti. It is in Haḷe Kannaḍa and commemorates the death of Pillu, who, besides that of Râja-Chûḍâmaṇi, had the title *mâvana gandha-hasti,* father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.[7]

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommaṭêśvara and are immediately below its right and left hands. The upper line on one side, in Nâgarî characters, and the two upper lines on the other side, the first in Pûrvada Haḷe Kannaḍa and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Châvuṇḍa or Châmuṇḍa Râya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nâgarî and the other in Haḷe Kannaḍa characters, are also alike in their contents, and state in imitation of the foregoing, in two languages that Gaṅga Râja had the enclosure or cloisters which surround the image erected. These as certainly date from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Châmuṇḍa Râya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Râcha Malla (or Râja Malla). It will be shown that this was the successor of Mârasiṃha (of No. 38) : he therefore came to the throne in S'aka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in S'aka 906 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Châmuṇḍa Râya composed a work called *Châmuṇḍa Râya Purâṇa,* containing an epitome of the history of the 24 Tîrthaṅkaras, and at the end its date is given as S'aka 900, the year Îśvara (A.D. 978). Now in the account with which it opens and closes of Châmuṇḍa Râya's achievements no mention is made of the statue of Gommaṭêśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Râcha-Malla, which ended as above stated in A.D. 984, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Châmuṇḍa Râya's as S'aka 905 or A.D. 983.[8]

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Châmuṇḍa Râya to the shrine of Gômatiśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamâna. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."[9] No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

[7] Compare S'ântala Dêvi's title of *Savati-gandha-vâraṇa* in No. 56.

[8] It will be seen from what follows that tradition gives the year Vibhava as that of the erection of the great statue, but to get Vibhava we must either go back to S'aka 890 (A.D. 968) or forward to S'aka 950 (A.D. 1028) neither of which will suit the facts of the case, as above given.

[9] *Works,* I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jaina guru of the place :—

Kaly-abdê shach-chhatâkhyê vinuta-Vibhava-samvatsarê mâsi Chaitrê |
pañchamyâṃ sukla-pakshê Dinamaṇi-divasê Tvashṭri-yôgê su-laghnê |
saubhâgyê Hasta-nâmni-prakaṭata-bhagaṇê sa-prasasthâṃ chakâra |
śrîmach-Châmuṇḍa-Râjô Beḷguḷa-nagarê Gômaṭêśa-pratishṭâm ||

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D, as it is natural to suppose they were engraved on the completion of the work.

Of Châmuṇḍa Râya we shall have more to say later on in connection with No. 109. Of Gaṅga Râja, who had the cloisters around erected, we have abundant information in the inscriptions. Nos 90 and 137 inform us that he was the minister of the Hoysaḷa king Vishṇu-varddhana, and from an inscription at Haḷebiḍ we know that his death occurred in S'aka 1055 (A.D 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the suttâlayaṃ, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nâgari character. They should be in either the sacred language of the Jains called Arddha-Mâgadhi or in Jaina Mahârâshṭri. The following account of these is taken from Jacobi[10]:—"The language which Mahâvira and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahâvira used Sanskrit. But the Jaina Prâkṛit has very little affinity to the Mâgadhi either of Aśôka's inscriptions or of the Prâkrit grammarians. Nevertheless it is called Mâgadhi by the Jains themselves. In a half stanza quoted by Hêmachandra (Prâkṛit Grammar, IV, 287) it is said that "the old sûtra was exclusively composed in the language called Arddha-Mâgadhi."

porâṇam addha-mâgaha-
bhâsâ-niayaṃ havai suttaṃ ||

Hêmachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prâkṛit is not of the same description as the Mâgadhi...... It must be noticed that there are two varieties of language observable in their Prâkṛit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hêmachandra gives in the first part of his Prâkṛit Grammar for the Mahârâshṭrî. But the Mahârâshṭrî of Hêmachandra is not identical with the Mahârâshṭrî of Hâla, of the Sêtubandha, and of the dramas. The Jaina Mahârâshṭrî it may be appropriately called .... The language of the older Sûtras I shall call Jaina Prâkṛit .... I believe that the Jaina Mâhârâshṭrî nearest approached the language of Surâshṭra, because the edition of the Jains scriptures, according to tradition, took place in Valabhî. It might therefore more appropriately be called Jaina Saurâshṭrî. But as it shares the general character of the Prâkṛit commonly called Mahârâshṭrî, and it is thus called by Hêmachandra, I dare not introduce a new name. The Jaina Prâkṛit .... is on the whole the same language as the Jaina Mâhârâshṭrî, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Mâhârâshṭrî. Hêmachandra calls it *ârsham*, the language of the Rishis, and treats it together with the Jaina Mâhârâshṭrî. .... The only Mâgadhism which he discovered in Jaina Prâkṛit is the nominative singular in *e* formed from masculine bases in *a* .... I therefore do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Lassen in his Institutiones linguæ Pracriticæ p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms."

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10 *Introduction to Kalpa-Sûtra*, p. 17 ff.

Before proceeding further it is necessary to enter upon the inquiry as to who Gômaṭa or Gommaṭa was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômaṭa is said, according to one statement, to be derived from *gô*, the earth, and *aṭ*, to wander, or *maṭh*, to go. According to another account, it is derived from *gû*, speech, and *maṭ* (for *mad*)[1], to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommaṭa and Gummaṭa, said to be *tadbhavas*. The Jains, to whom everywhere the images of their Tirthankaras are the only objects of worship, can give no explanation of the worship of Gômaṭa, who is not one of them, further than that he is worshipped out of respect for the first Tirthankara as being his son.[2]

So far as I am aware the name does not occur throughout Hindu literature[3] except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Sanghârâma, which was called Gômati (Ku-ma-ti)."[4] The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan[5] it will be seen that Gomates (in the original Persian, Gaumâta) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonia, or Slaughter of the Magi.[6] I merely point out the seeming coincidence with the singular name Gômaṭa, and there are it appears Jaina traditions connecting the tirthankara Pârisnâth or Pârśvanâtha with Persia.[7]

1 Compare *manṭapa* used for *maṇḍapa*.

2 Fergusson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthankars, and even the Ulwar colossus, Nan Gûngi, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

3 There is the Gômati or Gumti river in Oudh: also a Gômanta mountain in the Western Ghats, where Krishṇa is said to have defeated Jarâsandha.

4 Beal's *Records of Buddhist Countries*, p. 9.

5 Rawlinson's *Herodotus*, Vol. II, pp. 464 ff: Vaux's *Ancient History of Persia from the Monuments*, p. 28.

6 The following is the passage referred to, according to the translations by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Pissiachada, the mountain named Aracadres, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus lied to the state:—"I am Bardes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces...He seized the empire. On the 9th day of the month Garmapada, then it was he so seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did according to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could dispossess that Gomates the Magian of the crown. The state feared him exceedingly. He slew many people, who had known the old Bardes; for that reason he slew them, "lest they should recognize me that I am not Bardes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagayadish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sictachotes in the district of Media called Nisæa, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king: Ormazd granted me the sceptre.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I established it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reinstituted for the state both the religious chaunts and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I established the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I laboured until I had established our family in its place, as (it was) before. Thus I laboured, by the grace of Ormazd, that Gomates the Magian should not supersede our family. Rawlinson's *Herodotus*, Vol. II, pp. 594 ff.

The usurpation of the Pseudo-Bardes checked for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to counter-order these works, and to make "the Jews to cease, by force and power" (Ezra iv, 23). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

7 Cyrus had extended his dominions as far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Punjab to Persia under the name of India as the 20th Satrapy, and the connection continued until the overthrow of the Persian monarchy by Alexander the Great in 330 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bâhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.[8] There was a struggle for empire between the two, which resulted in Bâhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kêvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭêśvara. In course of time the image became invisible to all except the initiated. But Châmuṇḍa Râya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nâbhi. At a city in the north, called Pôdanapurî, the râjarshi Bharatêśvara, son of Âdi Brahma, set up a *bimba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Râja Malla gave such a description of this image that Châvuṇḍa his minister resolved to go and see it. He set out, with his mother Kâlikâmba and their guru Siṃha Nandi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinâlaya near a small hill, each of them had the same dream, in which a muni appeared and informed them that an image of Bhujabali, set up by Râvaṇa, was on that very hill, 10 palmyra (*tâḷe*) trees in height, or 20 bow-lengths. They accordingly found the image ; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra śuddha 5, Sunday, under the Mṛigaśira nakshatra, Saubhâgya yôga and Kumbha lagna, Châvuṇḍa consecrated this Gommaṭêśvara, who thus appeared to him in Beḷaguḷa in the Kûshmâṇḍâraṇya, endowing it with lands to the value of a lakh and a half of pagodas. The king Râja Malla, on hearing of his munificence, gave him the title of Râya.

The *Râjâvali Kathé* has the same story but in a different version. After relating the defeat of the Bauddhas by Akalaṅka at the court of Himaśîtala (see No. 54)[9], it goes on to say—"And after that, in the Yadu kula, there was Râja Malla, who was in Dakshiṇa Madhura (the southern Madura). He, having subdued Karṇâṭa, Drâviḍa, Mahârâshṭra, Taurushka and other countries, was celebrated as Vîra Mârttâṇḍa Dêva.[10] While his great feudatory (*mahâ sâmanta*) Châmuṇḍa Râya, a Yama to the Noḷamba family (*Noḷamba-kulântaka*), ornament of the Gaṅga race (*Gaṅga-vaṃśa-lalâma*), was ruling in peace and wisdom,—his mother hearing it read in the Âdi Purâṇa (or an early purâṇa) that in Pôdanapura there was an image of Bâhubali Dêva, 500 bows in height : he, with his mother Kâlikâ Dêvî, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinâlaya. Thus they arrived at the hill where Bhadrabâhu svâmi's tomb (*nisiddhi*) was. On the night before they left it, Padmâvatî Dêvî appeared in a dream to both mother and son and said,

[8] More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvatî, and Bâhubali's mother was Sunandâ.

[9] Wilson places this event in A.D. 788.—*McK. Coll.* I, lxvii.

[10] This would seem to imply that Râja Malla was a king of the Pâṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mârttâṇḍa in the list of Pâṇḍya kings,—No. 28 in the Madura Sthala-Purâṇa list and No. 13 in Mr. Nelson's list (*The Madura Country*, pp. 70, 74)—and no particulars whatever are given regarding him. Possibly the tradition has arisen out of the fact that a Vîra Pâṇḍya (as will be seen further on) erected the image at Kârkaḷa, and this, in ignorance of any other origin, has been transferred to the one at Śravaṇa Beḷgoḷa.

But it should be stated that an inscription at the Jain town of Humcha (Paṭṭi Pombuchapura) in Shimoga District, where Jina Datta Râya set up a dynasty with which these Rajas were connected, is called Dakshiṇa Madhura.

"You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Gômaṭa Jina, which was worshipped by Râma and Râvaṇa and seen by Maṇḍôdarî. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmuṇḍa Râya, having collected cocoanut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.[1] Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûshmâṇḍinî Dêvî presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷla kâyi*[2] and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Beḷguḷa.[3]

After this, Châmuṇḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,96,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmuṇḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmans and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmuṇḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvaṇa, &c.[4] But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmuṇḍa Râya to have this colossus at S'ravaṇa Beḷgoḷa made. We also learn from the inscription that the image at Pôdanapura was known as Kukkuṭêśvara[5], from the thick forest which grew up around it being infested with cocks (*kukkuṭa*) and serpents (*sarpa*), or *kukkuṭasarpa*, cockatrices.[6]

[1] Owing to his feeling pride in what he had done.

[2] The fruit of the egg plant, *solanum ferox*, Linn.

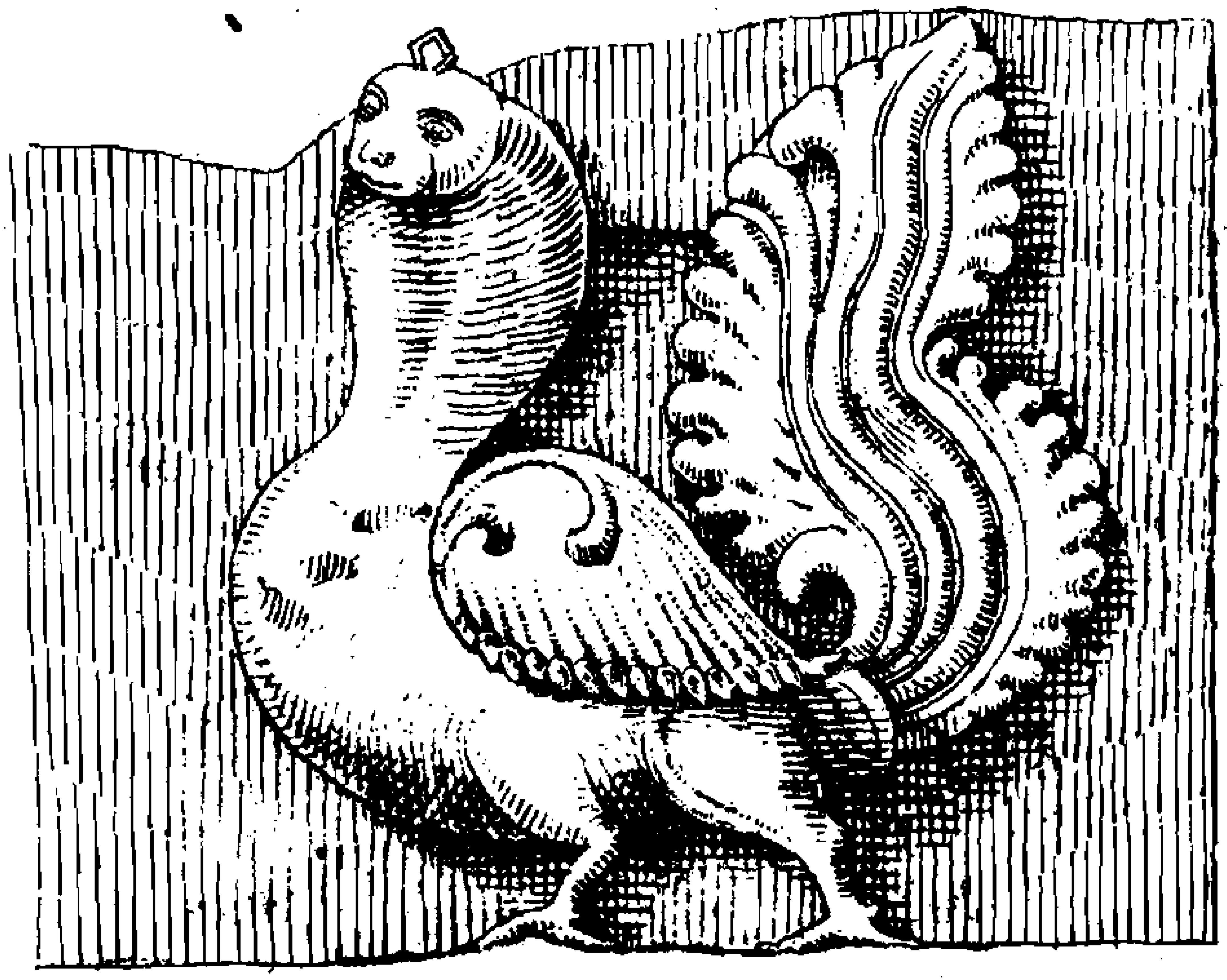
[3] The story as given by Colonel Mackenzie is as follows:—

Châmuṇḍa Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *pañchâmrita snâna* (or washing the image with five liquids,—milk, curds, butter, honey and sugar), vast quantities of these things were expended in many hundred pots; but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmuṇḍa Râya, not knowing the cause, was filled with grief that his intention was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmâvati, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *amritas* in a *belliya gola* (or small silver pot), for washing the statue, and signified her intention to Châmuṇḍa Râya, who laughed at the absurdity of this proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmuṇḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquids; and washed completely the body of the image. From that time this place is named after the silver vase (or *belliya gola*) which was held in Padmâvati's hand. (*As. Res.* IX, 266.)

[4] But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châvuṇḍa" was "Râvaṇa," and this was referred to in support of the story that Râvaṇa had made the image.

[5] In Nos. 85 and 133 the image of Gommatês'vara at S'ravaṇa Beḷgoḷa is called the southern Kukkuṭês'vara.

[6] The *kukkuṭasarpa* is the emblem of Padmâvati, and is represented in sculptures at Beḷgoḷa as a cock or fowl with a serpent's head and neck.



KUKKUṬA SARPA

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The latter reference at once directs our attention to the Kukkuṭa-pâda-giri or Cock's-foot mountain near Gayâ in Bihâr. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.[7], and Hiuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kâsyapa, as well as the scene of his death. On this account it was also called Guru-pâda-parvata, or mountain of the master's foot. There was also a monastery, called the Kûkkuṭârâma or Kukkuṭa-pâda-vihâra, near Pâṭaliputra or Patna.

Fah-Hian's account is as follows :—"From this place (Gayâ), going south three *li*, we arrive at a mountain called Kukkuṭa-pâda-giri. The great Kâsyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm ; it is in this (fastness as in a) receptacle that the entire body of Kâsyapa is now preserved. Outside this chasm is the place where Kâsyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats[8] [*i. e.* Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kâsyapa ; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties ; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."[9]

General Cunningham identifies Kurkihâr, near this spot, with a Kukkuṭa-pâda-vihâra, which in Hindi would form Kurak-vihâr (*kurak* meaning cock) and so Kurkihâr. "The remains at Kurkihâr" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west ; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes ; and a recent excavation on the west side showed the solid brick-work of a Buddhist stûpa.[10]

This Kukkuṭa-pâda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭêśvara image. Pódanapura or Pádanapurî may perhaps refer to the name Guru-pâda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains ; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li[1], in which, likewise, there is a congregation

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[7] Beal, *Travels of Fah-Hian*, ch. xxiii : Julien, *Hiouen Tsiang*, III, 6.

[8] According to the Chinese Forty-two section Sûtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

[9] Beal, *loc. cit*

[10] *Archaeological Reports*, I, 14 : *Ancient Geography of India* 460.

[1] Mr. Beal's foot-note is,—Rémusat identifies this with Dardu or Dardu, "the capital of the Dard country, situated among the mountains where the Indus takes its rise." (*Wilson*). But I would suggest the little town still known as Dir, near the river Tal.

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens[2], to observe size, colour, and general appearance of Maitrêya[3] Bôdhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."[4]

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân[5], which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghîz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows :—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of S'âkya Buddha, made of metallic stone[6], in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen *li* there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâṇa. The figure is in length about 1,000 feet or so".[7]

Captain Maitland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height .... The cliffs are everywhere pierced with numerous caves .... and here are also the famous idols, the Bût-i-Bâmiân. .... They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches ...... The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly - well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man.... The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of muslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

[2] The Tushita heaven (from the [Sanskrit] root *tush*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumêru.

[3] Maitrêya, possessed of love (root, *maitra*, love or charity), is to succeed the Buddha S'âkya muni (the present Buddha), after a lapse of time equal to 5,670,000,000 of years. *Remusat*—The Bôdhisatva destined to become Buddha, is always supposed to reside in the Tushita heavens from the time of his predecessor's incarnation till his own advent

[4] Beal's *Fah-Hian*, ch. vi.

[5] See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1856.

[6] Julien translates "brass."

[7] Beal's *Si-yu-ki*, i, 50.

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and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."[8]

Gigantic statues therefore were not unknown in the north of India, and of some such Châmuṇḍa Râya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha ; none on this scale have been discovered representing a Jina.[9] The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jainas were Svêtâmbaras, or those clad in white, while the southern Jains were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tirthaṅkaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Vardhamâna is expressly said to have been a *Digambara* : "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomaṭêśvara known to exist, namely, this one at S'ravaṇa Belgoḷa, and two in the South Kanara district at Karkala and Yênûr.[10] They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgoḷa statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents : a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a clustre of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet 3½ inches English, or with the French metre, which is 39·37 inches English, and is evidently the one employed in the original design.[1] The general aspect and proportions of the figure will be seen from the published illustrations[2] , but, owing to the great height of the image and the want

[8] Journal R. A. S. xviii, 347.

[9] Weber says (*über das Çatrumjaya Mâhâtmyam*) "It is Rishabha's image erected by Bâhubali that imparts its peculiar sanctity to S'atruñjaya " (near Pâlitâna in Kathiâwâd or Surâshṭra) but this is not of colossal proportions.

[10] At S'ravaṇa gutta, about 4 miles north-west of the Yelwal (Hirâla) Residency near Mysore, is an abandoned Jaina statue of Gomaṭa, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yênûr image. The creeper as at S'ravaṇa Belgoḷa twines round the thighs and arms, while a fully formed cobra, with hood expanded, forms a support for each hand. The buildings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommaṭapura of which no traces remain.

There is also a Jaina image, 9 feet high, on the summit of a hill called S'ravaṇappa gudda, of about 200 feet in elevation, on the borders of the Chamrajpatna and Malavaḷḷi taluqs, near Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuligere in Malavaḷḷi taluq there is an inscription, dated S'aka 838 (A.D. 916), of the time of the Gaṅga king Nîtimârgga, which shows that Tippur was as far back as that a sacred place of the Jains, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysaḷa king Vishṇu Vardhana.

[1] There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. For it is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 25 it was Arittô Nêmi who made it *siddam* or in other words demonstrated its feasibility as the inscription may be held to imply. The date of this inscription therefore would be about A.D. 950 and Arittô Nêmi may have been the sculptor of the great colossus.

[2] *Ind. Ant.* II, 129 ; Moor's *Hindu Pantheon*, 350 , Buchanan's *Travels in Mysore &c.* II, 488 ; *As. Res.* IX, 263.

of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jaina images, and the lobe of the ears lengthened down with a large rectangular hole.[3]

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scanlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the Indian Antiquary for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)[4] to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.		Ft.	In.
Total height to the bottom of the ear ..	50	0	Breadth across the pelvis	13	0
From the bottom of the ear to the crown of the head (not measured) about ..	6	6	„ at the waist	10	0
Length of the foot	9	0	From the waist and elbow to the ear ..	17	0
Breadth across the front of the foot ..	4	6	„ armpit to the ear ..	7	0
Length of the great toe	2	9	Breadth across the shoulders	26	0
Half girth at the instep	6	4	From the base of the neck to the ear ..	2	6
„ of the thigh	10	0	Length of the forefinger	3	6
From the hip to the ear	24	6	„ middle finger.. ..	5	3
„ coccyx to the ear ..	20	0	„ third finger	4	7
			„ fourth finger	2	8

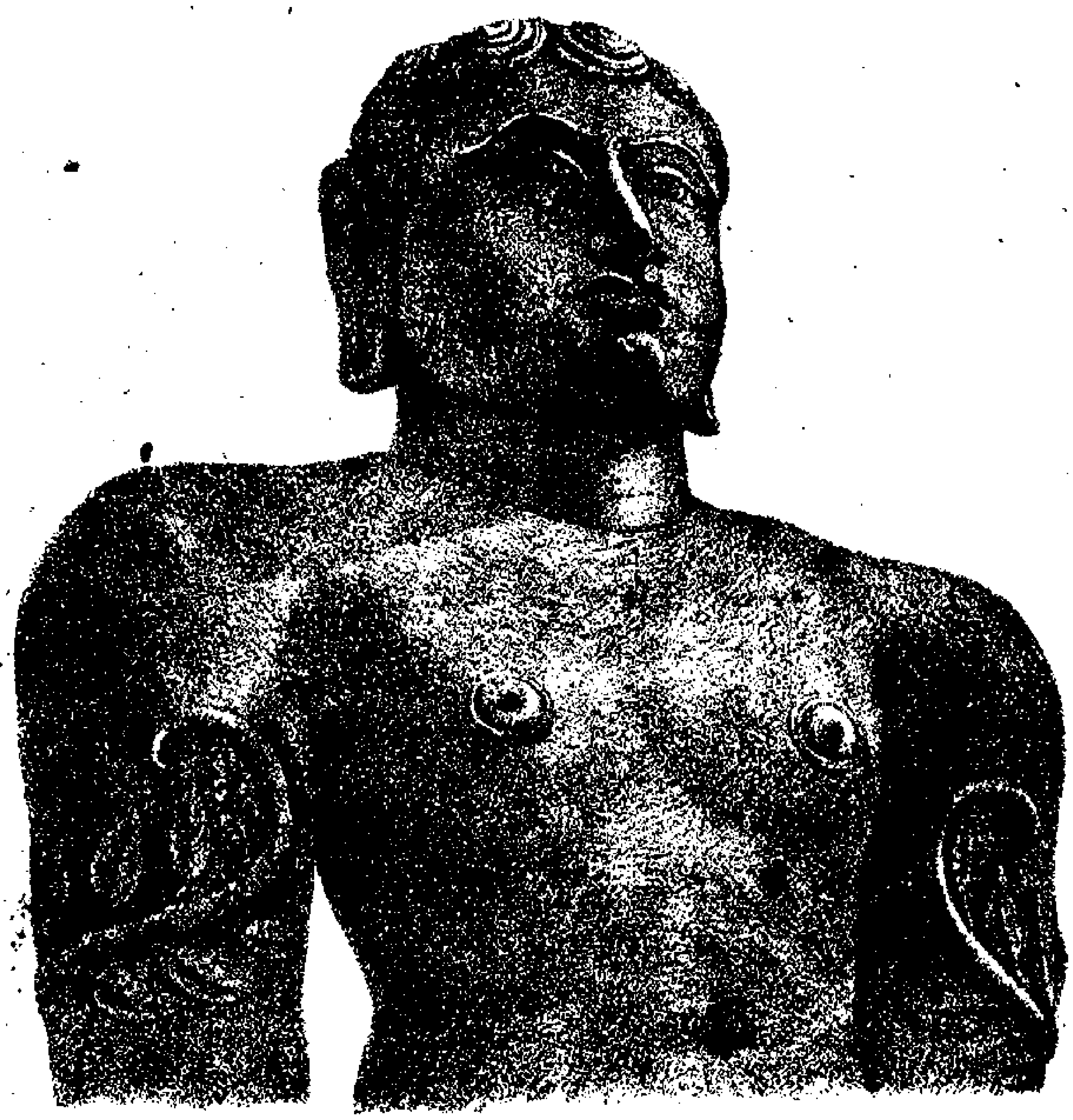
[3] The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhishêka, when high scaffoldings were erected level with the top of the image.

[4] The ceremony was performed in 1887, at the expense of the Kolhápúr Svâmi, who spent Rs. 30,000 for the purpose.

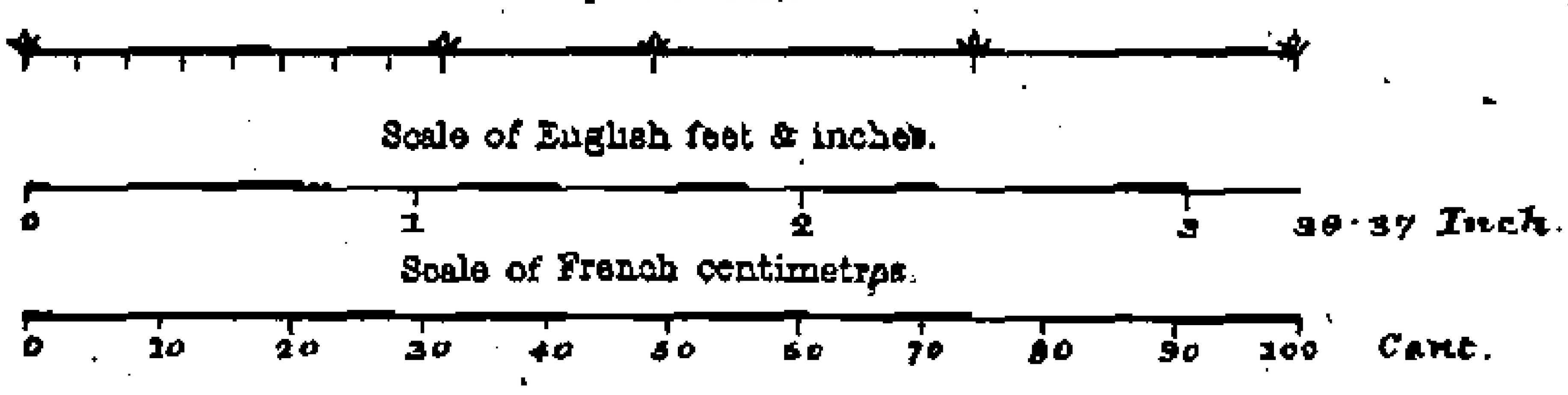
The following account of the ceremony was published by an eye witness, B. Veṅkatâchalam Aiya, B. A., in the *Harvest Field* (for May):—"The 14th March last was the day of anointing for the statue of Gomatésvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival......For a whole month there was daily worship in all the temples, and *páda pûja* or worship of the feet of the great idol besides......On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhápúr Svâmi, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahârâja,' and 'Ahaha, ahaha,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

1. Water.	6. Sugar.	11. Curds.
2. Cocoanut meal.	7. Almonds.	12. Sandal.
3. Plantains.	8. Dates.	13. Gold flowers.
4. Jaggory.	9. Poppy seeds.	14. Silver flowers.
5. Ghee.	10. Milk.	15. Silver coin.

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering."



UPPER PART OF COLOSSAL STATUE OF GOMMATESVARA.



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The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at S'ravaṇa Beḷgoḷa attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the seige of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."[5]

Of the two other colossal images of Gomaṭêśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height: the other one at Yênûr was erected in A.D. 1603 and is about 37 feet high.[6]

Of the former an account has been given by Dr. Burnell[7], who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill[8], and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Haḷe Kannaḍa character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs[9]:—

S'rî .... vikhyâtê .... (manḍ)alêśvaraḥ ।
yô 'bhûl Lalitakîrtty-âkhyas tan-munîndrôpadêśataḥ ॥

Svasti śrî-S'aka-bhûpate(s) tri-śara-vahnindôr Vvirôdhyâdikṛit ।
varshê Phâlguṇa-Saumyavâra-dhavala-śrî-dvâdaśi-sat-tithau ॥

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[5] *Hist. Ind. & East. Arch.* 267.

[6] There is a drawing of the Karkala image in *Ind. Ant.* II, 353; and of the Yênûr image in *Ind. Ant.* V, 38.

[7] *Ind. Ant.* II, 353.

[8] Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east]......The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit of the hill; this is said to have been filled with earth, and the colossus, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory cocoanuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." *Ind. Ant.* V, 36.

[9] I have made some additions and corrections from a copy supplied to me, taken by Brahma Sûri Sâstri.

śri-Sômânvaya-Bhairavêndra-tanuja-śri-Vira-Pâṇḍyêśinâ ।
nirmmâpya pratimâtra Bâhubalinô jîyât pratishṭhâpitâ ॥

S'aka varsha 1353 ne Virôdhikṛita-saṃvatsarada Phâlguṇa-śuddha 12 Budhavâra-divasa **Pâṇḍya-râya** pratishṭhâpita ।

"May the worship-worthy statue of Bâhubalin, consecrated here by śri Vira-Pâṇḍyêśin, **son of** Bhairavêndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phâlguṇa **of the (cycle)** year Virôdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the śloka which commenced the inscription show that this statue **was probably** consecrated by advice of Vira-Pâṇḍya's guru, by name Lalitakirti.[10] Its date=1432 A.D. **Vira-Pâṇḍya** seems to have been a Jain feudatory of Vidyânagara, at Ikkêri above the ghâts, but his successors **seem** to have been bigoted Lingâits and to have much contributed to the decay of the Jains in South **Kanara.**

"The purpose of these colossal statues has been questioned, but I am not aware of any **explanation** having been given. I would suggest the following. The Jain saints are said to **have been giants** in size, according to the fabulous stature of man in the ages in which they lived, but which **has been,** the Jains say, gradually decreasing. Bâhubalin, as a son of Vṛishabhanâtha, the first **Tirthankara,** is thus assumed to be of enormous height."

The statue at Yênûr has been described as follows by Mr. Walhouse[1] :—"This statue *is not,* like the other, placed on a hill, but on an elevated terrace on the south bank of the Gûrpûr river .... The terrace rises about fifty feet above the river's bed .... [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this .... Like its brother at Karkala, the Yênûr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghâts, which rises abruptly more than 6,000 feet, about twelve miles in front .... The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

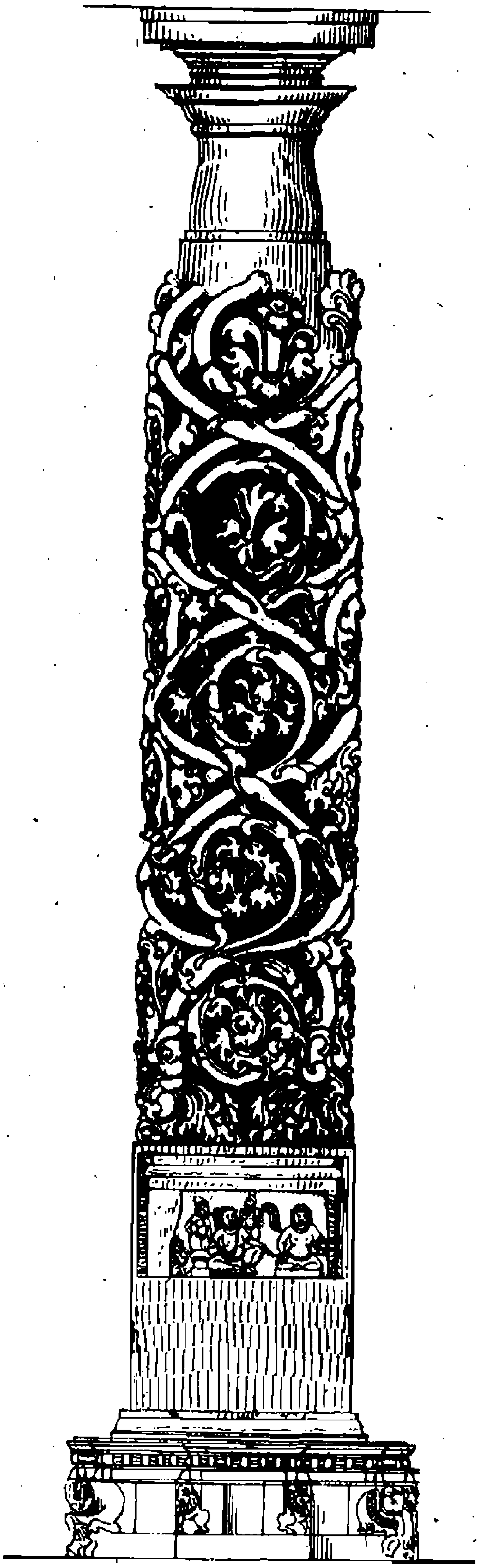
The following inscription to the south of the image gives its date &c :—

S'aka-varshêshv atîtêshu vishayâkshi-śarêndushu । 1525
varttamânê S'ôbhakṛiti vatsarê Phâlgunâkhyakê ॥
mâsê 'tha śukla-pakshêddha-daśamyâm Indu-Pushyakê ।
sa-lagnê Mithunê Dêvi-gaṇânbara-libêśituḥ ॥
Belguḷâkhya-purî-paṭṭa-kshîrâmbudhi-niśâpatêḥ ।
Chârukirtti-munêr divya-vâkyâd Eṇûra-pattanê ॥
śri-Râya-kuvarasyâtha jâmâtâ tat-sahôdarî ।
Pâṇḍyakâkhya-mahâ-dêvyâḥ su-putraḥ Pâṇḍya-bhûpatêḥ ॥
anujêndra-su-râjâkhyaś Châmuṇḍânvaya-bhûshakaḥ ।
asthâpayat pratishṭhâpya Bhujabaly âkhyakaṃ Jinaṃ ॥

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the **year** S'ôbhakṛit (**A.D.** **1603**), on the advice of Chârukirtti-muni, the guru of **Belguḷa,** by **Indra Râjâ,** a **descendant in the** line of Châmuṇḍa. Indra Râja it is stated was the son-in-law of **Râya-kuvara, and the** son **of** Pâṇḍyaka *mahâdêvî*, sister of Râya-kuvara. Also he was the younger brother **of Pâṇḍya bhûpati.**

[10] This may be confirmed from another inscription. (See *Ind. Ant.* V, 45).

[1] *Ind. Ant.* V, 37.



TYÂGADA BRAHMADÊVA PILLAR

Scale 1 2 3 4 foot

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Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bâhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyantara* or demi-god presented himself in the form of a Nâga or serpent and offered his head as a standing-place on which he would support Bâhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says[2] :—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground . . . . In that at Yênûr the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belgaḷa they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the S'ravaṇa Belgoḷa statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mâdhavi* or *Gaertnera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *kâḍa gulaguñji*.

We may now revert to Châmuṇḍa Râya, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyâgada Brahma Dêva kambha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggaḍe Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Châmuṇḍa Râya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Châmuṇḍa Râya was born in the Brahma-Kshatra vaṃśa : that by order of a king Indra he conquered Vajvala Dêva, the younger brother of Pâtâla Malla, putting his forces to flight before the face of king Jagadêkavira, his own lord : that the latter, in the war with Noḷamba Râja and in the war with king Raṇa Siṅga applauded him as equal to any conquest however

[2] *Hist. Ind. and East. Arch.* 268.

arduous: and that he overthrew an attempt by Chaladaṅka Gaṅga to seize by force the Gaṅga empire.[3]

These statements accord with those given in the *Châmuṇḍa Râya Purâṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chûḍâmaṇi, Jagadêkavira, Nonamba-kulântaka-dêva[4]; and that he was born in the Brahma-Kshatra vaṃśa. In the concluding chapter it is said that he was the disciple of Ajita-sêna: also that in the Krita yuga he was Shaṇmukha, in the Trêta yuga Râma, in the Dvâpara yuga Gâṇḍivi, and in the Kali yuga Vîra-mârttâṇḍa.[5] The origin of his various titles is then related. From his defeat of Vajvaḷa Dêva in the Kheḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gônûr in the Noṇamba war, the title *Vîra-mârttâṇḍa*; from his fight in the fort of Uchchaṅgi, the title ***Raṇa-raṅga-siṅga***; from his killing Tribhuvana-Vîra and others in the fort of Bâgalûr and enabling Gôvinda to enter it, the title of *Vairi-kula-Kâladaṇḍa*; from his defeat of Râja and others in the fort of king Kâma, the title of *Bhuja-vikrama*; from his killing his younger brother Nâga-varmma on account of his hatred, the title of *Chhaladaṅka-Gaṅga*; from his killing the Gaṅga warrior (*bhaṭa*) Mudu Râchayya, the titles of *Samara-Paraśurâma* and *pratipaksha-râkshasa*; from his destroying the fort of the warrior (*bhaṭa*) Vîra, the title of *bhaṭa-Mâri*; from upholding the brave qualities of himself and others, the title of *guṇavaṃ kâva*; from his virtue, liberality &c., the title of *samyaktva-ratnâkara*; from his not coveting the wealth or wives of others, the title of *sauchâbharaṇa*; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira*; from his being the head of the bravest, the title of *Su-bhaṭa-chûḍâmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-śêkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Châmuṇḍa Râya is mentioned simply by his title of Râya (which is also used in other references), along with Gaṅga Râja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse:—

sthira-Jina-śâsanôddharanar âdiyoḷ âr ene Râcha-Malla-bhû- |
vara-varamantri-Râyane balikke budha-stutan appa Vishṇu-bhû- |
vara-varamantri-Gaṅganane matte balikke Nrisiṃha-Dêva-bhû- |
vara-varamantri-Hullane paraṅg init ulloḍe pêḷal âgade ||

'If it be asked who in the beginning were firm promoters of the Jina doctrine (*i. e.* in S'ravaṇa Belgoḷa)—(they were) Râya, the minister of king Râcha-Malla; after him, Gaṅga, the minister of king Vishṇu; and after him Hulla, the minister of king Nrisiṃha-Dêva: if any others could claim as much would they not be mentioned?'

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Châmuṇḍa Râya basti. It is in Haḷe Kannaḍa, and states that the temple was erected by the son, no name given, of the mantri Châmuṇḍa, and that he was a lay-disciple of Ajitasêna muni. It would appear that it must have been originally built in

[3] It is not improbable that the battle referred to in No. 60 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladaṅka-Gaṅga.

[4] A title inherited from his father, who preceded him on the throne, and who, so far as we know, was the first to bear it.

[5] See above, p. 25 and note 10.

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memory of Châvuṇḍa Râya's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Râja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a maṇṭapa, with the image above it, and that subsequently the present building was erected round it ; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nâgarî characters. It is the only one dated in the Samvat or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kâshṭa saṅgha. This saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabâhu's cave, on the rock at one of the sides. It is in Nâgarî characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabâhu. As this may be the Jinachandra mentioned in No. 55 as a *sadharmma* or colleague of Mâghanandi who was the father of Mêghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated S'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).[6] It records the erection of a pillar, *śilâ stambham*, (also called at the end *nisidige*, tomb or monument), by Lakshmî, the wife of Gaṅga Râja, in memory of Bûchana or Bûchi Râja, who was the son of the daṇḍanâyakiti Lakkala-dêmati and a lay-disciple (*guḍḍa*) of S'ubhachandra-siddhânta-dêva, and who ended his life in the orthodox Jaina manner (*sarvva-saṅga-parityâga-pûrvvakam mudipidam*). The inscription is principally in verse, in the Kannada language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmî were the same, and that Bûchi Râja was therefore the son of Gaṅga Râja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in S'aka 1037, the year Manmatha (A.D. 1115). It records the erection of a tomb or monument (*nisidhige*) by Lakshmimati daṇḍanâyakiti, wife of Gaṅga Râja, minister to the Hoysaḷa king Vishṇu-varddhana, in memory of Mêghachandra-traividya-dêva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannada, and was composed by Perggaḍe Bhâva Râja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gaṇa, descended in the line of Gautama, the disciple of Mahâvîra. First we have mention

[6] S'aka 1037, Manmatha, as given in No. 47, is correct according to the tables : Vijaya, which is two years before Manmatha, therefore corresponds with S'aka 1035.

of Padmanandi, who (so also in No. 40) is identified with Koṇḍakundâchârya: then come Umâsvâti, also called Griddhra-piñchha—described as the most learned Jaina of his time,—his disciple Balâka-piñchha, and the disciple of the latter, *Guṇanandi*. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dêvêndra, whose disciple was Kaladhautanandi, whose son was Madana-śankara, whose disciple was Viranandi.

A king named Golla Dêva, described as of the line of king Nûtna-chandira (new moon), for some reason (*kim api kâraṇêna*) took dikshe under Viranandi, and became Gollâchârya. His disciple was Traikâlya yôgi, whose disciple was Abhayanandi, who overcame in argument Pari Shah (?) and others. His disciple was the lord Sôma Dêva, who became Sakalêndu or Sakalachandra; and his disciple was Mêghachandra, whose disciple was Prabhâchandra.

Then follow praises of Mêghachandra, an account of his death, and of the erection of the monument by the wife of Ganga Râja, at the instance of Prabhâchandra, who was her guru.

At the end is a verse extolling Ganga Râja for repairing the Jaina temples throughout the Gangavâḍi 96,000: and a verse in praise of the liberality of Lakshmimati.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bâlachandra. As he was a colleague or fellow-student of Mêghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syâd vâda*, which subsequently appears at the beginning of almost every Jaina śâsana. The following is Wilson's account of this system, to which so much importance is attached:—"The Jains are known in controversial writings by the title *sapta-vâdîs*, or *sapta-bhangis*, the disputers or refuters of seven positions: more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syâd-vâdis*, or assertors of possibilities. The seven positions are the following:

1. A thing is; 2. it is not; 3. it is and it is not; 4. it is not definable; 5. it *is*, but is not definable; 6. it is not, neither is it definable; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sânkhya, Vêdânta, and others—with regard to the world, to life, and to spirit; and are met in every case by the Jains with the reply *syâd vâ*, it may be so sometimes; that is, whatever of these dogmas is advanced will be true in some respects, and not in others; correct under some circumstances and not under others; and they are therefore not entitled to implicit trust, nor are they irreconcilable."[7]

After praise of Varddhamâna and Koṇḍakunda (see No. 40 and note), Dêvêndra is mentioned as born in the Mûla-sangha and Dêsika-gaṇa. His disciple was Chaturmukha-dêva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gôpanandi gained destinction in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharmma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Ganga kings.

His colleague or fellow-student was Prabhâchandra, whose feet were reverenced by Bhôja Râja, the king of Dhâra. This famous patron of literature reigned from about 1004 to 1059 A.D.[8] Prabhâ-

[7] He adds—"As this reasoning has been opposed by Râmânuja it dates earlier than the 12th century." *Works*, I, 316.

[8] See *Ind. Ant.* VI, 51: Weber's *Hist. Ind. Lit.* 201, 319.

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chandra's colleague was Dâmanandi, who was a mill-stone in grinding to powder the arguments of an opponent named Vishṇu Bhaṭṭa: who he was does not appear. Dâmanandi's colleague was Maladhâri, also called Guṇachandra, who apparently belonged to the temple of S'ântîśa at Balipura (perhaps Balagâmi in the Shimoga District).

His colleague was Mâghanandi, proficient in the *syâd vâda*; whose colleague was Jinachandra, compared to Pûjyapâda in knowledge of the Jainêndra grammar, to Akalaṅka in logic and to Bhâravi in poetry. His colleague was Dêvêndra, described as the muni of Baṅkâpur (in Dharwar); whose colleague was Vâsava-chandra, who had acquired great practice in the *syâd vâda* logic, and was known in the Châḷukya capital or camp (*kaṭaka*) as Bâla-Sarasvati. His brother and colleague was Yaśaḥkîrtti, who expounded the *syâd vâda* and overcame the Bauddhas, his feet being worshipped by the king of Siṃhala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurâdhâpura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chôḷas, who took him prisoner to the mainland and appointed a Chôḷa viceroy to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bâhu, who in twelve years succeeded with great difficulty in driving out the Chôḷa usurpers.[9]

The colleague of the last, and a disciple of Gôpanandi, was Trimushṭi, so called because he subsisted on three handfuls (*tri mushṭi*) of food. His colleague Gauḍa, had also three other names—Maladhâri, Hêmachandra, and Gaṇḍa-vimukta. His colleague, again, was S'ubhakîrtti, whose colleague was Mêghachandra, the son (or disciple) of Mâghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikâ, but nothing more is said about her. His colleague was Kalyâṇakîrtti, who had power to exorcise the demon S'âkinî. His colleague was Bâlachandra, who was descended apparently from the Sâgara family. His learning is described at some length, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Râja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahârâshṭrî and Haḷe Kannaḍa respectively, that Gaṅga Râja had the enclosure or cloisters round (*suttâlayaṃ*) made for the colossal statue of Gomaṭêśvara. The inscriptions are on either side the image, immediately below those of Châmuṇḍa Râya, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jainas were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaishṇava faith of the Hoysaḷa king Biṭṭi Dêva (subsequently called Vishṇu-varddhana), in probably this very year, by the reformer Râmânujâchâri, great animosity was excited against the Jainas, albeit they were too powerful to be altogether set aside. There are even stories of Râmânujâchâri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

[9] Sewell's *Madras Antiquities*, II, 221.

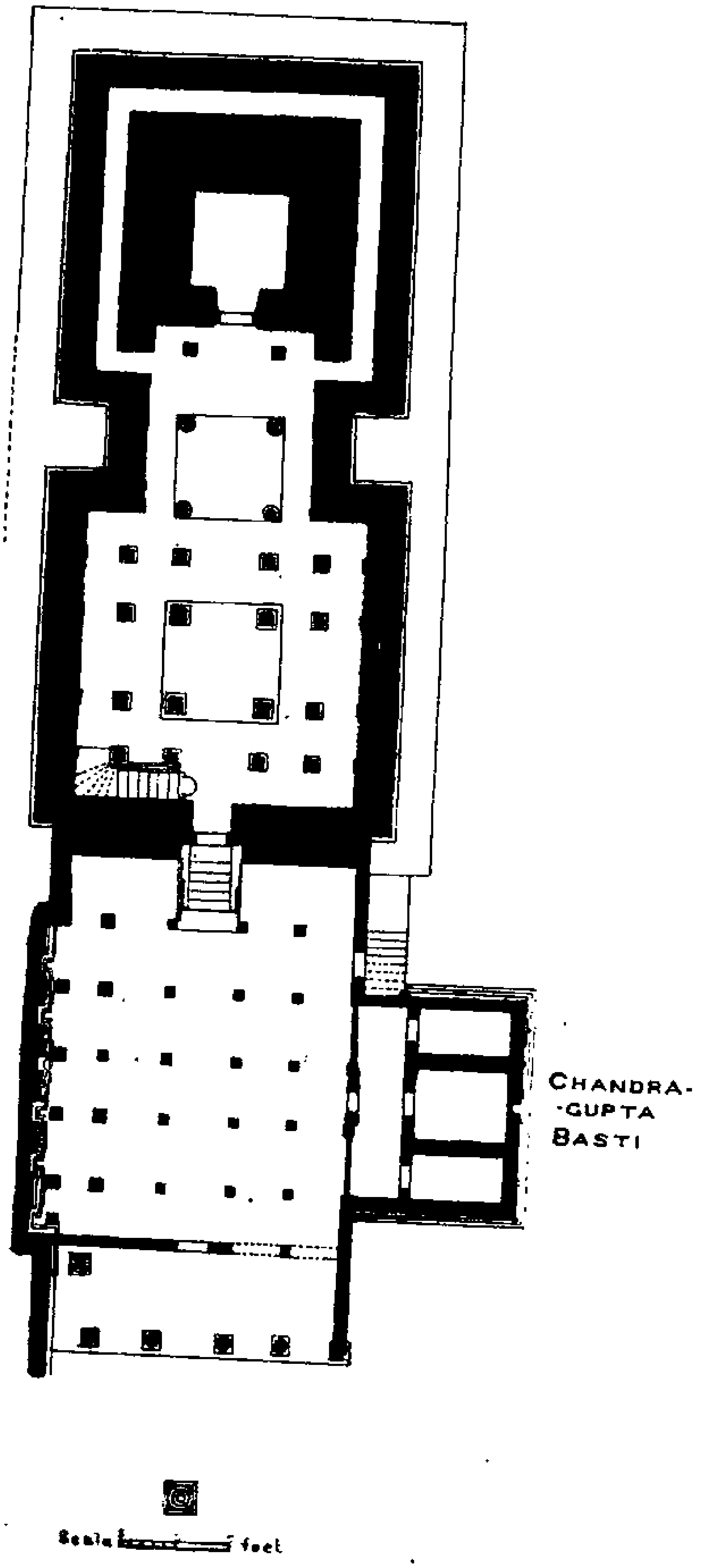
Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Âdiśvara basti, now known as the S'âsana basti, was erected by Ganga Râja; the second, that another Âdiśvara basti, now known as the Kattale basti, was erected by him for his mother; and the third, that yet another Âdiśvara basti, now known as the Eradu-katte basti, was erected by his wife. They are undated, but they unquestionably belong to about A.D. 1116, as No. 59, whose date is 1117, is set up at the door of the S'âsana basti, (whence the name), and gives particulars of an endowment granted by Ganga Râja for the bastis erected by his mother and wife. Of course it might be argued from this that the S'âsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Ganga Râja's guru was S'ubhachandra; also that his father was Budhamitra and his mother Pôchâmbikâ. As regards the former, No. 45 and other inscriptions give his name as Êcha or Êchi Râja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Êcha the name taken by him on embracing the Jaina faith. The S'âsana basti, so called, as above stated, from the śâsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannada, and merely states that Ganga Râya, the lay-disciple of S'ubhachandra, had the temple made for his mother Pôchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattale basti or temple of darkness by which the structure is called. It is also called Padmâvatî basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Châmuṇda Râya basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Ganga Râja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away

KATTALE-BASTI



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both from that and the S'âsana basti built by her husband, and faces to the north. It is also a plain building, and called Eraḍu kaṭṭe basti from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Râja, minister to Vishṇu-varddhana, of a place called Parama, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Râja's genealogy is traced from Mâra, whose wife was Mâkanâmbe, through their son Êcha, who was a Brahman (*dvija*) of the Kauṇḍinya gôtra.[10] He became a devoted Jaina, and his wife was Pôchikabbe. They were the parents of Gaṅga Râja.

A spirited account is given of how the latter made a night attack at Kaṇṇegâla on the army of the Châlukya emperor Tribhuvana-malla Permmâḍi Dêva (*i. e.* Vikramâditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parama[1], in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Râja, recounting how he repaired all the ruined bastis throughout Gaṅgavâḍi, and had the enclosure or cloisters made round Gommaṭa dêva; also how he drove the Tiguḷas (or Tamil people) out of Gaṅgavâḍi and caused Vira Gaṅga (*i. e.* Vishṇu-varddhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Râja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Râja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1064 A.D. and whose capital was then taken by the Chôḷas and the Gaṅga sovereignty brought to an end. The present Gaṅga Râja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chôḷas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as S'aka 1039, the year Hêvaḷambi (A.D. 1117). Gaṅga Râja it is stated built towns and Jaina temples in every direction. It also introduces a panegyric of his fame, saying that it eclipsed that of Mabbarisi for whom (formerly) the Gôdâvari stood still, for now the Kâvêri, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Râja's gift of Parama to the basti erected by his mother was confirmed by his father Êchi Râja, and the boundaries of the village are given. The inscription was engraved by Varddhamânâchâri.

The next inscription is No. 139, dated S'aka 1041, the year Viḷambi (A.D. 1119). It records the death, in the manner of a sannyâsi, of Mâṅkabbe Ganti, who had received dikshe from Divâkara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divâkara-nandi is said to be from Koṇḍakunda, "who moved about leaving a space of four inches between himself and the ground"! (showing his perfection in yôga, see No. 105).

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[10] We have distinguished instances in Pampa, Ponna, and Nâga-varmma, of Jainas who were of Brâhman origin. (See *Karṇâṭaka Bhâshâ-Bhûshaṇam*, Intro: 13, 15, 1.

[1] This village [illegible]

through Dêvêndra. Divâkara-nandi's disciple was Maladhâri dêva, whose disciple was S'ubhachandra-dêva. (See No. 13).

We next come to No. 49, dated S'aka 1042, the year Vikâri, (A.D. 1120). It records the death of Dêmiyakka, who was the sister of Bûchi Râja, (see above, on No. 46), and wife of the merchant Châmuṇḍa Seṭṭi. A pillar (*silâ stambham*) was erected in memory of her, by Lakshmî, no doubt the wife of Gaṅga Râja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dêmiyakka must have been the daughter of Gaṅga Râja and his wife Lakkala, Lakkavve, or Lakshmî.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ârvari (A.D. 1121), of Pôchikabbe, the mother of Gaṅga Râja, and his erection of a tomb (*nisidhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Êcha, as given above in No. 45, and goes on to describe the virtues and benefactions of Pôchâmbike. She had erected many chaityâlayas in Beḷguḷa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a sannyâsi and, with the performance of the vow of sallêkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Râja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysaḷa king Vishṇu-varddhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely Saka 1044, the year Plava (A.D. 1122). Gaṅga Râja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Râja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ôbhakrit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Râja, who was also his lay-disciple (*guḍḍa*) or adherent. Gaṅga Râja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkaṇâmbe, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahâvîra and Gautama, it mentions Padmanandi, whose second name was Koṇḍakundâchârya; Umâsvâti, whose other name was Griddhra-piñchha; his disciple Balâka-piñchha; and his disciple Guṇanandi. The latter had 300 disciples, of whom 72 were specially distinguished, the chief of them being Dêvêndra. His disciple was Kaladhauta-nandi, whose disciple was Sampûrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dâmanandi, whose eldest son was S'rîdhara.

Then is introduced Chandrakirtti, and his disciple Divâkaranandi. His disciple was Gaṇḍa-vimukta Maladhâri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dêva departed to svarga.'

The inscription is well written and was the composition of Heggaḍe Marddimayya, a lay-disciple of Prabhâchandra. It was engraved by Varddhamânâchâri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ôbhakṛit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṅga Râja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'ântala Dêvi, the queen of Vishṇu-varddhana ; but incidentally it gives certain information regarding the Hoysaḷa kings.

After praise of Prabhâchandra, the disciple of Mêghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysaḷa or Hoysaḷa which was borne by all the kings of the dynasty descended from him. Next came Vinayâditya, who is said to have subdued the Malapas or hill chiefs. His son was Ereyaṅga, whose son was Vishṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakâḍu, Nilagiri, Koṅgu, Naṅgali, Kôḷâla, Tereyûru, Koyatûru, Koṅgali, Uchchaṅgi, Taleyûru, Pombuchcha, Vaudhâsura-chauka, and Baleya paṭṇa.[2] He thus brought the whole of the Gaṅgavâḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vîra Gaṅga.

His queen was S'ântala Dêvi, the elder daughter of Mârasiṅga and Mâchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vâraṇa*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,[3] is the one that she selected for the name of the basti she caused to be erected at Belgoḷa, a name which it still retains, dedicated though it is to S'ântîs'vara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Vishṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhâchandra. And Sahasrakîrtti, disciple of the latter, had 313 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'ântala Dêvi, a lay-disciple of Prabhâchandra and the consort of king Vishṇu, erected the temple and set up therein the image of S'ânti Jina. This tîrthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivoques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishêṇa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verse, interspersed here and there with *chûrṇis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamâna and his disciple Gautama, it passes on to the S'ruta kêvalis, especially naming Bhadrabâhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Koṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

[2] Talakâḍ is on the Kâvêri, in the south of Mysore ; Nilagiri must mean the Nilagiri hills ; Koṅgu is the northern part of Coimbatore and Salem districts ; Naṅgali is in the extreme east of Mysore ; Kôḷâla is Kolar ; Koyatûru is Coimbatore ; Uchchaṅgi is in the south of Bellary district ; Pombuchcha is Humcha in Shimoga district ; the other places I am unable to identify.

[3] See remarks farther on in connection with No. 53.

spell of his own word, summoned Chandraprabhâ, an allusion which is explained by the following statement in the Râjâvaḷi-kathe :—*modalu Padmanandigaḷum Pûjyapâdarum tatvârtthadoḷ sandêham bare prayatnadim Pûrvva-Vidêhaman eydi samavasaraṇa-darśana-tîrtthaṅkarâvalôkanadim nihsandêham âge bandu virachisida kramadoḷe Samantabhadrâchâryya-svâmigaḷu Kauśambi-nagaradoḷu S'âsana-dêvi pratyaksham âge suvarṇṇamaya-Chandraprabha-svâmi-pratibimbama lôkâs'charyyam âge tôrisi vividha-siddhânta shaṭ-khaṇḍâgama mṛidu-Saṃskṛita-bhâshâ-ṭîkam virachisiral.* 'As formerly Padmanandi (*i. e.* Koṇḍakunda, see No. 47) and Pûjyapâda (see No. 108), having doubts as to the tatvârttha, with great effort reached Eastern Vidêha (Tirhut in Bihar), and by beholding the tîrthaṅkaras, their manifestation and passing, came back with all doubt removed ; even so Samantabhadra-svâmi, the S'âsana-dêvi having appeared to him in the city of Kauśambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svâmi, wrote commentaries in soft (or easy) Sanskrit on the various siddhânta and the six branches of âgama.'

Here comes in the first *chûrṇi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,[4] inviting to discussion, in Pâṭaliputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta ; now Patna, on the Ganges). He then went to Mâḷava (Malwa), Sindhu (Sindh) and the Ṭhakka country (the Panjâb) ; and even to the out-of-the-way Kañchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahâṭaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Râjâvaḷi-kathe, in quoting the same statements, introduces Karnâṭa before Karahâṭaka, and adds some lines referring to his being successively in Kâñchi, ? Lâmbusa, Daśapura (mentioned in the Pampa Râmâyaṇa, vii, 35, as near Ujjayini) and Vânârasi (Benares).[5]

As I have pointed out elsewhere,[6] Samantabhadra, with Kaviparimêshṭi and Pûjyapâda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷe Kannaḍa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 138.[7] Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Siṃha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghâti mala*) ;[8] and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅguṇi-varmmâ, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.[9] Now, singularly enough, this

[4] It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

[5] These additional lines run thus ; there are obviously errors, but it is difficult to say what the correct version should be.

Kâñchyân nagnâṭakô 'ham mala-malina-tanur Lâmbusê pâṇḍu-piṇḍah ı
puṇḍrêndrah s'âka-bhikshu Das'apura-nagarê mrishṭa-bhôjî-parivrâṭ ıı
Vânârasyâm abhûvam s'asidhara-dhavalah pâṇḍu-râgas-tapasvi ı
râjan yasyâsti s'aktih pravadatu puratô Jaina-nirggrantha-vâdî ıı

[6] Introduction to *Karṇâṭaka-Bhâshâ-Bhûshaṇam*.

[7] See Paṭṭâvali in Dr. Bhandarkar's *Report on the Search for Sanskrit MSS.* in 1883—4, p. 320.

[8] The Jains it appears recognize two classes of *karma*, namely, *ghâti* and *aghâti*. The ghâti karma are jñânâvaraṇi, dars'anâvaraṇi, môhâvaraṇi, and antarâvaraṇi : the aghâti karma are vêdiniya, âyushya, nâma, and gôtra. The removal of both confers mukti ; the removal of only the former kaivalya. Thus in Nâgachandra or Abhinava Pampa's *Râmachandra Charita Purâṇa* (the Pampa Râmâyaṇa) we have the following verse (II, 56) :—

ghâtiyuman aghâtiyamam ı
ghâtisi Kirtidhara-yôgi muktige sandam ı
ghâti-kshayadiṃ kaiva- ı
lyâtis'ayam bettan â Sukaus'aḷa-muniṇam ıı

[9] Sva-khaḍgaika-prahâra-khaṇḍita-mahâ-s'ilâ-stambha-labdha-bala-parâkramaḥ.

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feat, which in the present inscription is associated with Simha-nandi, is, in a Bâṇa inscription published by the Revd. T. Foulkes[10], described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Koṅguṇi-varmmâ, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyâbhavat pravara-Kaśyapa-vaṃśajô 'grê
Kaṇvô mahâ-munir analpa-tapaḥ-prabhâvaḥ ।
yas Simha-nandi-mahipa-pratilabdha-vṛiddhir
Gaṅgânvayô vijayatâñ jayatâṃ varas saḥ ‖
S'rî-vâsadhâmni Kuvaḷâla-purê viśâlê
Kâṇvâyanas sakala-Gaṅga-kulâdibhûtaḥ ।
râjâ babhûva bhuvi Koṅgaṇi-nâmadhêyô
yô Bâṇa-maṇḍala-jayâya kṛitâbhishêkaḥ ‖
śilâ-stambhô 'nalpaḥ kara-taḷa-gṛihîtâsi-latayâ
dvidhâ chakrê yêna prabala-śiśu-lîlêna śiśunâ ।
prahârêṇaikêna...............

'Its founder the great muni Kaṇva, distinguished for his great austerities, born in the illustrious line of Kaśyapa ; having obtained increase from the king Simha-nandi ; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvaḷâla ; of the line of Kaṇva ; the first of all the Gaṅga race ; Koṅgaṇi by name ; who was consecrated for the conquest of the Bâṇa territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand' ; . . . . .

Now it seems to me that, in the light of the statements in the S'ravaṇa Beḷgoḷa inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.[1] If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (*i.e.* Koṅguṇi-varmma) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilâ-stambha or stone pillar was. I have elsewhere[2] thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śila-stambha* (virtue-pillar) which it appears was given by Aśôka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśôka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavâsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi ? Evidently the same as that of Koṅguṇi-varmmâ, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Koṅga-dêśa-râjâkkaḷ*,[3] which, according to Dowson, states that he was installed

[10] *Manual of the Salem District*, II, 369.

[1] That this is a clerical and not a royal name may be seen from No. 19 and the analogy of numerous names compounded with Nandi, doubtless indicating members of the Nandi gaṇa.

[2] *Mysore Inscriptions*, Intro. xlii.

[3] See Dowson's version, *J. R. A. S.* VIII, 2, and version by the Revd. W. Taylor in *Mad. Journ. Lit. and Sc.*, XIV.

in S'aka 111, the year Pramôdûta, (A.D. 188), and reigned for 51 years.[4] The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Krishṇa-varmmâ who is assigned to about the same period, and by the fact that his son Durvvinîta who came to the throne in A.D. 478 had for his preceptor the celebrated Pûjyapâda, who is assigned to the 5th century.[5] Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188 we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Vishṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinîta reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Simha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bâṇa (or Mahâvali) kings we have an inscription[6] dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to Vakra-grîva, who, apparently by the help of the śâsana dêvatâ, composed in six months a work called *Nava-śabda-vâchya*, which was such as to put to shame the professors of other faiths. Each tîrthankara has a śâsana dêvi[7] but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced Vajra-nandi, who composed a work called *Nava-stôtra*, in which was embodied the whole of the Jaina doctrines, and then Pâtra-kêsarî, who by the aid of Padmâvatî,—the śâsana dêvî of Pârśvanâtha, the 23rd tîrthankara,—rendered useless the ? tri-lakshaṇa. Nothing is known of any of these allusions. So also with Sumati dêva, next mentioned, who wrote the *Sumati-saptakam*.

Then comes Kumâra-sêna who migrated, presumably from the north, and died in the south of India. He is followed by Chintâmaṇi muni, who apparently was the author of a work called *Chintâmaṇi*. There is a commentary of this name on S'akaṭâyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of S'rîvarddha Dêva, stated to be the author of a great poem called *Chûḍâmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by Daṇḍin, a well known Sanskrit poet, in a distich which is quoted. Now Daṇḍin is placed by the best authorities in the 6th century A.D. It follows that S'rîvarddha lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the Chûḍâmaṇi, it is mentioned by Bhaṭṭâkalaṅka in his Karṇâṭaka-S'abdânuśâsanam[8] as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the Tatvârtha-mahâśâstra, and containing 96,000 verses, but does not name its author. The work is referred to in the Râjâvaḷi-kathe, and there attributed to the Tumbulûr âchârya, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulûr-âchâryyar embhatta-nâlku-sâsira-grantha-kartṛigaḷâgi Karṇṇâṭaka-bhâsheyim Chûḍâmaṇi-vyâkhyânamam mâḍidar*. I have been unable to trace the position of Tumbulûr but have an impression of having met with such a name near the Tuṅgabhadra in the north-west of Mysore.

[4] Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111". *ib.* 49.

[5] For the various references see Intro. to *Coorg Inscriptions*, 2, 3; and Appendix to this Introduction.

[6] See *Ind. Ant.* XV, 172.

[7] See list in *Ind. Ant.* II, 134 ff.

[8] See note, p. 185, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahêśvara muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akaḷaṅka. He is celebrated for his victory at Kâñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sâhasatuṅga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 136 of the Translations. The occurrence took place at the court of a king named Himaśitala and is assigned by Wilson to the 8th century, *i. e.* of the Christian era. But the Jains have for the date the memorial sentence *sapta-śailâdri*, which gives 777 S'aka = 855 A.D. Himaśitala was no doubt a king of the Pallava line, who were Buddhists and had Kâñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanquishing of Târâ, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Râjâvaḷi-kathe, the Akalaṅka-charita, Akalaṅka-stôtra and other Jaina works. It appears that the Bauddhas had completely suppressed the Jaina religion in Kâñchi, when Jinadâsa, a Jaina Brahman (*Arhad dvija*) there, had by his wife Jinamati two sons, Akalaṅka and Niḥkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dâsa, who had 500 disciples in his maṭha (Wilson says it was at Ponataga). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *samyag-darśana-jñâna* was the *môksha-mârga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Niḥkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dikshe, became the head of the Dêśi-gaṇa and was in Sudhâpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vîra S'aiva sect came to Akalaṅka enthroned at Sudhâpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jaina yati, he contrived to make them believe he was a S'aiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jaina. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kâñchi induced their king Himas'itala to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Târâ (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kûshmâṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This

he accordingly next day tried, when the goddess in the pot was unable to answer and victory was declared for the Jains. Akalaṅka then tore away the curtain, kicked over the pot with his left foot and smashed it. So interwoven is this story with all the accounts that the final words in the inscription *Sugataḥ pâdêna visphôṭitaḥ* are generally quoted as *sa ghaṭaḥ pâdêna visphôṭitaḥ*. It is difficult to understand after all what exactly is supposed to have occurred, but the accounts are all very circumstantial and to the same effect.[9] The upshot of the whole matter was that the king was disgusted at finding out the tricks the Buddhists relied on, and also witnessing how an elephant which got loose trampled on the Buddhist books but raised the Jaina books with its trunk and placed them on its head, ordered all the Buddhists to be ground in the oil-mills. But at the intercession of Akalaṅka, instead of putting them to death, he consented to banish them to a distant country, and so they were all transported to Kandy in Ceylon.[10]

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[9] There seems to be a curious and suggestive jumble of names and an intentional design to represent the affair in a manner to bring contempt on the Bauddhas. According to Hindu mythology Târâ (a star), here called a S'akti, was the wife of Bṛihaspati (Jupiter), variously described as the father and the preceptor of the gods. She was carried off by Sôma, a name of the moon, and also of the intoxicating juice of the moon-plant (*asclepias acida*) which was an object of the earliest worship in both Persia and India, and which occupies so prominent a place in the Rig-vêda. A tremendous war ensued between the gods and the asuras in which earth was shaken to her centre. Brahma however interposed and restored Târâ to her husband. But she bore a son, of whom, on being adjured by Brahma to speak the truth, she declared Sôma to be the father, and the child was called Budha (Mercury: not to be confounded with Buddha). Târi again (whence our word toddy) is a form of *tâḍi*, the spirituous juice of the *tâḍa* or palm.

The tradition that the Buddhists carried on religious discussions by means of talking images, or other objects animated for the purpose, is supported by the story of the origin of the Pustaka-gachcha among the Jains. For it is said that a Bauddha priest argued by means of a copper mask, whence he was known as Tâmra Bhârati, with a Jaina priest who refuted him by means of his book (*pustaka*) and became the founder of the *gachcha* so called.

[10] The following is the story in the original as given in the *Râjâvali-kathe*:—

Allind ittalu âgama-purâṇa-s'âstr ôdalo sêvaru kêḷvaram illade vyâkaraṇâdi s'abda-s'âstra-jñâna-hînar âgippudu Arhad-dvija-kumâraru Akalaṅka-Nishkalaṅkar emba ubhayarum Bauddhara guruv appa Bhagavad Dâsan emban ôdisuvanu vategaḷge s'abda-s'âstramaṃ pêḷutt ird â maṭhadoḷe tâm irvvarum ariyadantu pôgi vidyâbhyâsam geyutt irddu kelavâna divasaṃ sakâna Bauddhâchâryyam tanu âgamada pustakaman ôdutt irddu bittu pôgal adaṃ nôḍi samyag-dars'ana-jñâna-châritrangaḷu môksha-mârggam end â-patradoḷu barad iraal âchâryyam band adan ikshisi Jaina-siddhântam end aral î-vaṭugaḷoḷu Jainar ippar end avaram piḍidu baṭṭi kârâgâradoḷ ikkiy avaram kolal end ippinaṃ samarâtriyoḷ â-maneya sûrun ett ilidu bappalli bâpinavar kaṇḍu beṇn-aṭṭi baral ondu gâvuḍântadoḷe Nishkalaṅkanaṃ kolvadum Akalaṅkam tappisikoṇḍu bandu dîkshe goṇḍu Dês'igaṇada siṃhâsanâdhîs'an âgi Sudhâpuradoḷ irddan I

Attalu Bauddharu râjyadoḷ ellâ vidyângaḷind atyanta-prabala'im Sâṅkhyâdi-matângaḷaṃ vâdadim geldu Vîra-S'aivara-prakaraṇaṃ piḍidu..........ninnna s'âstram ella gandharva-nagara-vilâsadante asambhâvyam appudum end avara vâṅchhiteya tamma adhyâhâna-vajradiṃ chûrṇikritam mâḍe........ Vîra-S'aivar ellaṃ parâjitar âgi bandu Sudhâpurada simhâsanâdhis'varanâda Bhaṭṭâkalaṅkara samîpaman eydi nija-vṛittântaman ellamaṃ pêḷe kêḷdu Bhaṭṭâkalaṅkaru tâve maru-dinaṃ bandu piñchhamanu kâṇilisade Bauddha-sabheyaṃ pokku siṃhâsanârûḍherâgi ....liṅgada-pramâṇa shôḍas'ôpachâra-s'aktigaḷum salakshaṇam pêḷe samunnatirâgi niruttaram âge ....jaya-patram goṇḍu bappalli piñchhavaṃ kaṇḍu Sravaṇar end ati atyanta-kês'âtigaḷâgi Jainara pesar ill dantu mâḍal endu Hêmas'îtaḷa-mahârâjaṃ Buddha-bhaktan appudarind âtanalli eydi Jainaggaṃ samagraṃ vâdam band ippudarind Akalaṅkaraṃ karasim endu karasi Jainaru sôtu bandaḍey avara kallu gâṇakk ikkiṃ ulid ellara sarvvasvamaṃ kavartte geyd avaram ni's'êsham âge Karṇâṭ-Andhra-Tuḷuva-Pâṇḍya-Chôḷa modalâda dês'aṅgaḷiṃ paramadisuvudu Bauddharu sôtu bandaḍey avaran aste geyu'endu bhâshâpramâṇaṃ barasi koṭṭu sabheyoḷu Târâ-s'akti-dêviya ghaṭa-sthâpane geydu pûjisi javanikeyaṃ iṭṭu s'ûnya-vâdaman etti paḷanentu-divasambaraṃ vâdam geydu Târâ-dêvi satya-vâkyamaṃ nudisalu prativâkyaṃ gomutt irddode padinêḷu divasaṃ kaḷiye yatis'varaṃ chintâkrânta-svântarangaḷ â-virikta-s'ayanam âga beḷag appa samayadoḷu Amra-Kûshmâṇḍiniyu svapnadoḷu ninu chintisal bêḍa punaḥ pras'ne geydode ni uttaraṃ akku jaya-patram appud endu pêḷi beḷag âdâgaḷum â kramadoḷe pêḷdu jaya-patram goṇḍu Bauddharaṃ geddu ghaṭa-vâdamaṃ jayas vâma-pâdadind oledu biṭṭaru Iddu endoṭe I

munna Bauddhar ellaṃ kûḍi Jaina-matânuvangaḷoḷ atyanta virôdhadind Akalaṅka-svâmigaḷaṃ gelvev endu Hima's'îtaḷa-mahârâjaṃ alli geydi nijâbhiprâyamam pêḷey â-mahânubhâvarol nimage vâdam ellidum avar sâstra-vâdigaḷ avaraṃ manada sankeya pôgi nis'chaya-jñâna puṭṭi manakkaṃ sakala-sâdhanam appudu ene Advaya-vâdigaḷ endare I ....

geyd anêka teraḷin s'abdâgama yukty-âgama-paramâgamaṃ modal âge sagrvada ghaṭa-vâda-patra-vâlaṅgaḷaṃ Saugata-garvva-parvvataman Akalaṅka-vâg-vajra-pâtadiṃ chûrṇikritaṃ mâḍi â-samayadoḷu râjâlayadiṃ bhadra-gajaṃ madadiṃ kaṭṭaman murida râja-vîdhiyoḷ kaṇḍa-janangaḷaṃ kolutta baruttiral â-Saugatara-manôgatadind ubhaya-s'âstrangaḷan achchisi keḍiya bappa mârggadoḷ iḍuvudum mada-gajaṃ Bauddhâgama-pustakaman eḍa-gâlaṃ taḷiyaṃ mâḍi Jina-siddhântaman etti mastakadoḷ iṭṭu grâma-pradakshiṇyaṃ geydod â-s'âstrakke Gandha-hasti-Mahâbhâshyam emba pesar âdud ellamaṃ Hima's'îtaḷa-mahârâjan kaṇḍu Saugatâchâryyaraṃ kallu-gâṇadoḷ ikkisal end udyôgise Bhaṭṭâkalaṅkaru jîva-ghâta-bhîrugaḷ âgiy amsiy ariye tâvê gâṇada baḷiyoḷ ajda bandu nilise sakala-dês'angaḷoḷ ippa Bauddhar ellaṃ tamma sarvvasvaman arasang oppisi antara-dvîpangaḷâda Siṅgaḷa-dvîpa-Hamsa-dvîpa-Vânara-dvîpa modalâdavaroḷu nintu Karṇâṭa-modalâda-dês'angaḷoḷu hesar ill antâgi mâḍi Hima's'îtaḷa-mahârâjaṃ Jinâgamamaṃ nambi sadṛishṭiy âgi râjyaman âḷidaṃ I

Next is mentioned Pushpasêna, a colleague or fellow-student of Akalaṅka's. And then Vimalachandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pâśupatas, the followers of Tathâgata (or Bauddhas), Kâpâlikas, and Kâpilas. After this comes Indranandi, and then Paravâdi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Krishṇa Râja, doubtless a Râshṭrakûṭa or Raṭṭa king. There was one of this name, also called Akâla-varsha, who was ruling in S'aka 797 and 833[1] (A.D. 875—911), and may probably be the one.

Next follows Âryya Dêva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakirtti, Karmma-prakṛiti and S'rîpâla: followed by Matisâgara.

Then comes Hêmasêna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayâpâla, a disciple of Matisâgara's and a fellow-student of Vâdi-râja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Châlukya emperor (probably either Taila or Satyâśraya).

Next are mentioned S'rîvijaya, Kamalabhadra and Dayâpâla. And then follows S'ânti Dêva, who was guru to the Poysaḷa king Vinayâditya and therefore belongs to about A.D. 1040. He received the title of Svâmi from the learned king of the Pâṇḍya country (perhaps Kubja or Sundara Pâṇḍya, known in Tamil as Kûna Pâṇḍiyan, who at one time became a Jaina), and the title of S'abda-chaturmmukha in the court of king Âhava-malla, probably the Châḷukya king Sômêśvara or Trailokya-malla, who reigned A.D. 1040 to 1069.

We then have Guṇasêna, who was an ornament to the country around Mullûru (not identified); and Ajitasêna, from whom a quotation is given exhorting to a religious life. His disciples were S'ântinâtha, called Kavitâ-kânta, and Padmanâbha, called Vâdi-kôlâhala. Then follows Kumâra-sêna, and lastly Mallishêṇa Maladhâri, a disciple of Ajitasêna. After several verses devoted to his praise, his death at Dhavaḷa-sarôvara (*i. e.* Beḷgoḷa) is described.

Here comes in No. 68, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoysaḷa Seṭṭi, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoysaḷa Seṭṭi seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladaṅka-râva*. The latter title, with the name of Hoysaḷa Seṭṭi, he procured for the son of a merchant who was in charge of the customs at Ayyâvole, whence it appears likely that he adopted the boy. Ayyâvole, now called Aihole, on the river Malprabhâ in the Kalâdgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Châḷukya inscription in the Meguti temple there, dated as far back as S'aka 556.[2] At a later period it is a prominent place in Liṅgâyi works. The serene and devout manner of Hoysaḷa Seṭṭi's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vaṃśa, seems to have had a son named Bûchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vîra-Gaṅga Poysaḷa, that is, Vishṇu-varddhana, and of the senior daṇḍanâyaka, probably Gaṅga Râja, by Chaladaṅka râva and other merchants for the service of Gommaṭêśvara.

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[1] Fleet, *Kan. Dyn.* 35.

[2] *Ind. Ant.* VIII, 237.

The next inscription, No. 53, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivagaṅga of S'antala Dêvi, queen of the Hoysaḷa king Vishṇu-varddhana, in S'aka 1053, the year Virôdhikṛit, (A.D. 1131), and of her mother Mâchikabbe's performing sallêkhana in consequence and dying at Beḷaguḷa. It was the composition of Bôkimayya, a lay-disciple of Chârukirtti-dêva.

The opening verses give an account of the Poysaḷa or Hoysaḷa kings. Vinayâditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nâds and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Haḷêbîḍ, the ancient Hoysaḷa capital, namely the Kêdârêśvara[3] and Hoysaḷêśvara. But till Vishṇu-varddhana changed the religion of the State the Hoysaḷas were so completely Jains that no ground exists for attributing the commencement of those S'aiva temples to so early a reign as Vinayâditya's, except that the Hoysaḷêśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Haḷêbîḍ, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyaṅga, and then 'greater than him' his son Biṭṭi Dêva or Vishṇu-varddhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekâḍu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumâḷa's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Toṇḍamaṇḍala chief; the capturer of Noḷambavâḍi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Beṅgi Râya; uprooter of Narasiṅga-varmma (see No. 90); capturer of Hânuṅgal; upholder of Nilagiri; a Mâri to the Koṅgas; terrifier of Tereyûru; trampler on Koyatûru; displacer of Heñjaru; pursuer of Pâṇḍya; capturer of Uchchaṅgi; taker up of Pombuchcha; roller over of Sâvimale; layer waste of the Ghats; dragger along of the Tuḷuvas; a terror to Gôyindavâḍi; plunderer of Râyarâyapura.[4] Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgavâḍi Ninety-six Thousand as far as Lokkiguṇḍi (Lakkuṇḍi in Dharwar) to subjection to his orders.

His queen S'ântala Dêvî is singularly introduced with the phrase 'the dweller (*i. e.* like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rutting elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perggaḍe Mârasiṅga, a S'aiva, while her mother was Mâchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the now Vaishṇava monarch Vishṇu-varddhana is reconciled by the statement that

[3] This is the temple which by some strange mistake came to be referred to as the Kaiṭês'vara, a name which Fergusson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kaiṭabhês'vara, which at least has a meaning.

[4] Toṇḍamaṇḍala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chôḷas; Noḷambavâḍi is the Chitaldroog district and adjacent parts; Hânuṅgal is in Dharwar; Nilagiri the mountains so called; the Koṅga country was in Salem and Coimbatore; Tereyûr near Trichinopoly; Koyatûr is Coimbatore; Uchchaṅgi in the south-west of Bellary district; it was the capital of Noḷambavâḍi; its capture is always attributed to Vira Ballâḷa; Pombuchcha is Humcha in Shimoga District; Sâvimale appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Vishṇu-varddhana's territory; Tuḷuva was in South Canara; Râyarâyapura, was Mâlingi, on the Kâvêri, opposite to Talekâḍ.

Jinanâtha was her favourite and Vishṇu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of S'ivagaṅga. The only place of any note bearing that name is the well-known conical hill some 30 miles north-east of Bangalore. It is exclusively occupied by S'aiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quâ non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Mâchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Beḷgoḷa and, taking the vow of a sannyâsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Mâchikabbe and S'ântala Dêvi and an account of a donation the latter had made eight years before her death, in S'aka 1045, the year S'ôbhakṛit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vâraṇa basti she had erected at Beḷguḷa, presenting them through her guru Prabhâchandra, the disciple of Mêghachandra.

Vishṇu-varddhana, so far as we know, must have survived his queen S'ântala Dêvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which S'ântala Dêvi gave prominence to the title she had assumed of Savati-gandha-vâraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishṇu-varddhana and Lakuma Dêvi,[5] and this event would seem, from an inscription at Haḷêbîḍ, to have occurred in A.D. 1136,[6] or five years after the death of S'ântala Dêvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dêva daṇḍanâyaka, the son of Gaṅga Râja, erected a monument to his brother (properly cousin) Êchi Râja daṇḍanâyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanâthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Beḷgoḷa and so highly sculptured, to be the Châmuṇḍa Râya basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysaḷas to the Châḷukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 66. It records the erection by Êchana, son of Gaṅga Râja, of, presumably, the Châmuṇḍa Râja basti in which it is inscribed. The statement is repeated in the second verse, adding that Êchana had another name Boppa. But from No. 144 it appears that Êcha or Êchi Râja was Gaṅga Râja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Râja's eldest son. Moreover, from an inscription at Haḷêbîḍ, it is ascertained that Boppa was the son of Gaṅga Râya and Nâgala Dêvi. Gaṅga Râja must therefore have married again after the death of his wife Lakshmi in 1122 as recorded in No. 48. We also learn that Gaṅga Râja died in S'aka 1055 (A.D. 1133) and that Boppa erected

[5] *Mysore Inscriptions*, p. 32. | [6] *id.* Intro. lxxviii.

a temple to his memory in Dorasamudra, that is Haḷêbiḍ. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Châmuṇḍa Râya basti which had been originally erected by the son of Châmuṇḍa Râya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Êchi Râja, he represented himself as being also called Êchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-griham at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at S'ravaṇa Beḷgoḷa, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear sikra or spire which is universal with the northern Jains, except in the instance of Ellora ... Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vimâna over the cell which contains the principal image of the Tîrthaṅkar, surmounted by a small dome.

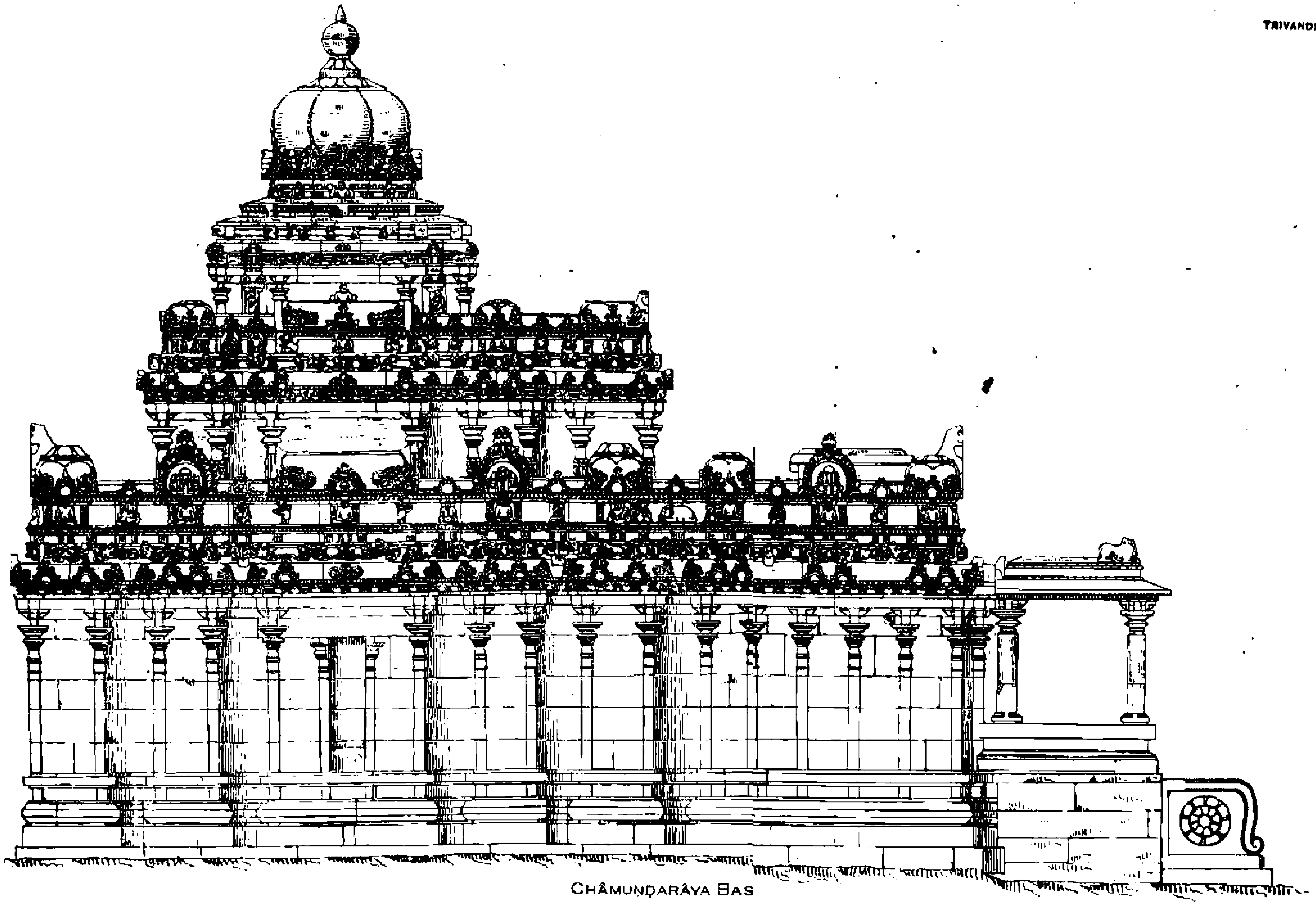
"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself: the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."[7]

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bâhubali or Gummaṭa which are one on each side at the foot of the steps, and of the erection of the grand stairs, by the general Bharata, the younger brother of Mariyâne daṇḍanâyaka. From an inscription at Sindigere[8] we know that there was a very long-standing intimate relation between this family and the Hoysaḷas. Vinayâditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyâne, conferring on him the lordship of Sindigere. In a later generation, in 1103, the prince Ballâḷa, the elder brother of Vishṇu-varddhana, married in one day the three accomplished daughters of Mariyâne. And he and his brother Bharata held high office under Vishṇu-varddhana, being described in 1138 as judges, treasurers and chief advisers. Some of the names given to his erections at Beḷgoḷa

[7] Ind. & East. Arch. 269.

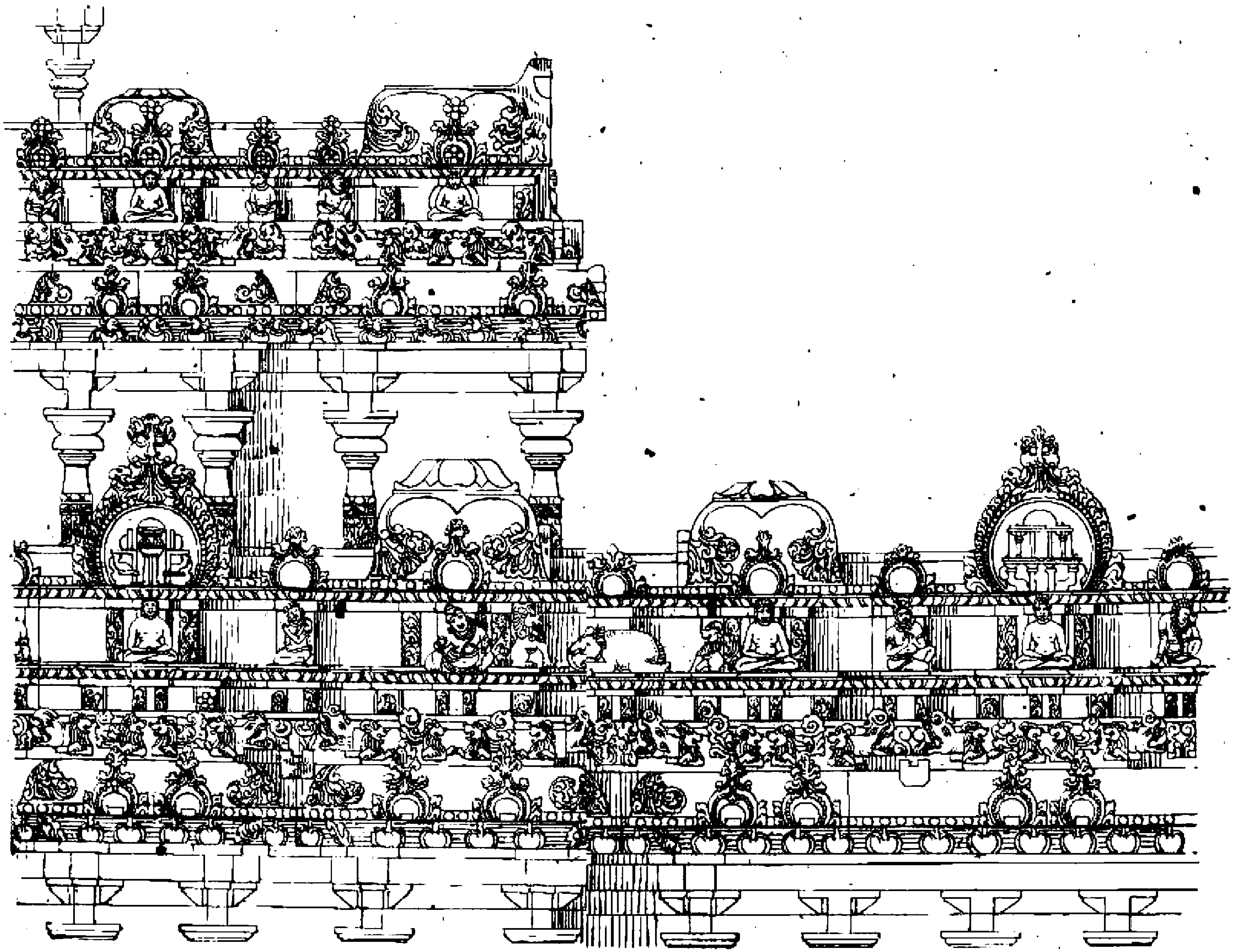
[8] Mys. Ins. p. 329.

TRIVANDRUM PUB



CHÂMUNDARÂYA BAS

Scale



CHÂMUṆḌARÂYA BASTI
ENLARGED VIEW OF SCULPTURE ON FRIEZE AND CORNICE

mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gaṅgavâḍi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhârthi, (A.D. 1139), of Siṅgimayya, the son of Bala Dêva and Bâchikabbe. From No. 53 we know that he was uncle to S'ântala Dêvi, Vishṇu-varddhana's queen. His daughter and his wife, lay-disciples of Prabhâchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dêva, son of Nâga Dêva and grandson of Bala Dêva, expired in the manner of a saunyâsi at the Moriṅgere tîrtha. His mother and his sister erected a paddi-śâle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhâchandra. This Bala Dêva must have been S'ântala Dêvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gaṅgaṇṇa. It records the death in S'aka 1068, the year Krôdhana, (A.D. 1146), of Prabhâchandra, who was guru to the queen S'ântala Dêvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mêghachandra. His colleague was S'ubhakîrtti, the son of Bâlachandra. Mêghachandra's disciple was Prabhâchandra, whose colleague was Vîranandi, the son of Mêghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramâdi, (A.D. 1160). It contains an account of the erection at Beḷgoḷa of the Bhaṇḍâri basti (now generally called Bhaṇḍâra basti) by Hulla, the treasurer (*bhaṇḍâri*) and chief minister (*sarvvâdhikâri*) of the Hoysaḷa king Narasiṃha.

The opening account of the Hoysaḷa kings gives us information regarding Ereyaṅga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhârâ, the city of the ruler of Mâlava; to have struck fear into the camp or city of Chôḷa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishṇu-varddhana; and to have broken the king of Kaliṅga. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysaḷa power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishṇu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatûr, burnt Koṅga Râyarâyapura, closed the door of the Ghats, terrified Kañchi, trod to dust the fortress of the king of Virâṭa, *i. e.* Hânugal, desolated Vanavâsi, shook Vallûr and, with the dust raised by his army, covered up the river Mahâpahâriṇî, *i. e.* the Malapahâri or Malprabhâ, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalâdgi districts. He also cut down Narasiṃha-varmma, brought to an end the bravery of Adiyama, smote through Veṅgiri and plundered Talavana-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dêva, king of Mâlava, and others, by the Emperor, no doubt Vikrama of the Châḷukya line, to whom the Hoysaḷas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-vêṇi, and reduced the Vindhya mountains to powder. He also subdued the king Iruṅgôḷa (see No. 42) and the Kadamba kings.

His wife is called Lakshmî Dêvi and the mother of Narasimha; she is therefore identical with his second wife called Lakumâ Dêvi in the Harihar inscription previously referred to.

Narasimha, on coming to the throne, defies the Barbbara, Chôḷa, Chêra and Gauḍa rulers. His minister and treasurer Hullapa, the son of Jakki Râya and Lôkâmbike, of the Vâji-vamśa, lay-disciple of Maladhâri, erected this basti ?as an abode for the twenty-four tîrthankaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chûḍâmaṇi, and calls by that name the basti he had erected, for which the king Narasimha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to S'aka 1200, the year Bahudhânya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Huḷḷa, the minister of Nârasimha Dêva, of a Jina temple in Beḷguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysaḷa kings, in which the statements specially deserving notice are the following. Ereyanga is described as a right hand to the Châḷukya king (*Châḷukya-bhûpâlana balada bhujâ-daṇḍam*). The reference must be either to Sômêśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvana-malla, and it thus seems that Ereyanga was a feudatory and probably a principal commander in the Châḷukya army. After mentioning his three sons, it says that the middle one, Vishṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatûr (Coimbatore), Talavanapura (Talakâḍ) and Râyarâyapura (Mâlingi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmâ Dêvî, the mother of Nârasimha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of S'ântala Dêvî, Vishṇu-varddhana's first queen; and that he plundered the Chôḷa camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Huḷḷa, also called Pullappa, and Hullana, who is described as having served under his father Vishṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine:—Râya, the minister of king Râcha Malla; after him, Ganga, the minister of king Vishṇu; and after him, Huḷḷa, the minister of king Nrisimha Dêva.'

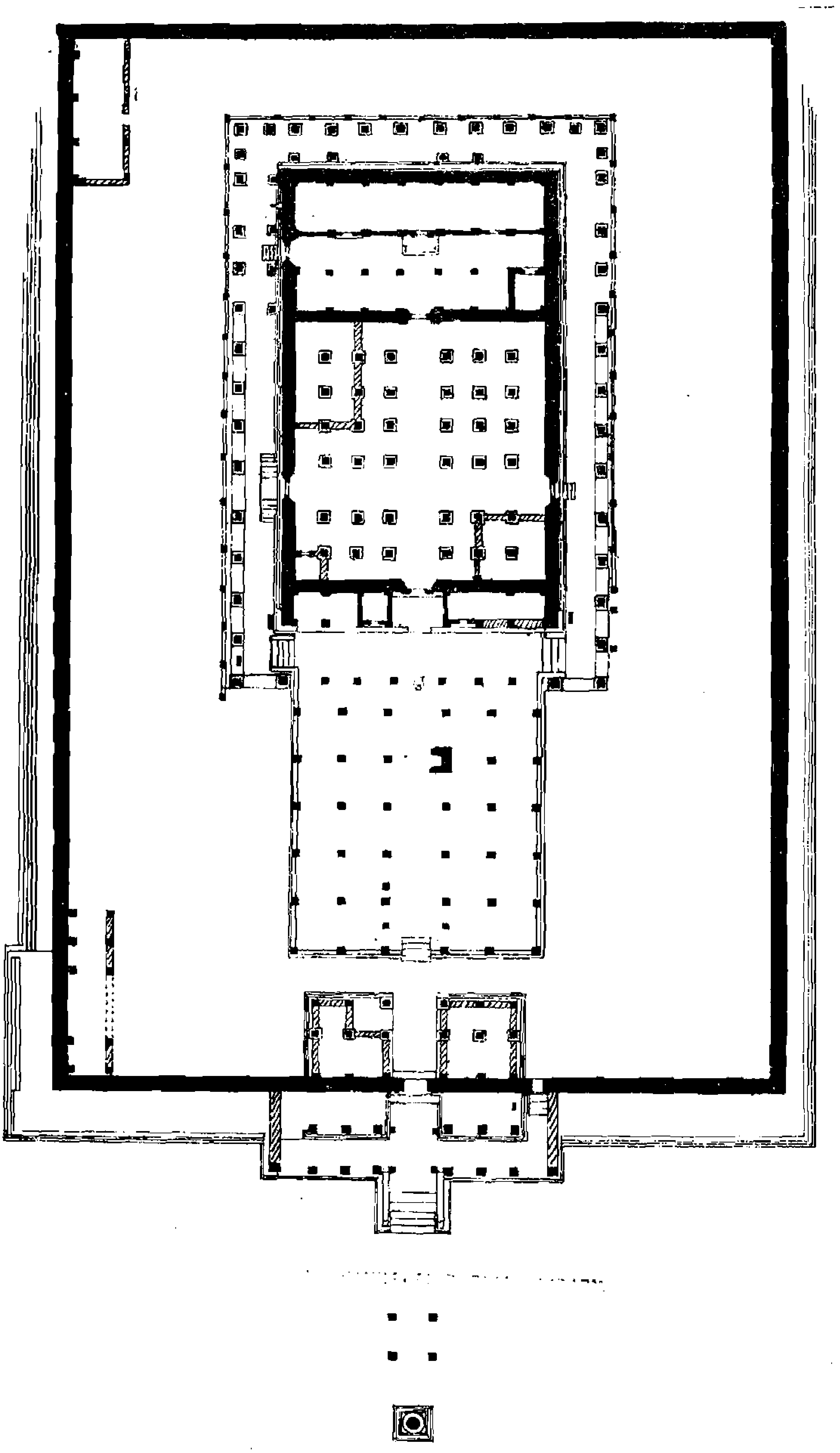
The various meritorious works performed by Huḷḷa, whose guru was Kukkuṭâsana Maladhâri, are then recounted. He rebuilt two great Jina temples at Bankâpura which were completely in ruins, one built by ?the Uppaṭṭayta and the other by Kaliviṭa[9]; made grants of land in the great tîrtha of Kopana[10]; restored the celebrated original tîrtha of Kellangere, formerly erected by the Gangas, of which only the name remained; and built there five large bastis and five tanks.[1] He also built a temple at Belguḷa for the twenty-four tîrthankaras (which it is the special object of the inscription

[9] Bankâpur has two temples, a Jaina basti of Rangasvâmi Nagarê-s'vara and a S'aiva temple of Siddhês'vara. The Jain shrine, which is usually called Arvatta-kambhada basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gaz.* of *Dhârwâr*, 653.

Kali-Vitta is the name of a feudatory of the Raṭṭa king Krishṇa mentioned in a grant dated S'aka 868 (A.D. 946) at Kyâsanûr in Dharwar. He was of the Chellaketana family and had the government of the Banavâsi province. Fleet, *Kan. Dyn.* 37.

[10] This place is mentioned by Nṛipatunga or Amôgha-varsha (reigned 814 to 869 A.D.) in his *Kavirâjamârgâlankâra* as mahâ-Kopana-nagara and one of the four cities in which the very pith (*tiruḷ*) of Kannada was spoken. It seems likely that it was situated at a hill near Mulgunda in Dharwar.

[1] According to No. 40, Kellangere belonged to the Rûpa Nârâyana basadi at Kollâpura and was therefore probably in that neighbourhood.



BHAṆḌÂRA BASTI

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to record), and another large temple which, like Gommaṭa, was an ornament to Gommaṭapura, perhaps the Bhaṇḍâri basti mentioned above in No. 138.

For this temple of the twenty-four tîrthaṅkaras, as well as for Gommaṭa and Pârśvanâtha, the king Narasiṃha assigned the village of Savaṇêra and appointed Nayakîrtti as the âchâri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommaṭêśvara. It briefly repeats that Huḷḷamayya, the minister of the Hoysaḷa king Narasiṃha, made a donation of lands to provide for the worship of Gommaṭêśvara, Pârśvanâtha and the twenty-four tîrthaṅkaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in S'aka 1085, the year Svabhânu, (A.D. 1163), of Dêvakîrtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Huḷḷa Râja for Dêvakîrtti, and its consecration by his three disciples Lôkhanandi, Mâdhava and Tribhuvana-dêva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahâvîra and Gautama, the S'ruta-Kêvali Bhadrabâhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umâsvâti, also called Gṛiddhra-piñchha, the most learned Jaina of his time, and his disciple Balâka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dêvanandi, no other than the famous Pûjyapâda,[2] so called because his feet were worshipped by the deities, and on account of his learning also known as Jinêndra-buddhi. He is stated to be the author of the *Jainêndra* grammar, the *Sarvârtha-siddhi*, and the *Samâdhi-śataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akaḷaṅka (for particulars regarding whom see above under No. 54) and passes on to Gollâchârya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kêna cha hêtunâ*) formerly took dikshe". His disciple was Traikâlya yôgi, whose disciple was Aviddha-karṇṇa Padmanandi, also called Kaumâra dêva. The epithet *aviddha-karṇṇâ*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that aviddha-karṇṇa, 'having unpierced ears,' is a term often applied by them to the Musalmans. The reason why this saiddhântika had not conformed to the universal custom does not appear.

His disciple was Kulabhûshaṇa, whose colleague or ?fellow student (*sadharmma*) was Prabhâ-chandra, described as a celebrated author on logic (*prathita-tarka-granthakâraḥ*). Kulabhûshaṇa's disciple was Kulachandra, whose disciple was Mâghanandi, who had a tîrtha made in Kollâpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dêva and Kâma Dêva, were lay-disciples.

Then is mentioned Gaṇḍavimukta, to whom Mâghanandi was the guru, who had been preceptor to the general Bharata (see No. 55), and whose disciples were Bhânukîrtti and Dêvakîrtti. His colleague was S'rutakîrtti, who was the author of a *Râghava-Pâṇḍavîya*, a work which read one way (*gata*) would give the story of Râma, and read ?backwards (*pratyâgata*) give the story of the

[2] The period of this distinguished Jaina teacher may be deduced from the statement in the Merkâr plates, that he (there mentioned as the author of the *S'abdâvatâra*) was the preceptor of the Gaṅga king Durvvinîta, who came to the throne in A.D. 478. (See *Coorg Inscriptions*, Intro. p. 3). This corresponds with Dr. Bühler's conjecture (*Ind. Ant.* XIV, 355) that Pûjyapâda belonged to the 5th century A.D. That his name was Dêvanandi is confirmed by the *Karṇâṭaka-S'abdânuśâsanam* in which, under sûtra 8, Bhaṭṭâkalaṅka says—"Jainêndrê 'pi ...... tach-chhandam prâyunta Bhagavân Dêvanandi !"

Pâṇḍavas.[3] And his elder brothers were Kanakanandi and Dêvachandra, whose colleagues were Mâghanandi, S'ubhachandra the disciple of Dêvakîrtti, and Gaṇḍavimukta Vâdi-chaturmukha Râmachandra. Also Akaḷaṅka, whose lay-disciples were the treasurer Mariyâne, the minister Bharata-mayya, and the chiefs Bhûchimayya and Kôrayya.

Huḷḷa Râja's family is then mentioned. His father was Yaksha Râja (Jakki Râja in No. 138, Jakki being a tadbhava of Yaksha), of the Vâji vaṃśa; his mother Lôkâmbike. He was minister, sarvvâdhikâri and senior treasurer to the king Nârasiṅga, and is styled a new Gaṅga Râja, that is, as a minister and in promoting Jaina works of merit. He rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru Rûpa-Nârâyaṇa of Kollâpura; erected a dâna-śâle of stone in Jinanâthapura; and set up this tomb for Dêvakîrtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysaḷa king Nârasiṃha Dêva, and records *a grant by a merchant named Gommaṭa* Seṭṭi for the worship of Gommaṭêśvara and the 24 Tîrthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakîrtti and the erection of a tomb in his memory by Nâga Dêva his lay-disciple.

The first part is taken up with a succession of gurus from Mahâvîra, corresponding with that already given in No. 47 as far as Kaladhauta. His disciple was Sampûrṇṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhânta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakîrtti, who was the disciple and son of Guṇachandra, and guru to Iruṅgôḷa. The name of this king occurs in the inscriptions relating to Vishṇu-varddhana as subdued by him. Nayakîrtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷḷa and the head accountant Nâga Dêva. The latter was son of Bamma Dêva and Jôgâmbâ; his wife was Chaṇḍâmbikâ; and he had a son Mallinâtha, who was chief of Kâmalatâ-sutâ-pura, evidently a translation of some local name combined with Magaḷûr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hêbaṇandi, that is Hêviḷambi, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dêva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanôttamsam, whose real name was Boppa, and who, as he states, had the title *Kannaḍa-gavi-bappa*, 'a polish to the Kannada poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kêśi Râja, at the beginning of the S'abdamaṇi-darpaṇa, along with Ponna, Pampa and other celebrated Kannaḍa poets.

The inscription is entirely in Kannaḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Beḷgoḷa. As most

[3] There is a work of this name in Sanskrit by Kavi Râja: also one in Telugu by Tennâla Râma Krishṇa, buffoon at the court of Krishṇa Râya of Vijayanagar. In these all the verses can be interpreted in two ways, so that one meaning yields the Râmâyaṇa story and the other the Mahâ Bhârata story. S'rutakîrtti's work is mentioned in the Pampa Râmâyaṇa in the same terms as above.

YAKSHI DÊVATI

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of this information has already been quoted and made use of in a previous part of this Introduction it is unnecessary here to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholders around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommata Dêva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *gulla-kôyi*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kûshmâṇḍinî, and is said to represent the faithful woman in whose guise the goddess Padmâvatî appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Châmuṇḍa Râya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26) The figure is described in the inscription as merely a *Yakshi dêvati*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Bamma Seṭṭi, a lay-disciple of Bâlachandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyâgada Brahma Dêva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The Yaksha set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyâgada kambha (in Kannada *chhâgada kamba*) was, as its name indicates, the place where distribution was made of the sacred gifts. A Yaksha is a demi-god attendant on Kubêra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nâga Dêva, son of Bamma Dêva, constructed a tank called Nâgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bâlachandra, for the worship of Gommaṭa Dêva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballâḷa, at the instance of the (? former) minister Huḷḷa, of certain grants made by Vishṇu-varddhana and Nârasiṃha for Gommaṭa Dêva, Pârśva Dêva and the twenty-four tîrthankaras. It also incidentally mentions that Nayakîrtti, the guru of Huḷḷa, had died, and that his disciple Bâlachandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Gaṅga Râja, the minister of Vishṇu-varddhana, who was apparently the first to obtain a royal endowment for Gommaṭa-nâtha.

After an account of Gaṅga Râja's father and mother, and his ability as a minister, it goes on to say that Gaṅga Râja appeared before Talakâḍ, the frontier station of Gaṅgavâḍi above the Ghats, and

summoned Adiyama, the feudatory whom Chôḷa had placed in camp there, to surrender. The latter refused to give up the country of which Chôḷa had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Râja gained a great victory, defeating Adiyama and putting to flight the Tiguḷa or Tamil chief named Dâman, who barely escaped with his life as Gaṅga Râja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôḷa capital). Gaṅga Râja followed up this success with such vigour that he recovered not only Talakâḍ, the former capital of his line, but drove off Narasiṅga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôḷa above the Ghats. In connection with Talakâḍ it is further said that he discovered the chief named Dâmôdara hiding there in the disguise of a S'aiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakâḍ and the adjacent country, which had fallen into the hands of the Chôḷas and been formed into petty states, Gaṅga Râja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Râja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôḷa domination on the south, so that he was able to throw off his subordination to the Châḷukyas in the north. This victory of Gaṅga Râja's is related in almost the same words in an inscription at Tippur.

The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Râja, not taking too much advantage as he might have done, begged for Gôvindavâḍi,[4] and that only for the purpose of presenting it for the worship of Gommaṭa Dêva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭâsana Maladhâri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavâḍi however many there were ; had the cloisters made around Gommaṭa Dêva, described as of Gaṅgavâḍi ; and putting to flight the Tiguḷas who were in Gaṅgavâḍi, caused Vîra Gaṅga, that is, Vishṇu-varddhana to stand erect ; thus proving himself a Gaṅga Râja a hundred times more fortunate than the former Râja of the Gaṅgas, or Gaṅga Râja, (under whom the Gaṅga line was overthrown by the Chôḷas).

Then follows a brief notice of Nayakîrtti, the son of Guṇachandra, and the grant to him by Narasiṃha of certain villages for Gommaṭa-nâtha, Pârśva-nâtha and the twenty-four tîrthaṅkaras.

Narasiṃha's son Vîra Ballâḷa is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchaṅgi, as already related in No. 124 above. The old minister Huḷḷa, lay-disciple of Nayakîrtti, applied to Vîra Ballâḷa to confirm the gifts formerly made, which he did. Huḷḷa thus lived during three reigns, and this is his last appearance in these inscriptions. Bâlachandra, the disciple of Nayakîrtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great śâsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the ? jeweller citizens of Beḷuguḷa assign certain dues payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pâriśva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the mâmalegâṛa, probably a manager of the temple affairs, such as is now called an amildar.

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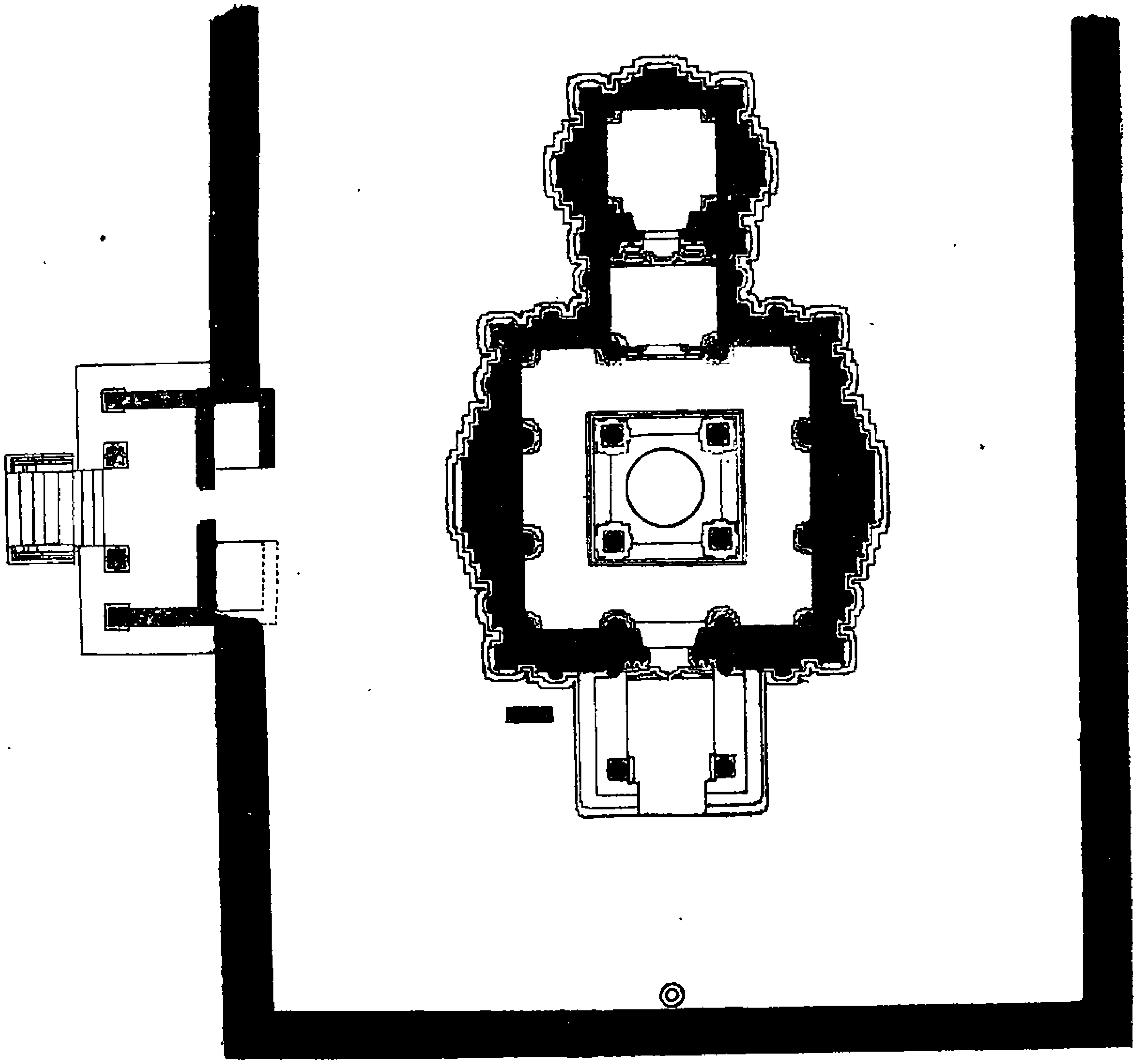
[4] There is a village of this name near the Jaina establishment at Maleyur in Chamrajnagar taluq.



AKKANA BASTI

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We next come to No. 124, which is dated in S'aka 1104, the year Plava, (A.D. 1182). It brings us into the reign of Vîra Ballâḷa and introduces us to his minister Chandramauḷi. The object of the inscription is to record the erection at Beḷguḷa of the Pârśvanâtha basti (now called Akkana basti) by Âchala Dêvi, (or Âchiyakka, see below) the wife of Chandramauḷi.

The first part contains an account of the Hoysaḷa kings almost the same as that in No. 137 above, but carried on to Vîra Ballâḷa. On his ascending the throne, Lâḷa, Gurjjara, Gauḷa, Pallava, and Chôḷa were all terrified. The principal exploit related of this king is his capture of Uchchaṅgi, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of Guttiya Gaṅga). Its king, called Pâṇḍya and Kâma Dêva, was taken prisoner, together with another king called Oḍeyarasa (or ? Sanda Oḍeyar), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to Vîra Ballâḷa are the same as those given to Nârasiṃha in No. 137, with the addition of S'anivâra-siddi, Giridurga-malla, which occur in most of his inscriptions.

Chandramauḷi—described as a learned Brahman, worshipper of Hara (S'iva), whose father was S'ambhu Dêva, and his mother Akkavve—became minister to Vîra Ballâḷa.

His wife was Âchiyakka, descended from a Jaina family of Mâsavâḍi nâḍ, her genealogy being given in detail: and they had a son Sôma. Her guru was Nayakîrtti's disciple Bâlachandra, whose father and disciples are mentioned. She had a temple erected for Pârśva Dêva in Beḷuguḷa (the Akkana basti).

Chandramauḷi applied to the king for an endowment of the temple, and Vîra Ballâḷa presented to it the village of Bammeyanahaḷḷi; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful Âchala Dêvi, wife of Chandramauḷi, begging for a grant for Gommaṭa-nâtha of Beḷguḷa, the generous Vîra Ballâḷa gave her the village of Bekka. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of Adhyâtmi-Bâlachandra, the disciple of Nayakîrtti. They therefore belong to about this period.

The next inscription is No. 130, dated in S'aka 1118, the year Râkshasa, (A.D. 1196). It records the erection, by Nâga Dêva, of some additions to the Pârśvanâtha basti, (no doubt the Akkana basti), of a tomb and other memorials of Nayakîrtti, and of the Nagara Jinâlaya.

It commences with a brief account of the Hoysaḷa kings, down to Vîra Ballâḷa, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of Uchchaṅgi.

An account is then given of Nayakîrtti and his disciples, and of the genealogy of Nâga Dêva.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that Basavi Seṭṭi, who had the wall round the cloisters and the twenty-four tîrthaṅkaras made, was a disciple of Naya-

kirtti, who from No. 42 we know died in 1177, and now Basavi Setti's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Setti was a *vadda byavahâri* of Mosale. The title vadda byavahâri is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to army contractor.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years Îśvara and Parâbhava given for the last two, which would correspond with A.D. 1217 and 1246. In 120 Vira Pallava Râya's son,...... Singhara Nâyaka is mentioned; in 22 Kottayya, lay-disciple of Abhayanandi; in 73 Malayâla Sankara; and in 74 Mariyâla Permmadi Nâyaka.

Next come Nos. 88 and 89, recording grants by merchants for the worship of Gommaṭa, in the years Naḷa and Kâḷayukti respectively. As these grants were made over to Chandraprabha, disciple of Nayakîrtti, to whom also the grants in No. 96 were made over, and as the latter is dated S'aka 1195, the dates of 88 and 89 are fixed as S'aka 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 128, belonging to the year Akshaya, which corresponds with A.D. 1266. It brings us to the reign of the Hoysaḷa king Sômêśvara, called here the son (*kumâra*) of Vîra Ballâḷa, but according to all the received accounts his grandson. The Jaina influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of Râma Dêva Nâyaka (evidently not a Jaina), senior treasurer to the king Sômêśvara, was invoked to settle the matters in dispute, and in his presence Nayakîrtti, a disciple of Nêmichandra, who was the disciple of the former Nayakîrtti, wrote this śâsana for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

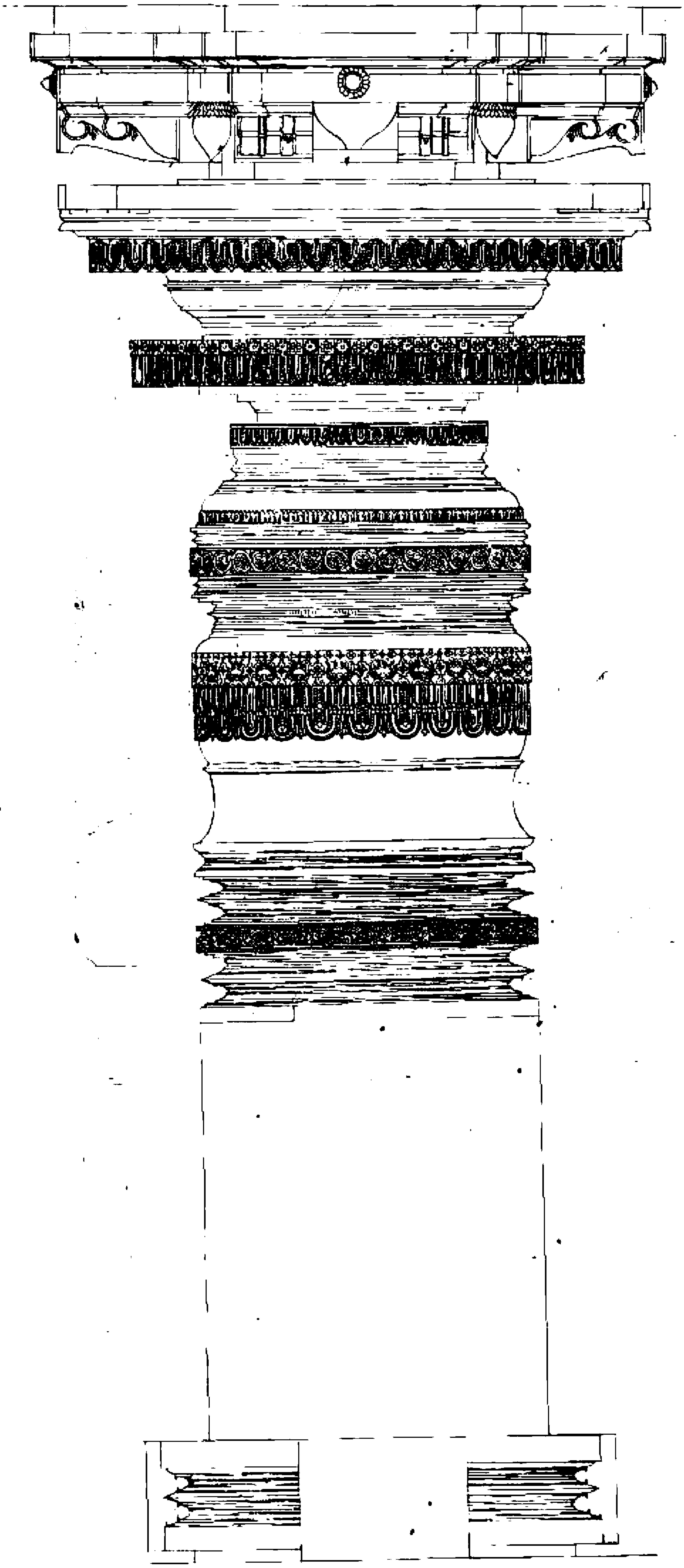
Inscription No. 96, which comes next, is dated in S'aka 1191 (a mistake for 1195), the year S'rîmukha, (A.D. 1273), and records a grant in the reign of Narasiṃha III by Sabhû Dêva and other merchants, made to Chandraprabha, disciple of (? the second) Nayakîrtti, for the worship of Gommaṭanâtha and the twenty-four tîrthankaras of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of Gommaṭa, engraved on the same stone as the above. All but 95, which mentions no date, are of the year Bhâva and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in S'aka 1200, the year Bahudhânya, (A.D. 1278), in which certain grants are made, among others by a son of Chandraprabha, for the worship of S'rîvallabha-dêva, the god of the Bhaṇḍâri basti.

Next comes No. 131, which contains two grants made at different times, one in S'aka 1213, the year Pramâdhi, (A.D. 1280), and the other in the year Sarvadhâri, (A.D. 1288). Both are grants for Âdi-dêva the god of the Nagara-Jinâlaya. The first is by the citizens of Beḷuguḷa and the second by those of Jinanâthapura, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in S'aka 1205, the year Chitrabhânu, (A.D. 1283). It is also a grant for the god of the Nagara-Jinâlaya by citizens who were lay-disciples of Mâghanandi-siddhânta-chakravarti, described as the royal guru of the Hoysaḷa king, who at this time must have been Narasiṃha III.



AKKANA BASTI PILLAR IN RANGA MANTAPA

Scale 12 / 1 . 2 . 6 . 3 . 1 foot

The last part of No. 137 is here to be mentioned, dated in the year Durmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of S'ri-vallabha-dêva and other gods.

Inscription No. 41 comes next, dated in S'aka 1235, the year Pramâdi, a mistake for Pramâdicha, (A.D. 1313). It is a memorial of the death of S'ubhachandra, a disciple in the fourth descent from Maladhâri Râmachandra. He was originally a chief called Bôgâra Râja, or else head of the Bôgâras or braziers.[5] The chief of Belukere, called Gummata Râya, had a tomb erected for him, and his disciples Padmanandi and Mâdhavachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysalas. It is dated in the year S'ubhakrit, (A.D. 1362), in the reign of Bukka Râya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belgula for the worship of Gummatés'vara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Râmânujâchâri's inscription) which was originally published in 1809 by Colonel Mackenzie[6] and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Vishnu. It is dated in S'aka 1290, the year Kilaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Râya of Vijayanagar between the Vaishnavas and the Jainas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannada language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Râya, who had summoned all the chief representatives of the various Vaishnava sects for the occasion, was—that the Jainas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaishnavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jainas and placing it in the hand of the Vaishnavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jainas agreed to contribute a certain sum for each house, which the Vaishnava tâtas of Tirumale (the sacred hill of Tripati) were to apply in providing a bodyguard of twenty men for the protection of the god of Belugula (the colossal image of Gommatésvara) and in repairing the ruined Jaina buildings.

The Jainas are throughout called the *bhavya-jana* or blessed people, while the S'ri-Vaishnavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Belgola. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Dehli territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaishnavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Sâraogis, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Sâraogis to have their procession, and he refused to

[5] The Jains are still distinguished for their brass work, in which there is a thriving trade at S'ravana Belgola.

[6] As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Sâraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Dehli as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaishṇavas were allowed to celebrate their Râm Lîlâ, the Sâraogis should be permitted to have their Rath-jâtra...... It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaishṇavas towards the Sâraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place; and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaishṇavas, everything passed off quietly, and since then the Sâraogis have had their Rath-jâtra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Sâraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Sâraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaishṇavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."[7]

No. 111, dated S'aka 1295, the year Paridhâvi, (A.D. 1373) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddis. The inscription states that it was executed by Varddhamâna svâmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Hêmachandra-kirtti-dêva.

On a separate stone, erected against the above, is No. 114, dated in Naḷa, no doubt corresponding with A.D. 1376. It records the death of Padmanandi-dêva, disciple of Traividya-dêva.

Inscription No. 132 has been placed next and, taken in connection with 133 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgâyi basti, but in the inscription receives the name of Tribhuvana-chûḍâmaṇi chaityâlaya. Maṅgâyi was a woman of Beḷuguḷa, a lay-disciple of Abhinava Chârukîrtti paṇḍita, a title borne by the Jain gurus at S'ravaṇa Belgoḷa from the time of the Hoysaḷa kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gauḍas, lay-disciples of Paṇḍita dêva, made some grants for the basti erected by Maṅgâyi.

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7 R. A. S. J. XX, 237.

TRIVANDRUM PUBLIC LI

The next inscription, No. 105, is an important one, composed by Arhad-dâsa. It is dated in S'aka 1320, the year Îsvara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chârukîrtti Paṇḍita, the name borne by all the gurus at S'ravaṇa Belgoḷa for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tîrthaṅkaras, the Gaṇadharas, the Kêvalis, the S'ruta-kêvalis, the Daśapûrvadharas, the Êkadaśâṅgadharas, Âchârâṅgas and Sûris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous muniśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yôga. The highest aim of yôga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pûjyapâda in the *Châmuṇḍa Râya Purâṇa*, which says that he was able to fly through the air (*gagana-gamana-sâmartthar*). The Yôga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umâsvâti, who published (*prakaṭichakâra*) the Tatvârttha-sûtra; followed by Griddhra-piñchha and Balâka-piñchha. Then come Samantabhadra and his disciple S'ivakôṭi Sûri, who illustrated (*alañchakâra*) the Tatvârttha-sûtra. Regarding these two the following particulars are given in the Râjâvaḷi-kathe :—Samantabhadra, it is said, was born in Utkalikâ grâma and was engaged in penance in Maṇuvakahaḷḷi when he was attacked by a disease called *bhasmaka* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallêkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dîkshe again. He accordingly made his way to Kâñchi and presented himself before S'ivakôṭi mahârâja, who had set up a crore of liṅgas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhîma-liṅga. The king, being struck with his appearance, did obeisance to him as if S'iva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to S'iva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasâda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tîrthaṅkaras. When he came to the praise of the eighth tîrthaṅkara, behold! Chandraprabhâ himself appeared in his full glory, of the stature of three men, in the place of the Bhîma-liṅga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son S'rîkaṇṭha, the king S'ivakôṭi took Jina dîkshe, and as S'ivakôty-âchârya wrote the Ratnamâlâ and other works which converted many to the Jaina faith.

Samantabhadra, having again taken dikshe, composed the Ratna-karaṇḍaka and other Jinâgama-purâṇas and became a professor of the syâd-vâda.[8] Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Chandraprabhâ appeared to him on another occasion in Kauśambi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jina s'âsana.

The inscription then mentions Dêvanandi, called Pûjyapâda on account of the forest deities worshipping his two feet; Akalaṅka or Bhaṭṭâkalaṅka (see remarks in connection with No. 54); Jinasêna, Guṇabhadra, and another, whose name is defaced but whose disciples were Pushpadanta and Bhûtabali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sêna, Nandi, Dêva, and Siṃha saṅghas—with the view of promoting harmony in the Koṇḍakundânvaya and to separate them entirely from the Sitâmbaras or Svêtâmbaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Iṅgulêśvara line belonging to the Nandi saṅgha, the Dêsi-gaṇa and the Pustaka-gachcha. Then follow Nêmichandra, Mâghanandi, Abhayachandra and S'rutamuni. In the line of the disciples' disciples of the latter was an Abhinava S'rutamuni, who is compared with Pûjyapâda in his knowledge of grammar, with Dêva (either Samantabhadra or Akalaṅka) in logic, with Gautama or Koṇḍakunda in siddhânta, and with Varddhamâna in adhyâtma. Then are mentioned another Abhayachandra, his brother S'rutakîrtti, and S'rutakîrtti's son Chârukîrtti.

Siṃhanâryya is next introduced, who is said to have cured the powerful king Ballâla of a severe illness through which he was as if among the dead; and also to have brought Abhayasûri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballâḷa was the eldest son of the Hoysala king Ereyaṅga and the elder brother of Vishṇu-varddhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Siṃhanâryya's disciple was Paṇḍita or Chârukîrtti who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Châmuṇḍa Râya and th-

[8] The following is the account in the original:—

Kâñchi-puriyoḷu S'ivakôṭi-mahârâjan emban râjyam geyutta kôṭi-liṅga-sthâpane geyd avaroḷu Bhîma-liṅgada guḍiyoḷu dina-vandakke drâdas'a-khaṇḍugada taṇḍulada annama viniyôgam mâḍisutt irppinam itta Utkalikâ-grâmadoḷ udbhavisida Samanta-bhadrâchâryyar emba yati-patigaḷu Maṇuvakahalliyoḷ anas'anâdi-tapadiṃ kriyâ-yuktar âgiral endu-kâraṇam âge bhasmaka vyâdhi puṭṭey adakke pratikârav illududariṃ sva-guruva samîpaman eydi sallêkhanamaṃ bêḍuvuduṃ gurugaḷ enlar uninmindaṃ munde dharmmôddhâram appudarind elliyânum tṛiptiy appantu bhuñjisi rôgôpas'amam âge punar ddîkshe goḷvud embudu Kâñchîpuraman eydi S'ivakôṭi-mahârâjanaṃ kaṇḍ âs'irvvâd anugaḍal avara s'arirada bhadrâkârama vâg-jâlamaṃ nôḍi âs'charyyam âge S'ivan ende bageda namaskarisi nîm mâḷpa dharmmam ên embuduṃ tanna S'iva-bhakti S'ivâchâranaṃ kôṭi-liṅgârâdhaneyaṃ Bhîma-liṅgakke bittiha naiveidyaman pêḷe ninna dharmmaman â-kûḷuma S'ivârppaṇam mâḷpen endu paṇneraḍu-khaṇḍugad akkiy-annakke takka vyañjana-padârthaman ikkisi kavâṭa-bandhamum mâḍi pôga vêḍu tânum â-bhattam ellaman ond agaḷ uḷiyadante tann udarâgnig âhutigoṭṭu taḷiṃ kadahaṃ tereyal aty âs'charyyam bagu maru-divasam ardhâṃs'adoḷ ond ams'am uḷidoḍ id ênem uḷidu endu bagaḷe dêvara prasâda-s'êshânnaman irisidar endo ... beḷaginoḷu nâlkaroḷ ond aṃs'am uḷiye parikshisal âraldu nôḍi tiḷid aidane divasam chaturaṅga-balaṃ boras arasam mûvaḷasu sutti bâgilaṃ tereyud endu kadakala-navaṇa poṇmeye taḍupasarggaṃ piôguvannam âhâra-s'arira-nivṛitti geydu Sarvvajñana vastu-stavâdi-bahuvidha-stôtramam êka-chittadi Vṛishabhâdi ippattunâlvarggam Upajâti-Vaṃs'astha-Skandha-Rathôddhate modalâda nânâ-jâti-vṛitta-paddhatigaḷim pêḷalu todagiy ashṭama-tîrthakara Chandraprabha-svâmig aidu stutiyam pêḷi Bhîma-liṅgaman ikshisuvuduṃ Jina-S'âsana-dêviyind â-liṅgadoḷe mûru-purusha-pramâṇina suvarṇṇamaya chandra-lâñchhanam app Arhad-bhaṭṭâraka-pratimeyu yaksha-yakshi-pratimeyind ashṭa-mahâ-prâtihâryyad oḍane jâjvalyamânam âge sûryyôdayam âd antey udbhavisi tôruvudu munis'varaṃ bâgilam tered uḷida Vîtarâgana nuti gayyutta nindirppudum I âmahâtmyakkey aty-âs'charyyam âge S'ivakôṭi-mahârâjam bhavyan appudariṃ nijânujaṃ keras â-muni-mukhyara s'rî-pâdakkam podevaṭṭ ippudum Mahâvîra-Varddhamâna-paryyantaṃ nuti geydu kai yattikoṇḍu panasey arasam sad-dharmma-svarûpamaṃ suvistaram kêḷdu saṃsâra-s'arira-bhôga-nirvvêgadiṃ S'rikaṇṭhan emba sutaṅge râjyaman ittu S'ivâyanaṃ gûḍiy â-munipariḷiyê Jina-dîksheyan ântu S'ivakôṭy-âchâryyar âgi Ratnamâlâdy anêka s'âstra-pravarddhakar âdar â-mahâtmyadiṃ kelambar aṇu-vrata-dhârigaḷ âdaru I kelaru samyaktvamaṃ kaikoṇḍar â-bhâvi-tîrthakaran appa Samantabhadra-svâmigaḷu punar ddîkshe goṇḍu tapas sâmarthyadiṃ chatur-aṅgula-châraṇatvamum paḍedu Ratnakaraṇḍakâdi Jinâgama-purâṇamaṃ pêḷi Syâdvâda-vâdigaḷ âgi samâdhiy odedaru I

buildings erected by Bharatamayya. Two kings or local chieftains, Hariyana and Mânikya Dêva, were Puru Paṇḍita's lay-disciples; and he died in S'aka 1320, the year Îśvara, (A.D. 1398). His disciple Abhinava Paṇḍita Dêva Sûri and others set up his tomb, and Arhad-dâsa composed this inscription in his honour.

No. 126, which comes next, is a brief statement in two lines that Harihara Râya, that is, the second king of Vijayanagar of that name, died in the year Târaṇa. This would be equivalent to A.D. 1404. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in S'aka 1331, the year Virôdhi, (A.D. 1409). It records a grant for the worship of Gommaṭa by Mâyaṇṇa, who belonged to Gaṅgavati, a place in Jayatipura (perhaps Jayantipura or Banavasi), in the Karṇâṭaka country.

The next inscription is No. 108, dated in S'aka 1355, the year Paridhâvi, (A.D. 1433). Its object is to record the death of S'rutamuni and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Râja. He is known from his work the *Maṅga Râja Nighaṇṭu*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Râja from a Maṅga Râja who wrote a Harivamśa and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bilge-water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Abd-ur-Razzâk, who also came to Calicut, was not till 1442.

In the account of Pûjyapâda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*upratimaushadharddhiḥ*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Vidêha (Tirhut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Arhadbali as in No. 105, but they are said to have been formed by the body of yôgis who arose in the line of Akalaṅka. The cure of king Ballâla by Chârukîrtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Beḷgoḷa but as being specially attached to the Nagara Jinâlaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dêva Râṭ, that is Dêva Râya, the king so named of Vijayanagar, died in the year Kshaya, which would correspond with A.D. 1446. But according to the received accounts Dêva Râya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated S'aka 1432, the year S'ukla, (A.D. 1510). It states that Channa Bommarasa, supporter of the *bharya-jana*, the blessed, (*i. e.* the Jains) in Nañjarâyapaṭṭaṇa,[9] brother of the minister to king Changâla Dêva,[10] repaired the upper storey (*baḷḷi-vâdara*) of the buildings attached to Gommaṭa svâmi.

[9] In the east of Coorg.

[10] This is the king of whom the story resembling that of Midas is related, that his right ear was like that of an ass, a secret known to none but himself and the barber who shaved him. The possession of the secret so troubled the latter that to relieve himself he whispered it to the sandal tree in the courtyard of the palace, under which the king was accustomed to be shaved. Some time after, the king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol II, 124 under Bettadpur.

No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommaṭanna, disciple of the *hiri-âryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Baḍagavâgil (or perhaps at the north gate), and the Mangâyi basti.

Nos. 99 to 102 are short inscriptions, dated S'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chaûṇḍa Seṭṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikâri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore-Râjas. They are dated in S'aka 1556, the year Bhâva, (A.D. 1634). Châma Râja Woḍeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased gurus, is dated in S'aka 1565, the year Sobhânu, (A.D. 1643). It records the death there of Chârukîrtti-paṇḍita-yati, also called Traividya-chakrêśvara.

No. 118 is in Nâgarî characters, and dated S'aka 1570, the year Sarvadhâri, (A.D. 1648). The language is Mahratti or Gujarati, and the object of the inscription is to record the erection of the Chovvisa-tîrthankara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotee in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in S'aka 1602, the year Siddhârthi, (A.D. 1680).

Inscription No. 83 is dated in S'aka 1645, the year S'ôbhakṛit, (A.D. 1723), and states how Doḍḍa Krishṇa Râja Woḍeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommaṭa Jina, renewed to it the grant of Belguḷa and presented other villages.

No. 121 records the erection in the year Siddhârthi, (probably A.D. 1739), of a little maṇṭapa called the Brahma Dêva maṇṭapa, situated near the beginning of the ascent up the big hill. It was built by a gauḍa of Hirisôgi, perhaps the present village of Hiresâve, a few miles to the north-east of S'ravaṇa Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabâhu's cave. It is dated in S'aka 1731, the year S'ukla, (A.D. 1809), and states that Ajitakîrtti expired at that spot after fasting for a month. This is the latest recorded instance at S'ravaṇa Belgoḷa of the performance of sallêkhana.

No. 123 relates that Channanna, the son of a merchant, erected the mantapa and a pond named Âdi-tîrtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in S'aka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Krishna Râja Wodeyar of Mysore by Putta Dêvarâjai arasa, son of Dêvarâjai arasa, bakshi of the body-guard, kandâchâr and savâr kachêri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommatêśvara.[1]

We at length come to No. 141, the latest of these interesting inscriptions, dated in S'aka 1752, the year Vikriti, (A.D. 1830). It is also stated to be 2,493 years after the final beatitude (or death) of Varddhamâna and the year 1888 of Vikramârka. The former date would give us B.C. 663 as the date of Varddhamâna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Krishna Râja Wodeyar of Mysore, confirming to the use of Gommatêśa and of the various Jaina temples and guru's matha at Belgula four villages which during his minority had been granted by Pûrnnâryya, (the well known Dewan Pûrnaiya or Poorniah).

In describing the donee, Chârukîrtti pandita, he is called occupant of the throne of the Dilli, Hêmâdri, Sudhâ, Sangîta, Svêtâpura, Kshêmavênu and Belgula samsthânas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jainas (see above under No. 136); Hêmâdri, also called Kanakâdri, is Maleyur in Châmrâjnagar taluq; Sudhâ is Sôde in North Kanara; Saṅgîtapura is the Sanskrit of Hâduvalli, a place in Dharwar; Svêtâpura is Bilige in North Kanara; Kshêmavênu is Mûdu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

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[1] See above, p. 30.

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APPENDIX A.

TABLE OF THE GAṄGA KINGS,

embodying the latest information obtained by me, taken entirely from inscriptions.

Date A.D.

1. Koṅguṇi-Varmmâ, Dharmma-mahâdhirâja[1]
of the Kâṇvâyana gôtra .. ..
aided in establishing his kingdom by his guru Simha-Nandi
cut through a pillar of stone with a single stroke of his sword
was (dwelling) in the great city of Kuvaḷâla (Kolar)
had the banner of a peacock's tail
consecrated to conquer the Bâṇa maṇḍala
master of countries born from the rapidity of his own victories
adorned with wounds obtained in battle.

2. Mâdhava .. ..
a touchstone for (testing) gold the learned and poets
skilled among those who expound and practise the science of politics
wrote a commentary on the *dattaka sûtra* or law of adoption.

3. Hari-Varmmâ .. .. 247—266..
used elephants in war
of great wealth acquired by the use of the bow.

4. Vishṇu-Gôpa .. ..
devoted to the worship of gurus, cows and Brahmans
his mental energy unimpaired to the end of life.

5. Mâdhava .. .. —425
married the sister of the Kadamba king Krishṇa-Varmmâ
his two arms grown stout and hard with athletic exercises
eager to raise the ox of merit out of the mire of the Kali yuga
reviver of donations for long-ceased festivals of the gods and Brahman endowments.

6. Avinîta, Koṅgaṇi .. .. 425—478
crowned while an infant in his mother's lap
married the daughter of Skanda-Varmmâ, Râjâ of Punnâḍ
like Vaivasvata Manu in protecting the South in the maintenance of castes and religious orders.

[1] These names are assumed as titles by all the kings of the dynasty to the end.

The name Koṅguṇi takes the forms Koṅgu'i (used by the grammarian Nâga-Varmmâ), Koṅgoṇi, Koṅguṇ, and Koṅgaṇi, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

Date A.D.

7. Durvvinîta, Kongani-vriddha .. .. 478—513..

taught by the author of *S'abdâvatâra, i. e.* Pûjyapâda

wrote a commentary on 15 sargas of the *Kirâtârjunîya*

fought sanguinary wars for the possession of Andari, Âlattûr, Paurulare, Pennagara, &c.

ruled over Pânâḍ and Punnâḍ

like Vaivasvata Manu in protecting the castes and religious orders of the South.

8. Mushkara, Mokkara, Kongani-vriddha

married the daughter of the Sindhu Râjâ

groups of clustering savages did homage at his feet.

9. S'rî Vikrama, Kongani-vriddha

skilled among those who teach and practise the science of politics in all its branches.

10. Bhû Vikrama, S'rî Vallabha, Bhûri Vikrama

defeated the Pallava king in the great battle of Vilanda, carried off his women and took all his country

his chest scarred with wounds obtained in battle from the tusks of elephants.

11. S'ivamâra, Nava Kâma, Nava Chôka, ? Nava Lôka Kambayya

younger brother of Bhû Vikrama.

12. Mârasimha[2] .. .. —727

protected Dindikôj Ereg̣a and Nâga Danda, one of them a refugee from Amôgha-varsha

cut a piece of bone out of his body from a wound received in the battle of Vaimbalguli and sent it to the waters of the Ganges

defeated the Pândya king Varaguna in the great battle of S'rîpurambi

but lost his life in saving his friend Aparâjita.

13. S'rî Purusha, Prithuvi Kongani, Kêsari, Muttarasa .. .. .. 727—804

his queen was S'rîjâ

was living at Mânyapura

restored the Bâna line of kings in the person of Hasti Malla

contemporary with the Chôla king Vîra Nârâyana.

His sons S'ivamâra; Duggamâra, Ereyappa or Mareyappa; and Lôkâditya were governors under him during his reign.

14. S'ivamâra, Kongani mahârâjâdhirâja paramêsvara .. .. .. 804—814

the Râshtrakûta king Nirupama or Dhârâ-varsha defeats and imprisons Ganga, who had never been conquered before .. ?805

Prabhûta-varsha or Gôvinda, son of Nirupama, releases him, but has to confine him again on account of his hostility 807

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[2] The inscriptions are not clear as to the history of this point. The achievements here put down to Mârasimha may perhaps belong to his predecessor S'ivamâra (No. 11).

Also there may have been two kings called Prithivipati, one immediately before and one immediately after Mârasimha. But S'rî Purusha is said to be the grandson of S'ivamâra.

Date A.D.

Châki Râja, ? viceroy of the Râshṭrakûṭas, ruling the Gaṅga maṇḍala in (or ?till) 813

S'ivamâra, (? having escaped), defeats the combined Râshṭrakûṭa, Châḷukya and Haihaya army, encamped at Mudugundûr under Vallabha, *i. e.* Gôvinda

the two anointed kings, Gôvinda of the Râshṭrakûṭa line (whose reign ended in 814 A.D.) and Nandi-varmmâ of the Pallava line, unite in the coronation-anointing of S'ivamâra, and with their own hands place a diadem on his brow

a long war took place between the Eastern Châḷukyas and the allied Gaṅgas and Raṭṭas, in which 108 battles were fought in 12 years.

15. Vijayaditya .. .. —869

the brother of S'ivamâra.

16. Raja Malla, Satya Vakya, Koṅgaṇi-Varmmâ, Dharmma-mahârâjâdhirâja, Permmanaḍi[3] .. 869—? 893

lord of the city of Kôvaḷâla, lord of Nandagiri[3]

he recovered from the Râshṭrakûṭas the world which they had stolen and kept for a long time

Bûtarasa was yuva-râja in 870

a son called Raṇa-Vikramayya was perhaps the same.

17. Niti-Margga, Satya Vâkya, Râcha-malla, Nanniya Gaṅga .. .. ? 893—? 916

Noḷambâdhirâja of the Pallava line was a governor under him.

18. Ereyappa, Râja Malla, Râcha Malla .. .. ? 916—921

19. Satyâ Vakya, Racha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gâṅgêya[4] 921—963

his daughter was married to the son of the Râshṭrakûṭa king Krishṇa Râja or Kannara Dêva

the Gaṅga territory extended to the north over Banavase, Belvola and other provinces, by the favour of Krishṇa Râja, whose governor Bûtuga rebelled against him and was slain.

20. Marasimha, Satya Vâkya, Noḷamba-kulântaka-Dêva.. .. .. 963—974

made an expedition against the Gurjjara Râja, at the request of the Chôḷântaka king Krishṇa Râja Râshṭrakûṭa

was a terror to the Châḷukya prince Râjâditya.

21. Raja Malla, Râcha Malla, Satya Vâkya .. .. 974—984

his younger brother Rakkasa, aṇṇana baṇṭa, was governor under him

his minister Châmuṇḍa Râya, erected the colossal statue of Gommaṭêśvara at S'ravaṇa Beḷgoḷa.

22. Gaṅga, Rakkasa, Râcha Malla .. .. 984—999

23. Niti-Margga, Jayad-aṅkakâra, Koṅgaṇi-veḍeṅga, Kâvêri-vallabha .. 999—

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[3] The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahâdhirâja from this time becomes in every case Dharmma-mahârâjâdhirâja. But even at an earlier period we find an occasional use of a similar title, for S'ivamâra (No. 14) and somewhat later, Niti Mârgga (No. 17) are called mahârâjâdhirâja paramês'vara.

[4] These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jagad-uttaraṅga, Jasad-uttaraṅga, &c.

Date A.D.

24. Gangarasa, Satya Vâkya .. .. 1022—1064
the Gaṅga princess Mailala Dêvi was the chief queen of the Châḷukya monarch Sômês'vara, who ruled 1042—1068; and his two sons by her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Râjêndra Chôḷa, whose army took the capital city of Talakâḍ about 1064.

Gaṅgarasa a governor under the Hoysaḷas 1065

Udayâditya, Gaṅga Permmanaḍi, Bhuvanaika-vira, was a distinguished general and governor under the two Châḷukya kings whose mother was a Gaṅga princess as above mentioned, namely Bhuvanaika Malla and Vikramâditya Tribhuvana Malla .. .. 1070—1102..

Gaṅga Râja, minister and general under the Hoysaḷa king Vishṇu-varddhana, recovered Talakâḍ by attacking and defeating Adiyama the Chôḷa governor of the place, and handed it over to Vishṇu-varddhana, who thence assumed the title of Vira Gaṅga.
He also defeated the army of Châḷukya Tribhuvana Malla in a night attack at Kannegâla and was instrumental in making the Hoysaḷa king independent .. .. 1113—1133

Ekkalarasa, a moon in raising the fortunes of the Gaṅga family mentioned under the Kalachurya king Bijjala .. .. .. —1158

Tailaba Dêvarasa, his son, with same title mentioned under the Kalachurya kings Samkama Dêva and Âhava Malla .. .. 1158—1181

Uttama Chôḷa-Gaṅga, Kâvêri-Vallabha, Gaṅga Perumâḷ, Vira Gaṅga, lord of the city of Kuvaḷâla, lord of Nandagiri established himself in the east of Mysore .. .. .. 1217—1225
His sons were Vikrama Gaṅga and Mârappa.

Meanwhile Chôḷa-Gaṅga founded the line of Gaṅga or Gâṅga kings in Kaḷiṅga in 1077 or 1132 and they held the sovereignty of that country down to 1534
Also a Chôḷa-Gaṅga[5] from Kaḷiṅga was ruling in Ceylon in 1196.

Gaṅga Râja founded the principality of Sivasamudram about 1550
he was succeeded by Nandi Râja, and he by Gaṅga Râja, with whom the name disappears from history.

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[5] He was the nephew of Nissaṅka Malla, from Kaḷiṅga, who was ruling in Ceylon in 1187. The latter was succeeded in Ceylon by his brother, Vikrama Bâhu, ruling in 1196, and he by his son Chôḷa Gaṅga, ruling in the same year. After him came Lilâvati, widow of a former king Parâkrama Bâhu, in 1197, and then Sâhasa-Malla, ? brother of Nissaṅka Malla, in 1200, followed by Kalyâṇavati, widow of Nissaṅka Malla, in 1202. (Rhys Davids, Ancient coins and measures of Ceylon, in *International Numismata Orientalia*).

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APPENDIX B.

TABLE OF THE RÂSHṬRAKÛṬA OR RAṬṬA KINGS.[1]

		Date A.D.
	Kṛishṇa, Akâla-varsha	? 450
	a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinita, in A.D. 466.	
	Indra, son of Kṛishṇa	? 460
	defeated by the Chaḷukya king Jayasiṃha.	
	Gôvinda, Appâyika Gôvinda	? 610
	came from the north and attacked the Chaḷukyas, but was repulsed by Pulikêśi.	
1.	**Dantivarmmâ.**[2]	
2.	**Indra.**	
3.	**Gôvinda.**	
4.	**Karka**, Kakka.	
5.	**Indra**	
	married a Chaḷukya princess.	
6.	**Dantidurga**, Dantivarmma, Khaḍgâvalôka, Pṛithivî-vallabha, Vairamêgha ..	—753
	his victorious elephants ploughed up the banks of the Rêvâ or Narmadâ	
	became supreme by conquering Vallabha	
	defeated the army of the Karṇâṭaka (? that of the Chaḷukya king Kirttivarmmâ), which had dispersed the kings of Kâñchi, the Chôḷas, Pâṇḍyas, S'ri Harsha and Vajraṭa.	
7.	**Kṛishṇa**,[3] Akâla-varsha, Vallabha, S'ubhatuṅga, Kannara ..	753—778 ?
	drove out the Chaḷukyas	
	conquered Râhapya and gained the titles Râjâdhirâja paramêśvara	
	erected a most beautiful S'iva temple at Elâpura (Elura : ? the Kailâsa).	
8.	**Gôvinda**, Prabhûta-varsha, Vallabha	
	dethroned by his younger brother.	
9.	**Dhruva**,[4] Dhora, Dhârâ-varsha, Nirupama, Kali-vallabha, Iddha-têjas	
	defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

[1] Compiled in great measure from inscriptions published by Dr. Bühler and Mr. Fleet (*Ind. Ant.* VI, XII; *Kan. Dyn. of Bo. Pres.*) Each is the son of his predecessor unless otherwise stated.

[2] It is only from this point that we have a connected account of the line.

[3] Younger brother of Indra (No. 5.)

[4] Younger brother of Gôvinda (No. 8.)

Date A.D.

10. Govinda, Prabhûta-varsha, Jagattuṅga, Vallabha-narêndra, S'ri-vallabha, Prithivi-vallabha, Atiśaya-dhavaḷa, Kirtti-Nârâyaṇa .. .. 803—81
conquered the Kêralas, Mâlavas, S'auṭas, Gurjaras, and the kings of Chitrakûṭa (in Bandalkhand)
took away from his enemies (the Chaḷukyas) the emblems of the Gaṅgâ and Yamunâ
released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility
took tribute from Dantiga, the ruler of Kâñchi
worshipped by the lords of Vaṅga, Aṅga, Magadha, Mâlava and Veṅgi
the ruler of Veṅgi, probably Vijayâditya Narêndra-mriga-râja, was compelled to build the walls of a town or fortress for him
gave the newly acquired province of Lâṭa (in Gujarat) to his younger brother Indra
in conjunction with the Pallava king Nandi-varmmâ, placed the Gaṅga king S'ivamâra again on his throne
was residing at Mayûrakhaṇḍi (Morkhand in Nasik).

11. S'arva[5] (? Karka), Amôgha-varsha, Nripatuṅga .. .. .. 814—867
defeated the Chaḷukyas, who made peace with him at Viṅguvalli
his capital was at Mânyakhêṭa (Mâlkhed in the Nizam's Dominions)
presented the Koṅkaṇa to Kapardi of the Silâhâra family
voluntarily retired from the throne (*vivêkât tyakta-râjyaḥ*)
wrote the Kavirâjamârgâlaṅkâra and other works.

12. Krishṇa, Akâla-varsha, Kannara, Kandara-vallabha, Krishṇa-vallabha . .. 875—911
married the daughter of Kokkala, king of Chêdi, of the Kalachuri family of Tripura or Tewar
continued wars with the Eastern Châḷukyas.

13. (? Govinda), Jagattuṅga, Prabhûta-varsha .. .. .. —929
married first Lakshmî, daughter of Raṇa-vigraha, son of Kokkala
,, second Gôvindâmbâ, daughter of Saṅkaragaṇa (? the same as Raṇa-vigraha).

14. Indra, Nitya-varsha 916
married Dvijâmbâ, daughter of Ammana, son of Arjuna, son of Kokkala.

15. Govinda, Suvarṇa-varsha, Vallabha-narêndra, Gojjiga, Nripatuṅga, Vira-Nârâyaṇa, Raṭṭa-Kandarppa .. .. 930—933

16. Krishṇa.[6]

17. Amogha-varsha[7]
married Kundaka Dêvî, daughter of Yuva Râja, probably of the Kalachuri family of Tripura.

18. Khoṭṭiga,[8] Koṭṭiga, Nitya-varsha .. .. —971

[5] On the analogy of all the other Amôgha-varshas this name should be Karka.
[6] Son of Jagattuṅga (No. 13) by his second wife.
[7] Younger brother of Krishṇa (No. 16).
[8] 'There being no probability of Koṭṭiga leaving any issue, first his younger brother Krishna was joined with him in the government, and then the latter's son Kakka.' Fleet, *Ind. Ant.* XII, 255.

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		Date A.D.
19.	Krishṇa,[9] Kannara, Akâla-varsha, Nirupama	.. 945—956
	sent an expedition against Gurjara under the Gaṅga king Mârasiṃha	
	defeated the Chôḷa prince Râjâditya.	
20.	Kakka, Karka, Amôgha-varsha, Kakkala, Karkara, Vallabha-Narêndra, Nṛipatuṅga	—973
	married the daughter of the Gaṅga king Râcha-malla	
	conquered the Gurjara, Hûṇa, Chôḷa and Pâṇḍya kings	
	was defeated and probably slain by the Western Châḷukya king Taila	
	His daughter Jâkabbe or Jâkala Dêvî was married to Taila	
	His son Indra, Raṭṭa-Kandarppa, Râja-mârttâṇḍa, Kirtti-Nârâyaṇa, died at S'ravaṇa Beḷgoḷa in	982

[9] Younger brother of Khoṭṭiga.

List of the Inscriptions in chronological order.

Date.	*Final purport of the inscription.*	*No.*
B.C.—	Death of Bhadrabâhu	1
A.D.—	" various gurus and others, by vow of *sallêkhana*	2—21 23, 26—35
c 670	Grant by the son of the ? Ganga king S'rî-Ballabha	24
973	Achievements of the Ganga king Mârasimha	38
c 974	Death of Gunti, wife of Lôka Vidyâdhara	61
" 975	" Bâyiga, guardian of the Ganga prince Rakkasa ..	60
" 980	Arittô Nêmi has a statue made	25
982	Death of the Raṭṭa or Râshṭrakûṭa prince Indra Râja	57
982	" Pilla, Râja-chûḍâmaṇi	58
c 983	Châmuṇḍa Râya sets up the colossal image of Gommaṭa	75, 76
" 983	Praise of the Jina dharmma, on pedestal of the image	77
" 983	" mouth of the water conduit	79
" 983	Achievements of Châmuṇḍa Râya..	109
" 995	Châmuṇḍa Râya's son erects Châmuṇḍa Râya basti	67
1062	Relates to some member of the Kâshṭa saṅgha .. .	119
—	Praise of Garuḍa Kêsari Râja and another	36, 37
c 1090	Jinachandra worships in Bhadrabâhu's cave	71
1113	Death of Bûchi Râja	46
1115	" Mêghachandra-traividya-dêva	47
c 1115	A succession of Jaina gurus, down to Bâlachandra-muni .. .	55
1116	Ganga Râja builds the enclosure round Gommaṭa	75, 76
1116	" " S'âsana basti	65
1116	" " Kattale basti, for his mother	64
1116	Ganga Râja's wife builds the Eraḍu-kaṭṭe basti	63
1117	Ganga Râja makes a grant for the above	45
1117	do do	59
1119	Death of Mânkabbe ganti	139
1120	" Dêmiyakka, sister of Bûchi Râja	49
1121	" Pôchikavve, mother of Ganga Râja	44
1122	" Lakshmî, wife do	48
1123	" S'ubhachandra, guru do	43
1123	S'ântala Dêvî builds the Gandha-vâraṇa basti	56
1123	do do	62
1128	Death of Mallishêna muni: contains a very full and important account of Jaina gurus	54
1123	Death of Hoysaḷa Seṭṭi	68
c 1130	Grant by merchants for Gommaṭa	143
1131	Death of S'ântala Dêvî, queen of the Hoysaḷa king Vishṇu-varddhana ..	53

Date.	*Final purport of the inscription.*	*No.*
A.D. c 1135	Death of Êchi Râja, nephew of Ganga Râja	144
" 1135	Ganga Râja's son builds Châmunda Râya basti	66
" 1138	Bharatamayya erects entrance and stairs for Gommata	115
1139	Death of perggade Singimayya	52
1139	" Bala Dêva dandanâyaka, father of the above	51
1146	" Prabhâchandra-siddhânta-dêva, guru to S'ântala Dêvî ..	50
1160	Hulla Râja builds the Bhandâra basti	138
1160	" has the grants to Gommata confirmed by the Hoysala king Narasimha	137*a*
1160	do do	80
1163	Death of Dêvakîrtti-pandita-dêva	39
1163	Hulla Râja erects a tomb for Dêvakîrtti	40
1171	Gommata Setti makes grants for Gommata	81
1177	Nâga Dêva erects a tomb for Nayakîrtti-yôgi	42
c 1177	Visit of company of gurus to Gommata	113
" 1180	A panegyric of Gommata, by the poet Sujanôttamsa	85
" 1180	Bamma Setti has the Yakshi dêvatî made	104
" 1180	Heggade Kanna has a yaksha made	110
" 1180	Nâga Dêva makes the Nâgasamudra tank	122
" 1181	Hulla Râja has the grants to Gommata confirmed by the Hoysala king Vira-Ballâla	90
" 1181	Grants by merchants for Gommata	91, 92
1182	Grant by the Hoysala king Vira Ballâla, at the request of the wife of Chandramauli	124
1182	do do	107
c 1185	Praises of Bâlachandra-dêva	69, 70
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c 1196	Basava Setti sets up the 24 Tîrthankaras, and his sons make screens for them	78
" 1196	Grants by merchants for the above	86, 87
" 1214	Vira Pallava's son visits Gommata	120
—	Abhayanandi's visit .. :	22
? 1217	Maleyâla S'ankara's visit	73
? 1246	Mariyâla Permmâdi Nâyaka's visit	74
? 1256	Grants for Gommata	88
? 1258	do	89
1266	Settlement of dues in time of the Hoysala king Sômêśvara ..	128
1273	Grants by merchants for Gommata, &c. in time of the Hoysala king Nârasimha (III)	96
? 1274	do do	93-95, 97
1278	Grants by various for Bhandâra basti	137*b*

Date.	*Final purport of the inscription.*	*No.*
A.D. 1280	Grants by citizens of Beḷguḷa for Nagara Jinâlaya ..	131*a*
1283	do do	129
1288	„ citizens of Jinanâthapura do	131*b*
1296	„ for Bhaṇḍâra basti	137*c*
1313	Death of S'ubhachandra-muni	41
1362	Irugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Râya	82
1368	Bukka Râya reconciles the Jainas and the Vaishṇavas	136
1373	Varddhamâna-svâmi erects (a tomb) for Samaya-Malla-dêva ..	111
?1375	Death of Hêmachandra-kirtti-dêva	112
? 1376	„ Padmanandi-dêva	114
c 1390	Maṅgâyi erects the Maṅgâyi basti	132
„ 1390	Grants by gauḍas for do	133
1398	Death of Puru Paṇḍita ; contains a full account of Jaina gurus ..	105
1404	„ the Vijayanagar king Harihara Râya	126
1409	Grant by gauḍas for Gommaṭa	106
1433	Death of S'rutamuni : inscription composed by the poet Maṅga Râja ..	108
1446	„ the Vijayanagar king Dêva Râya	125, 127
1510	Chaṅgâla Dêva's minister's son repairs Gommaṭa's buildings ..	103
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1537	Grants by various on release of their mortgages by Chavuḍi Seṭṭi of Gerasoppe	99-102
? 1539	Visit of women from Gerasoppe	135
1634	Châma Râja Voḍeyar of Mysore releases the temple lands from mortgage	84, 140
1643	Death of Chârukirtti-paṇḍita-yati	142
1648	Erection of Chavvisa Tîrthaṅkara basti	118
? 1669	A visit to Gommaṭa	117
1680	„ of women to Gommaṭa	116
? 1723	Doḍḍa Krishṇa Râja Voḍeyar of Mysore makes grants for Gommaṭa ..	83
? 1739	Raṅgayya builds the Brahma Dêva maṇṭapa	121
1809	Death of Aditakirtti-dêva	72
c 1820	Channayya's pond made	123
1826	Krishṇa Râja Voḍeyar's body-guard bakshi makes a grant ..	98
1830	Krishṇa Râja Voḍeyar of Mysore confirms grants by Pûrṇayya ..	141

Nº I. .. BHADRABAHU INSCRIPTIOI

TEXT : *in Roman Characters.*

INSCRIPTIONS ON CHANDRA GIRI.

Rock Inscriptions to the south of Pârśvanâtha basti.

1

Svasti || Jitaṃ bhagavatâ śrîmad-dharmma-tirttha-vidhâyinâ |
Varddhamânêna samprâpta-siddhi-saukhyâmṛitâtmanâ ||
lôkâlôka-dvayâdhâra-vastu sthâsnu charishṇu cha |
sach-chid-âlôka-śaktiḥ svâ vyaśnutê yasya kêvalâ ||
jagaty achintya-mâhâtmya-pûjâtiśayam îyushaḥ |
tîrttha-kṛinnâma-puṇyaugha-mahârhantyam upêyushaḥ ||
tadanu śrî-Viśâlê yaj jayaty adya jagaddhitaṃ |
tasya śâsanam avyâjaṃ pravâdi-mata-śâsanaṃ ||

Atha khalu sakala-jagad-udaya-karaṇôditâtiśaya-guṇâspadibhûta-parama-Jina-śâsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-sahasra-mahôti-Mahâvîra-savitari parinirvṛitê bhagavat-paramarshi-Gautama-gaṇadhara-sâkshâch-chhishya-Lôhâryya-Jambu-Vishṇudêv-Âparâjita-Gôvarddhana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kshatrikâryya-Jayanâma-Siddhârttha-Dhritishêṇa-Buddhilâdi-guru-paramparîṇa kramâbhyâgata-mahâ-purusha-santati-samavadyôtitânvaya-Bhadrabâhu-svâminâ Ujjayinyâm ashṭâṅga-mahâ-nimitta-tatvajñêna trai-kâlya-darśinâ nimittêna dvâdaśa-saṃvatsara-kâla-vaishamyam upalabhya kathitê sarvvas-saṅgha uttarâ-pathâd dakshiṇâ-patham prasthitaḥ ârshêṇaiva janapadam anêka-grâma-śata-saṃkhyam udita-jana-dhana-kanaka-sasya-gô-mahishâjâvikala-samâkîrṇṇam prâptavân ataḥ âchâryyaḥ Prabhâchandrêṇâmâvanitala-lalâma-bhûtê 'thâsmin Kaṭavapra-nâmakôpalakshitê vividha-taruvara-kusuma-dalâvali-vikachanâ-śabala-vipula-sajala-jalada-nivaha-nilôpala-talê varâha-dvipi-vyâghrarksha-taraksha-vyâḷa-mṛiga-kulôpachitôpatyakâ kandara-darî-mahâ-guhâ-gahanâbhôgavati-samuttuṅga-śṛiṅgê śikharini jîvita-śêsham alpatara-kâlam avabuddhyâdhvanaḥ suchakitaḥ tapas-samâdhim ârâdhayitum âpṛichchhya niravaśêshêṇa saṅghaṃ visṛijya śishyêṇaikêna pṛithulakâstîrṇṇa-talâsu śilâsu śitalâsu sva-dêhaṃ sannyasyârâdhitavân kramêṇa sapta-śataṃ ṛishîṇâm ârâdhitam iti jayatu Jina-śâsanam iti ||

2

Âdeyare-nâḍa Chittûra mauni-guravaḍigaḷa śishittiyar Nâgamati-gantiyar mûru tiṅgaḷ nôntu muḍippidar.

3

S'rî | duritâbhyad-dhûmamân kîḷ talare pôled ajñâna-śailêndramânbôḷ |
dura-mithyâtva-pramûḍhan diradhara-nṛipan ânmeddigan chêdhaṃ aydân |
sura-vidyâ-vallabhêndrâ sura-vara-munibhis stutya Kaḷbappi-nâmê |
Charita-śrî-nâmadhêyaṃ . . . . . . munin-vradagaḷ nôntu saukhyasthan âydân ||

4

.... gaḷan nôntu muḍippidar.

5

Svasti śrî-Jambû-nâygir tiṅgaḷ nôntu muḍippidar.

6

S'rî Nedubomreya maunada bhaṭârar nnôntu muḍippidar.

7

S'rî Kittûra veḷmâṭâ Dharmma-Sêna-guravaḍigaḷâ śishyar Bala-Dêva-guravaḍigaḷ sanyâsanam nôntu muḍippidâr.

8

S'rî Mâlenûra Paddini-guravaḍigaḷa śishyar Ugra-Sêna-guravaḍigaḷ ondu tiṅgaḷ sanyasanam nôntu muḍippidâr.

9

S'rî Agareya mauni-guravara śishya Koṭṭârada Guṇa-Sêna-guravar nnôntu muḍippidar.

10

S'rî Perumâḷa-guravaḍigaḷa śishya-dhaṇṇe Kuttâr Êchi-guravi ...... ḍippidar.

11

S'rî Utḷakkal-goravaḍigaḷ nôntu .... dar.

12

S'rî-tîrtthada guravaḍigaḷ i ......

13

S'rî Kâlôchi-guravaḍigaḷa śishyar Taḷekâḍa peḷjeḍiya hedeya kalâpakada guruvaḍigaḷ ippattondu divasam sanyâsanam nôntu muḍippidar.

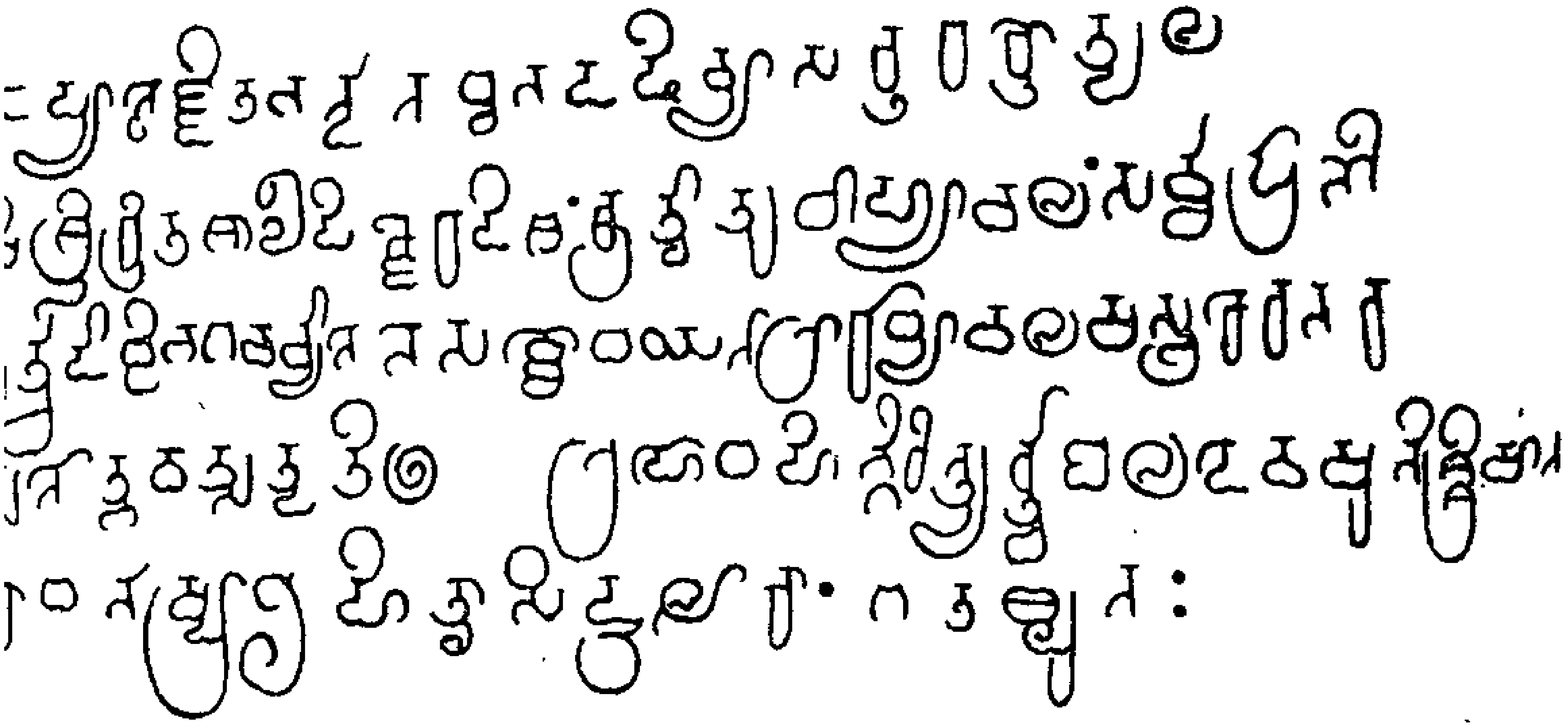
14

S'rî Rishabha-Sêna-guravaḍigaḷa śishyar Nâga-Sêna-guravaḍigaḷ sanyasana-vidhi intu muḍippidar ||
Nâga-sênam anagham guṇâdhikam Nâga-nâyaka jitâri-maṇḍalam |
râja-pûjyam amala-śriyam padam kâmadam hata-madam namâmy aham ||

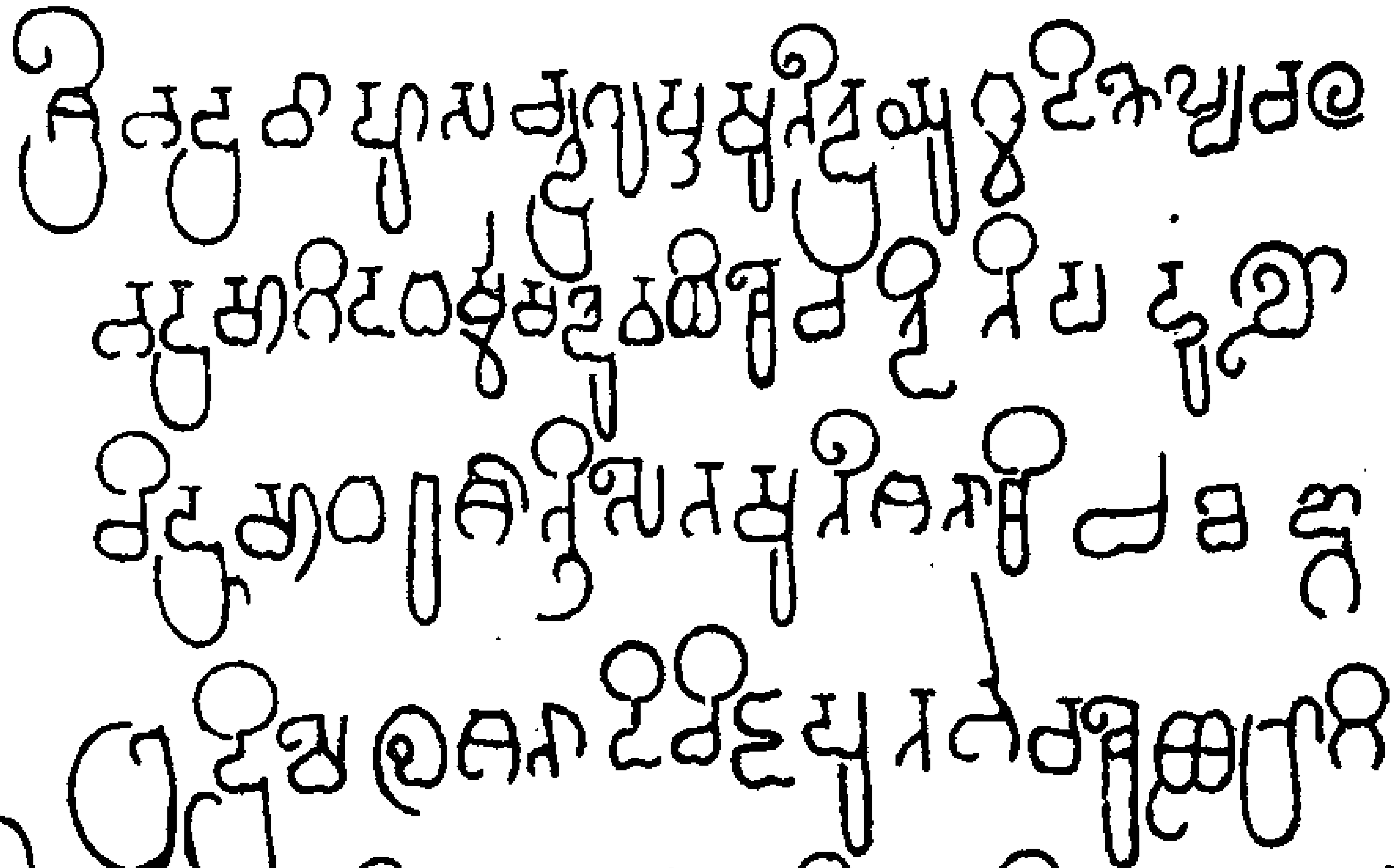
15

S'rî | udyânaij jita-Nandanam dhvanad-aḷi-vyâsakta-raktôtpala |
vyâpi śrîbrita-śâli-piñjara-diśam-kritvâ tu bâhyâchalam ||

№ 15



№ 17



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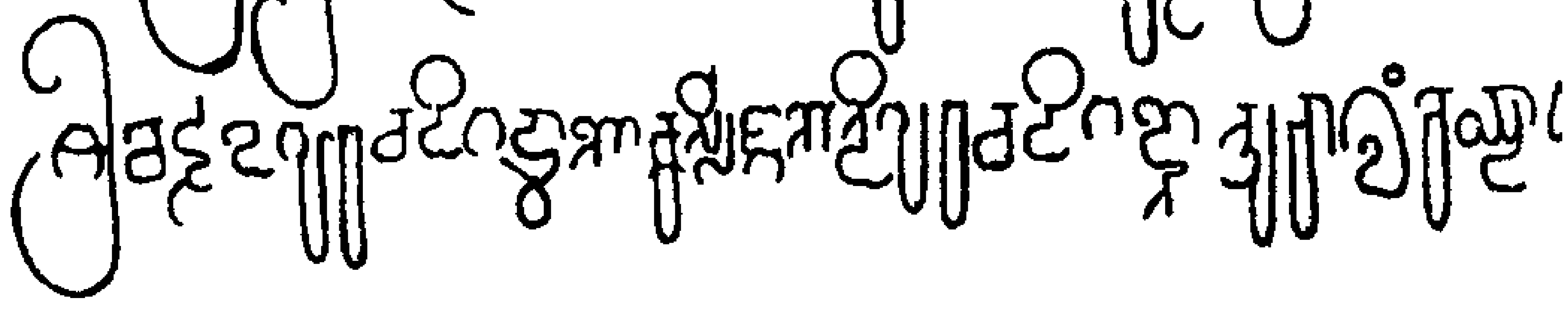


sarvva-prâṇi-dayârttha-dâbdhi-Bhagavad-dhyânêna sambôdhayan |
ârâdhyâchala-mastakê Kanaka-sat-Sênôtbhavat satpatiḥ ||
ahô bahir-ggirin tyaktvâ Bala-Dêva muniś śrîmân |
ârâdhanaṃ pragṛihîtvâ siddha-lôkaṃ gataṛ-punaḥ ||

16

S'rî Dimmaḍigaḷ nôntu kâlaṃ keydar.

17 *

S'rî | Bhadrabâhu-sa-Chandra-Gupta-munîndra-yugmadin noppeval |
bhadramâg ida dharmmam andu vaḷike vand inipaḷ kalô . . |
vidrumâdhare S'ânti-sêna-munîśa nâkki Êchel-go . . r |
adri-mêl aśanâdi viṭṭu punar-bhavakk iṛ . . gi ||

19

S'rî veṭṭ-eḍe-guravaḍigaḷ mâṇârkkaṛ Ssinga-nandi-guravaḍigaḷ nôntu kâlaṃ keydâr.

20

. . . . yar uḷḷar î pîṭhad iḷdo nân
ra . . . hâri kumâraki Nachchikevve tâṃ
sthiradaraḷ intupe gurama sura-lôka-vibhûti eydidâr.

21

Svasti śrî guṇa-bhûshiṭam âdi udg eḍegd êrisidâa sidige sad-dhamma-guru-santânan sâdviga-gaṇa-tânayân giri-talada-mêl . . . sthalamân tîra-dâṇam â keḷege neladi mânadi sad-dhammada giḷisa-sânadi patan.

22

S'rî Abhaya-nandi-paṇḍitara guḍḍa Kottayya bandalli sâvira . . ndisida.

23

Svasti śrî Inungûrâ cheḷḷaga-vâsa-guravara . . . . . Kaḷbappu-beṭṭam mêl kâlaṃ keydâr.

24

Svasti samadhigata-pañcha-mahâśabda-paḍadakke . . sâmya . mahâ mahâ-sâmantâdhipati S'rî Ballabha . . . . . . mêśvara mahârâjara magandir Novalôka S'rî Kambaiyan prithivî râjyaṃ geyye ba . sasak Kaḷvappu . . po . . ḷdapyinâ pâla-dinnad adu koṭṭadu . . sêna âdigaḷge manasijarâ . . gânâ-Arasi benavatti monam ujjamisuvalli koṭṭadu pola mêre taṭṭag gereya kiḷkere pôgi akshara kalla mêge allind âvasa lôkar ggallûradu sallupariya âla . . na-vâri-marad puṇyasapara . . . . ṛeyu âgare meredu vaṭṭage nîṛu kallu kovaldaṭ â piriya êladu alli kûḍittu arasar â śrîkaraṇimuṃ . . . . gâdiyara Dinduga-gâmuṇḍaruṃ Mennuvaruṃ Karuvangarâ-Vallabha-gâmuṇḍaruṃ Kaṇḍivachchara-raṇḍi Mârammanu Kâdalûra S'rî-Vikrama-gâmuṇḍaruṃ Karidurga-gâmuṇḍaruṃ agadi po . . . . yarara . . nâpâra

* By mistake shown as Nos. 17 and 18 in the Kannada characters.

gâmuṇḍarum Âgamasala Uttama-gâmuṇḍarum Navilûra nâḷ-gâmuṇḍarum Beḷgoḷada Gôvindapâḍiya nâḍhâmandum Beḷgoḷa dâvare Gôvindapâḍige koṭṭadu.

Bahubhir vvasudhâ-bhuktâ-râjabhis Sagarâdibhiḥ ।
yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalam ॥
sva-dattâm para-dattâm vâ yô barôta vasundharâm ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ॥

25*

S'rîmat . . . . dya śishyaram Ariṭṭo Nêmi mâḍisidam siddam.

Rock Inscriptions to the east of S'âsana basti.

26

Sura-châpam bole vidyul-lategaḷa teravol mañjuvol tôṛê bêgam ।
piridum śrî-rûpa-lilâ-dhana-vibhava-mahâ-râsigaḷ nillav ârggê ।
paramârttham mechche nân î dhariṇiyuḷ iruvân endu sanyâsana ge- ।
yd uru-satvan Nandi-Sêna-pravara-munivaran dêva-lôkakke saṇḍân ॥

27

S'rî ॥ śubhânvita śrî-Navilûra-saṅghada ।
prabhâva . . . . vippa . . ।
prabhâkhyar î parvvataduḷ e . . . . ।
. . . . vâva sed-vidya . . . . ॥
Kâripurê ।
grâmê Mayûra-saṅghasya ayyikâ dakshitâpati ।
Kaṭapra-giri-madhyasthâ sâdhitâva samâdhitâ ॥

28

S'rî ॥ tapam ândvâdi bhidâ vidhânamun iḷi-keyd êvutâd agrimê ।
chapal illâ Navilûra-saṅghad mahânantamati gantiya(r) ।
vipulê śrî Kaṭavapranan giriya mêl nôntaḷu san mârggadi(m) ।
uparishyâ sura-lôka-saukhyad edeyântam eydi iḷdâḷ namaḥ ॥

29

S'rî . . . . Mayûra-ggrâma-saṅghasya saundaryya-âryya-nâmikâ Kaṭapra-giri-śailêva sâdhitasya samâdhitâ.

30

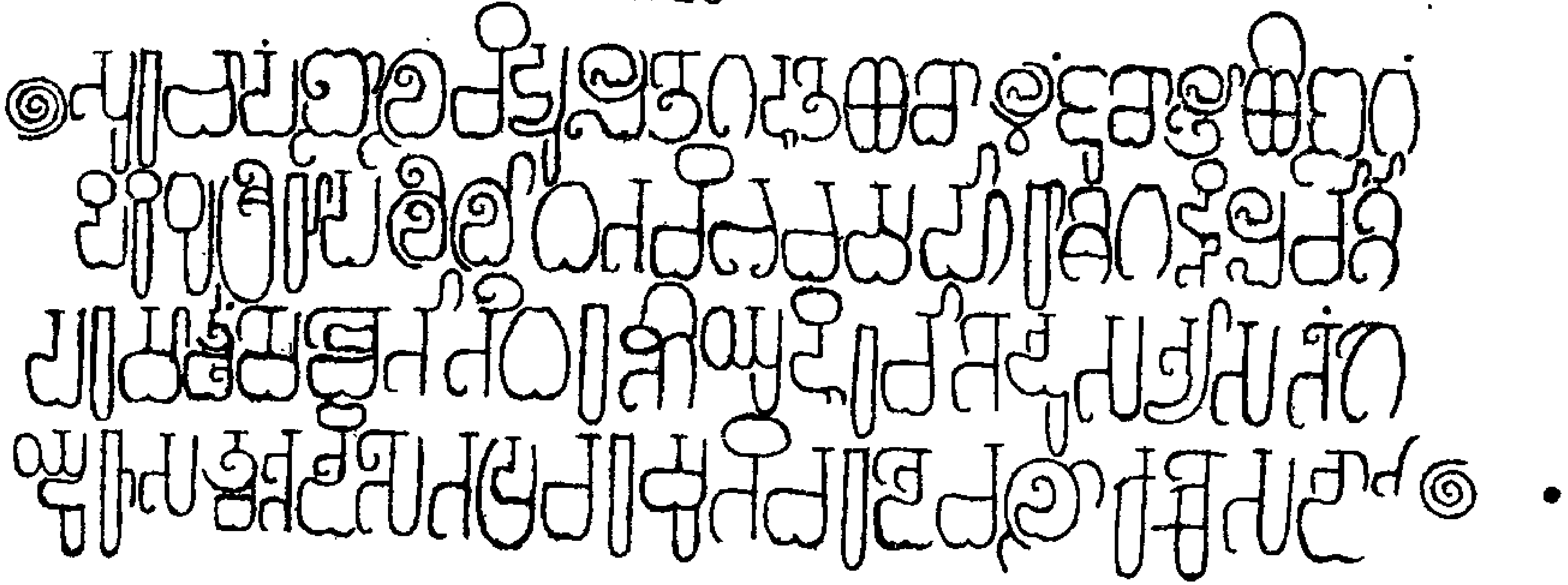
S'rî Angaḷi-nâman êka-guṇa.

31

Navilûra śrî-saṅghad-uḷḷe Gurava-nandi niyamâriyat avara śishyar anindita-guṇa . . . Vrishabha-nandi-muniśa svasti śrî avar ajje sâdhisi svargga-lôka . . . . .

* South of the abandoned image.

№ 26



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32

Tanage mrityuv akkuv ân aridedu sukhâpêkshita ...... |
anaka śila-guṇam âlingalis enidodidon ...... |
vinaya-Dêvasêna-nâma mahâ-muni nôntu pi ...... |
ṛane deraḷdu paḷitanka dêvô divam êridân ||

33

Eḍepe yeḍe keydu tapa-sayyasa-mâḷ(ke) Kelatûr-sangha |
Naḍekered immûran âḷd Adaridinne Nâgêndu samâdhi kôṭi ...... |

34

Svasti śri anavadyan mahimdra dugda prathita yaśa dâ .. .. ttand uṛi gâsa vineya âva prabhâvat tapading adhika namanya .... udita śrî Kaḷvappinuḷḷe ṛishi-giri-nilâme lôkya tan dêhal êri ..... niravadyan naṛi svargga-śiva-nilâ paḍe vidân ôthunga pûjyamâna ......

35

Neṛed âdu dhuri-śila-nitya-guṇadoḷ âdhyâya-sampattinaṃ |
kaṛidê gîti-padam âdi Sasirmmati-ganti yiṭṭanda matha siḷda |
aṛidô yishyame khantyakâḍ en uretâ nin eddu Kaḷbappirada |
voṛid ârâdhane kîrttya tîrttha-giri-mêl svarggôchhayakk êṛidâr ||

Rock Inscriptions on the way to Kañchina done.

36

S'rî Eṛeyagare Kavappada lô ....

37

S'rîmatu Garuḍa-Kêsari-Râja sthiraṃ jîyâtu.

38

On the Kûge Brahma Dêva kambha.

(*South face.*)

Svasti ma .... samudadim kritvâvadim mêdinî ..
.. chakra .... dhavô bhuṃjan bhujâsêr baḷât ....
nu-śrî-jaga .... patêr Ggaṃgânvaya kshmâbhujâṃ bhûshâ-
ratna ma .... vanitâvaktêndu-mêghôdayaḥ ||

Gadyaṃ | Tasya sakaḷa-jagatî-taḷôttuṃga-Gaṃga-kuḷa-kumuda-kaumudî-mahâ- .. yamânasya | Satya-Vâkya-Komguṇi-Varmma-dharmma-mahârâjâdhirâjasya | Krishṇa-Râjôttara-dig-vijaya-vidita-Gûrjjarâ-dhirâjasya | vana-gaja-malla-pratimalla-baḷava-Dalla-darppa-daḷana-prakaṭikṛita-vikramasya | gaṇḍa-mârttaṇḍa-pratâpa-parirakshita-simhâsanâdi-sakaḷa-râjya-chihnasya | Vindhyâṭavi-nikaṭa-vartti...... kaṇṭaka-Kirâta-prakara-bhaṃga-karasya | bhuja-baḷa-pari- .... Mânyakhêṭa-pravêśita-chakravartti-kaṭa- .... vikrama .. .. śrîmad-Indra-Râja-paṭṭa-jayôtsavasya | ....

samutsâhita-samara-sajja-Vajjala . . . . gha . . . . nasya । bhayôpanata-Vanavâsi-dêśâdhi . . . . kuṇḍala-mada-dvipâdi-samasta-vastu-gri . . . . samupalabdha-saṃkîrttanasya । praṇata-Mâtûra-vaṃśaja- . . . . ja-suta-sata-bhuja-baḷâvaḷêpa-gaja-ghaṭâṭôpa-garvva-durvvṛita-sakaḷa-Noḷambâdhirâja-samara-vidhvaṃsakasya । samunmûḷita-râjya-kaṇṭakasya । saṃchhûrṇitô-chchhaṃgi-giri-durggasya । saṃbṛita-Naragâbhidhâna-S'abara-pradhânasya । pratâpâvanata-Chêra-Chôḷa-Pâṇḍya-Pallavasya । pratipâḷita-Jina-śâsanasya । . . . . llô-dhvajasya । baḷavad-ari-nṛipa-draviṇâ-paharaṇa- . . . . krita-mahâ-dânasya । paripâḷita-satyâbandha-bhai . . . . ru-sambandha-vasuṃdharâ-talasya S'rî-Noḷamba-ku(lânta)ka-Dêvasya । śauryya-śâsanaṃ dharmma-śâsanaṃ cha saṃcharatu dig-maṇḍalântaraṁ â-kalpântaraṁ â-chandra-târaṃ ॥

(*West face.*)

. . . . mâkair apy upâyânta . . . . tyati-śikhâ-śêkhara
. . . . mânyavêvôdyatô . . . . stira Gaṃga-chûḍâmaṇi . . . .
. . . . daydabâṇe . . . . ṇ Pallava . . . . mâ . . . . yanâtita . . . .
. . . . bhûdêva-dêvaṃ mula . . . . Guttiya Gaṃga-bhûpati . . . . . . Noḷambântakaḥ ॥
. . . . yiya. . . . . s-Sanmukhaṃ . . . . syadi . . . . gâdasmaya
. . . . pratigaja . . . . vikramaṃ ॥ . . . . paramiva . . . . Noḷambânta
. . . . bhûlôkâd anêka dra . . . . . . bandhâudhaka . . . . . . Pallava . . . . tânanda hêtô rama
. . . . S'rî Mârasiṃha-kshi . . . . tiḷaka kshatra chandrasya . . . . ndra . . . . dêva . . . . ryya . . . .
(6 *lines gone.*)
. . . . pramâṇa
. . . . ha vijayôtsavê . . . . siṃhâsanôrvvidhara

ity-âvishkṛita-vîra-saṃgara-giraḥ-Châḷukya-chûḍâmaṇê . . Râjâditya-harêr-ddavâgnir-ajani śrî Gaṃga-chûḍâmaṇi Daityêndrair Mmadhu-Kaiṭabha-prabhṛitibhir dhvastair Mura . . . . kim -âyâribhir ittham uttḥitam iti kvâtaṅka śaṅkâ kṛi . . . . . . dyan Naragâsurasya vasudhânanda-śramiśraiḥ . . . . akarôtsarâ-gam avani-chakraṃ Noḷambântakaḥ.

(*North face.*)

(15 *lines illegible.*)
. . . . lasatimaha . . . . śrî Râja . . . . yaka chchhatra . . . . . .
S'rî-Gaṅga-chûḍâmaṇir iti dharaṇî-stutiya . . . . pratimalla-siṃha-nṛipatin vikrântaka
. . . . mahâ-sâmantamatta . . . .
(*Rest illegible.*)

(*East face.*)

chige yagiḷ embam appa balla-Dallanaṃ kedisi gelda poylamaṃ ।
pogaḷveno dhâtriyoḷ negaḷda-vujvalanam bijayaṭṭi kirttiyaṃ ।
pogaḷveno Pallavâdhipa ka . . . . . . damaṃ tave konda biramaṃ ।
pogaḷveno pegame pogaḷven end ariyeṃ Chalad-uttaraṅganaṃ ॥

Ḷeye konda Pallavara paṇdale yellaman cyded oṭṭi Kâ- ।
pâḷika-râṛi sâṛi para-maṇḍaḷikarkkaḷa namman î vuṛi ।
yoḷige nimma paṇdalegaḷaṃ baral îvade kaṇḍu bâḷvu . . ।
dôḷiyoḷ embinaṃ negaḷdav oṭṭaje maṇḍaḷika-Triṇêtranâ ॥

tuṃga-parâkramaṃ palavu-kâlam agurvvise sutta mutti bi- ।
ṭṭaṃ gaḷa Lâdiv aṭṭi koḷalâgade . . munnam enippa pempin U- ।

chchamgiya kôteyam jagam asnngole konda nâgatta mûru-lê-
kamgalolu pogalteg edey âdudu Guttiya-Gamga-bhûpanâ ||

Kandam || Kâlano Râvananô S'isu- |
pâlano tân enisi negalda Naragane tave ta- |
nn âl âda kayge vandudu |
hêl-âsâdhyadole Gamga-chûdâmaniyâ ||

sulidane kâvudanê |
eldigida dig-gajavan itta rakke vinag ivudan ê- |
n ilidano eladu kayyadu- |
nn ulidudu tappagume Gamga-chûdâmaniyâ ||

intu Vimdhyâtavi-nikata-tâpi-tatavum | Mânyakhêta-puravaravum | Gônûru | m-Uchchamgiyum | Banavâsi-dêśavum | Pâriseya-kôteyum modalâge palav-edeyol amariyaram birayaruvam kâdi geldu palav-edegalolam mahâ-têjaman ettisi mahâ-dânam geydu negalda Gamga-Vidyâdharam | Gamgarol gandam | Gamgara simgam | Gamga-chûdâmani | Gamga-kandarppam | Gamga-vajram | Chalad-uttaramgam | Guttiya Gamgam | dharmmâvatâram | jagad-êka-vîram | nudidamte-gandam | ahita-mârttandam | kadana-karkkaśam | mandalika-Trinêtram | śrîman-Nolamba-kulântaka-devam palav-edegalolam basadigalum mâna-stambhamgalumam mâdisidam | mamgalam ||

(*Apparently a later addition.*)

Dharmmagalam namagum nadeyisi piriyam ondu-varsham râjyamam pattu-vittu Bamkâpuradol Ajitasêna-bhattârakara śrî-pâda-sannidhiyol ârâdhanâ-vidhiyol. . . . . . . samâdhiyam sâdhisidam ||

Vritta || ele Chôla-kshitipâla sandan ereya nim kôsamam ninnamam |
gele mândatt iru Pândya pallade bhayam-gond ôdad ir nninna man- |
daladim bêgade nilva tega nevi ninn-utsaramka Gamga-ma- |
ndalikam dêva-nivâsa-datta-vijaya geydam Nolambântakam ||

39

In the Maharnavami mantapa.

(*East face.*)

S'rîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyâ-vibhava-prabhâva-prahva-ruhvaripâla-mauli-mani-mayûkha-śêkharibhûta-pûta-pada-nakha-prakararum | jita-vrijina-Jinapati-mata-payah-payôdhi-lîlâ-sudhâkararum | Chârvvâkâkharvva-garvva-durvvârôrvvî-dharôtpâtana-patishtha-nishthurô-pâlambha-dambhôli-damdaru | m-akumtha-kamtha-kamthirava-gabhîra-bhûri-bhîma-dhvâna-nirddalita-durdda-meddha-Bauddha-mada-vêdamdaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-pâtra-dâtra-dalita-naiyâyika-naya-nikara-nalarum | chapala-Kapila-vipula-vipina-dahana-dâvânalarum | śumbhad-ambhôda-nâda-nôdita-vitata-Vaiśêshika-prakara-mada-marâlarum | śarad-amala-śaśadhara-kara-nikara-nîhâra-hârâkârânuvartti-kîrtti-vallîvêllita-dig-antarâlarum appa śrîman-mahâ-mamdalâ-châryyaru śrîmad-Dêvakîrtti-pandita-dêvaru ||

kurvvê namah Kapila-vâdi-vanôgra-vahnayê Chârvvâka-vâdi-makarâkara-bâdavâgnayê |
Bauddhôgra-vâdi-timira-pravibhêda-bhânavê śrî-Dêvakîrtti-munayê kavi-vâdi-vâgminê ||
samkalpam jalpa-vallîm vilayam-upanayamś chanda-vaitandikôkti
śrîkhandam mûla-khandam jhaditi vighatayan vâdam êkântabhâdam |

nishpiṇḍam gaṇḍa-śailam sapadi vidaḷayan sûtkriti praudha garjjat
sphûrjjanmêvâ madôrjja jayatu vijayatê Dêvakîrtti-dvipêndraḥ ||
Chaturmmukha-chaturvvaktra-nirggamâgama-dussahâ |
Dêvakîrtti-mukhâmbhôjê nrityatîti Sarasvatî ||
chaturate sat-kavitvadoḷ abhijñate śabda-kaḷâpadoḷ prasan- |
nate matiyoḷ pravîṇate nayâgama-tarkka-vichâradoḷ su-pû- |
jyate tapadoḷ pavitrate charitradoḷ ondi virâjisalu prasi- |
ddhate muni Dêvakîrtti-vibudhâgraṇig oppuvud î dharitriyoḷ ||

S'aka-varsha sâsirada embhatt aidaneya ||
varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâḍhakê
mâsê tan-navamî-tithau Budha-yutê vârê dinêśôdayê |
śrîmat-târkkika-chakravartti daśa-dig-varttirddha-kîrtti-priyô
jâtaḥ svargga-vadhû-manaḥ-priyatamaḥ śrî-Dêvakîrtti-brati ||
jâtê kîrtty-avaśêshakê yati-patau śrî-Dêvakîrtti-prabhau
vâdibhêbha-ripau Jinêśvara-mata-kshîrâbdhi-târâpatau |
kva-sthânam vara-Vâg-vadhûr Jjinamuni-brâtam mamêti sphuṭam
châkrôśam kurutê samasta-dharaṇau dâkshiṇya-Lakshmîr api ||
tach-chhishyô nuta Lakhkhaṇandi-munipaḥ śrî-Mâdhavêndu-vratî
bhavyâmbhôruha-bhâskaras Tribhuvana-khyâtaś cha yôgîśvaraḥ |
êtê tê guru-bhaktitô guru-nishadyâyâḥ pratishṭhâm imâm
bhûtyâ kâmam akârayan nija-yaśas sampûrṇṇa-dig-maṇḍalâḥ ||

40

On the same stone.

(*South face.*)

Bhadram bhûyâj Jinêndrâṇâm śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syât-kâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târam-parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau bôdha-nidhir bbabhûva ||
śrî-bhadras sarvvatô yô hi Bhadrabâhur iti śrutaḥ |
śrutakêvali-nâthêshu-charamaḥ-paramô muniḥ ||
chandra-prakâśôjvaḷa-sândra-kîrttiḥ śrî-Chandra-Guptô 'jani tasya śishyaḥ |
yasya prabhâvâd vana-dêvatâbhir ârâdhitaḥ svasya gaṇô munînâm ||
tasyânvayê bhû-viditê babhûva yaḥ Padmanandi-prathamâbhidhânaḥ |
śrî Koṇḍakundâdi-munîśvarâkhyas sat-samyamâd udgata-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Griddhrapiñchchhaḥ |
tad-anvayê tat-sadriśô'sti nânyas tât-kâḷikâsêsha-padârttha-vêdî || [kîrttiḥ |
śrî-Griddhrapiñchchha-munipasya Baḷâkapiñchchhaḥ śishyô'janishṭa bhuvana-traya-vartti-
châritra-chañchur akhiḷâvanipâḷa-mauḷi-mâḷâ-śiḷîmukha-virâjita-pâda-padmaḥ ||
êvam mahâchâryya-paramparâyâm syâtkâra-mudrâṅkita-tatva-dîpaḥ |
bhadras samantâd guṇatô gaṇîśas Samantabhadrô'jani vâdi-simhaḥ || tataḥ ||

yô Dêvanandi-prathamâbhidhânô buddhyâ mahatyâ sa Jinêndrabuddhiḥ |
śrî-Pûjyapâdô jani dêvatâbhir yyat-pûjitaṃ pâda-yugaṃ yadîyaṃ ||
Jainêndraṃ nija-śabda-bhâgam atulaṃ Sarvvârtha-siddhiḥ parâ-
siddhântê nipuṇatvam udgha-kavitâṃ Jainâbhishêka-svakaḥ |
chhandas-sûkshmadhiyaṃ Samâdhi-śataka-svâsthyaṃ yadîyaṃ vidâṃ
âkhyâtîha sa Pûjyapâda-munipaḥ pûjyô munînâṃ gaṇaiḥ ||
tataścha ||

(*West face.*)

ajanishṭâkaḷaṅkaṃ yaj-Jina-śâsanam âditaḥ |
akaḷaṅka-bachô yêna sô 'kaḷaṅkô mahâ-matiḥ ||
ity âdy udgha-munîndra-santati-nidhau śrî-Mûla-saṅghê tatô
jâtê Nandi-gaṇa-prabhêda-vilasad-Dêśî-gaṇê viśrutê |
Gollâchâryya iti prasiddha-munipô 'bhûd Golla-dêśâdhipaḥ
pûrvvaṃ kêna cha hêtunâ bhava-bhiyâ dîkshâ gṛihîtas sudhîḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ tanutraṃ
yasyâbhûd vṛishṭi-dhârâ-niśita-śara-gaṇô-grîshma-mârttâṇḍa-bimbaṃ |
chakrê sad-vṛitta-châpâkaḷita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||
tach-chhishyasya ||
Aviddha-karṇṇâdika-Padmanandi-saiddhântikâkhyô 'jani yasya lôkê |
Kaumâra-dêva-bratitâ-prasiddhar jjîyât tu sô jñâna-nidhis sa dhîraḥ ||
tach-chhishyaḥ Kuḷabhûshaṇâkhya-yatipaś châritra-vârân nidhis
siddhântâmbudhi-pâragô nata-vinêyas tat sa-dharmmô-mahân |
śabdâmbhôruha-bhâskaraḥ prathita-tarkka-granthakâraḥ Prabhâ-
chandrâkhyô munirâja-paṇḍita-varaḥ śrî-Kuṇḍakundânvayaḥ ||
tasya śrî-Kuḷabhûshaṇâkhya-sumunêś śishyô vinêya-stutas
sad-vṛittaḥ Kuḷachandra-dêva-munipas siddhânta-vidyâ-nidhiḥ |
tach-chhishyô 'jani Mâghanandi-munipaḥ Kollâpurê tîrttha-krid
râddhântârṇṇava-pâragô 'chaḷa-dhṛitiś châritra-chakrêśvaraḥ ||
eḷe mâvim banav-abjadiṃ tiḷigoḷaṃ mâṇikyadiṃ maṇḍanâ- |
vaḷi-târâdhipaniṃ nabhaṃ subhadam âgirppantir irddattu nir- |
mmaḷav igaḷ Kuḷachandra-dêva-charaṇâmbhôjâta-sêvâ-vini- |
śchaḷa-saiddhântika-Mâghanandi-muniyiṃ śrî-Koṇḍakundânvayaṃ ||
Himavat kutkiḷa-muktâphaḷa-taraḷa-tarat-târa-hârêndu-kundô- |
pama-kîrtti-vyâpta-dig-maṇḍaḷan avanata-bhûmaṇḍaḷaṃ bhavya-padmô- |
gra-marîchi-maṇḍaḷaṃ paṇḍita-tati-vinataṃ Mâghanandy-âkhya-vâchaṃ |
yami-râjaṃ vâg-vadhûṭi-niṭiḷa-taṭa-haṭan nûtna-sad-ratna-pa .. ||

.... taṃ adara paṇikuḷamaṃ bharadiṃ nirbbhêdisal kêsari yanipaṃ vara-saṃyamâbdhi-chandraṃ dhareyoḷ ||

Mâghanandi-saiddhântiti | tach-chhishyasya || avara guḍḍugaḷu sâmanta-kêdâra-nika-ra-sadâna-śrôyâṃsa sâmanta-Nimba-Dêva jagad-ârbba-gaṇḍa sâmanta-Kâma-Dêva ||

(*North face.*)

guru-saiddhântika-Mâghanandi-munipaś śrîmach-chamû-vallabham |
Bharatam chhâtran apâra-śâstra-nidhigaḷ śrî-Bhânukîrtti-prabhâ |
sphuritâḷaṅkrita-Dêvakîrtti-munipaś śishyar jjagan-maṇḍanar |
doreyô Gaṇḍavimukta-dêva ninagim inn âva saiddhântikar ||
kshîrôdâd iva chandramâ maṇir iva prakhyâta-ratnâkarât
siddhântêsvara-Mâghanandi-yamnô jâtô jagan-maṇḍanaḥ |
châritraika-nidhâna-dhâma-suvinamrô dîpa-varttis svayaṃ
śrîmad Gaṇḍavimukta-dêva-yatipas saiddhânta-chakrâdhipaḥ ||

avara sa-dharmmar ||

âvom vâdi-kathâ-traya-pravaṇadoḷ vidvaj-janam mechche vi- |
dyâvashṭambhaman appu keydu paravâdi-kshôṇibhṛit-pakshamam |
Dêvêndram kaḍiv-andadim kaḍid ele syâdvâda-vidyâstradim |
traividya-S'rutakîrtti-divya-munivôl vikhyâtiyam tâḷdidom ||
S'rutakîrtti-traividya- |
vrati Râghava-Pâṇḍavîyamam vibudha-chamat- |
kṛiti yenisi gata-pratyâ- |
gatadim pêḷd amala-kîrttiyam prakaṭisidam ||

avar agrajaru ||

yô Bauddha-kshitibhṛit-karâḷa-kuḷiśaś chârvvâka-mêghânalô
mîmâṃsâ-mata-vartti vâdi-madavan-mâtaṅga-kaṇṭhîravaḥ |
syâdvâdâbdhi-śarat-samudgata-sudhâ-śôchis samastais stutas
sa śrîmân bhuvi bhâsatê Kanakanandi khyâta-yôgîśvaraḥ ||
Vêtâḷô mukuḷîkṛitâñjaḷipuṭas saṃsêvatê yat-padê
Jhôṭṭiṅgaḥ-pratihârakô nivasati dvârê cha yasyântikê |
yêna krîḍati santatam nuta-tapô-lakshmîr yyaśaś S'rî-priyas
sô 'yaṃ śumbhati Dêvachandra-munipô bhaṭṭârakaughâgraṇîḥ ||

avara sa-dharmmar Mâghanandi-traividya-dêvaru vidyâ-chakravartti-śrîmad-Dêvakîrtti-paṇḍita-dêvara śishyaru śrî-S'ubhachandra-traividya-dêvarum Gaṇḍavimukta-Vâdichaturmmukha-Râmachandra-traividya-dêvarum || Vâdi-vajrâṅkuśa-śrîmad-Akaḷaṅka-traividya-dêvarum â paramêśvarana guḍḍugaḷu mâṇikya-bhaṇḍâri-Mariyâne-daṇḍanâyakarum śrîman mahâ-pradhânam sarvvâdhikâri-hiriya-daṇḍa-nâyakam Bharatimayyaṅgaḷum śrî-karaṇada-heggaḍe Bhûchimayyaṅgaḷum jagad-êka-dâni heggaḍe-Kôrayyanum ||

akaḷaṅkam pitṛi Vâji-vaṃśa-tilakam śrî-Yaksha-Râjam nijâm- |
bike Lôkâmbike lôka-vandite su-śîlâchâre daivam divi- |
śa-kadamba-stuta-pâda-padman Aruham nâtham Yadu-kshôṇipâ- |
ḷaka-chûḍâmaṇi-Nârasiṅgan enal ên nômp-uḷḷanô Huḷḷapam ||

S'rîman mahâ-pradhânam sarvvâdhikâri hiriya-bhaṇḍâri abhinava-Gaṅga-daṇḍanâyakam śrî-Huḷḷa-Râjam tamma gurugaḷ śrî-Koṇḍakundânvayada śrî-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada śrî-Kollâpurada śrî-Rûpa-Nârâyaṇana basadiya prativiḍḍhada śrîmat Kellaṅgereya pratâpa-puravam punar-bbharaṇavam mâḍisi Jinanâthapuradallu kalla-dânaśâleyam mâḍisida śrîman mahâ-maṇḍalâ-châryya Dêvakîrtti-paṇḍita-dêvargge parôkshe vinayavâgi niśidhiyam mâḍisida | avara śishyar Lakhkhaṇandi Mâdhava Tribhuvana-dêvar mahâ-dâna-pûjâbhishêkam mâḍi pratishṭheyam mâḍidaru | maṅgaḷa mahâ | śrî śrî śrî ||

41

In the same maṇṭapa.

S'rîmat-syâdvâda-mudrâṅkitam atuḷa-mahîmêndra-chakrêśvarêḍyaṃ
Jainîyaṃ śâsanaṃ viśrutaṃ akhiḷa-hitaṃ dôsha-dûraṃ gabhîraṃ |
jîyât kâruṇya-janmâvanir amita-guṇair vvarṇy-anêka-pravêkais
saṃsêvyaṃ mukti-kanyâ-parichaya-karaṇa-prauḍham êtat trilôkyâṃ ||
śrî-Mûla-saṅgha-Dêśi-gaṇa-Pustaka-gachchha-Koṇḍakundânvayê |
guru-kulam iha katham iti chêd bravîmi saṃkshêpatô bhuvanê ||
yaḥ sêvyaḥ sarvva-lôkaiḥ para-hita-charitaṃ yaṃ samârâdhayantê
bhavyâ yêna prabuddhaṃ sva-para-mata-mahâ-śâstra-tatvaṃ nitântaṃ |
yasmai mukty-aṅganâ saṃspṛihayati duritaṃ bhîrutâṃ yâti yasmâd
yasyâśâ nâsti yasmiṃs tribhuvana-mahitô vidyatê śîla-râśiḥ ||

tan-Mêghachandra-traividya-śishyô râddhânta-vêdi lôka-prasiddhaḥ śrî-Vîranandi mókshus tad-antêvâsi guṇâbdhiḥ prastâṅga-janmâ ||

yaḥ syâd-vâda-rahasya-vâda-nipuṇô 'gaṇya-prabhâvô janâ-
nandaḥ śrîmad-Anantakîrtti-munipaś châritra-bhâsvat-tanuḥ |
Kamôgrâhi-gara-dvijâpaharaṇê rûḍhô narêndrô 'bhavat
tach-chhishyô Guru-pañchakasmṛiti-pada-svachchhanda-san-mânasaḥ ||
Maladhâri-Râmachandrô yamî tadîya-praśishya-śishyô 'sau |
yach-charaṇa-yugaḷa-sêvâparigata janataiti chandratâṃ jagati ||
para-pariṇati-dûrô 'dhyâtma-satsâra-dhîrô vishaya-virati-bhâvô Jaina-mârgga-prabhâvaḥ |
kumata-ghana-samîrô dhvasta-mâyândhakârô nikhiḷa-muni-vinûtô râga-kôpâdi-ghâtaḥ ||
chittê śubhâvanâṃ Jainîṃ vâkyê pañcha-namaskriyâṃ |
kâyê brata-samârôpaṃ kurvvan adhyâtmavin-muniḥ ||
pañcha-triṃśat-saṃyuta-śata-dvayâdhika-sahasra-nuta-varshêshu |
vṛittêshu S'aka-nṛipasya tu kâlê vistîrṇṇa-vilasad-arṇṇavanêmau ||
Pramâdi-vatsarê mâsê S'râvaṇê tanum atyajat |
Vakrê kṛishṇa-chaturddaśyâṃ S'ubhachandrô mahâ-yatiḥ ||
amara-puram amara-vâsaṃ tad-gata Jina-chaitya-chaityabhavanânâṃ |
darśana-kutûhaḷêna tu yâtô yâtârtta-raudra-pariṇâmaḥ ||

tach-chhishyar ||

duritândhakâra-ravi-hima- |
karar ogedar Ppadmaṇandi-paṇḍita-dêvar |
vvara-Mâdhavêndu-samayâ- |
bharaṇar śrî-Mûla-saṅgha Dêśi-gaṇadoḷ ||
guru-Râmachandra-yatipana |
vara-śishya-S'ubhêndu-muniya nistigeyaṃ vi- |
staradiṃ mâḍisidaṃ Beḷa- |
karey-adhipaṃ râya-râja-guru-Gummaṭaṃ ||
śrî-Vijaya-Pârśva-Jina-vara-charaṇâruṇa-kamaḷa-yugaḷa-yajana-rataḥ |
Bôgâra-râja-nâmâ tad vaiyâpṛityatô hi S'ubhachandraḥ ||
hêyâdêya-vivêkatâ janatayâ yasmât sadâdriyatê
tasya śrî-Kulabhûshaṇasya vara-śishyô Mâghanandi-brati |
siddhântâmbudhi-tiragô viśada-kîrttis tasya śishyô 'bhavat

traividyaḥ S'ubhachandra-yôgi-tilakaḥ syâdvâda-vidyâñchitaḥ ||
tach-chhishyaś Chârukîrttiḥ prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
jâtaś śrî-Mâghanandi-bratipati-nuta-bhaṭṭârakas tasya śishyaḥ |
śiddhântâmbôdhi-sîtadyutir Abhayaśaśî tasya śishyô mahîyân
Bâlênduḥ paṇḍitas tat-pada-nutir amalô Râmachandrô 'malâṅgaḥ ||
chitram samprati Padmanandin iha krittantâvakînam tapaḥ
padmânandy api viśrutâ pramadayity âśis satâm namratâm |
kâmam pûrayasê S'ubhêndu-pada-bhakty âsakta-chêtaḥ
sadâ kâmam dûrayasê nirâkrita-mahâ-môhândhakârâgama ||
kâma-vidârô 'dâraḥ kshamâvritô 'py akshamô jagati |
bhâsi śrî-Padmanandi-paṇḍita paṇḍita-jana-hridaya-kumuda-sitakara ||
paṇḍita-samudayavati S'ubhachandra-priya-śishya bhavati sudayâsti |
śrî-Padmanandi-paṇḍita-yamîśa bhavad-itara-muni-ghanâlôkê ||

śrîmad-adhyâtmi-S'ubhachandra-dêvasya svakîyântêvâsinâ Padmanandi-paṇḍita-dêvêna Mâdhava-chandra-dêvêna cha parôksha-vinaya-nimittam nishadyakâkârayêtâ || bhadram bhavatu Jina-śâsanâya ||

42

In the maṇṭapa south of the above.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya-śâsanam Jina-śâsanam ||
śrîman-Nâbhêya-nâthâdy-amala-Jina-varânika-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabalita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târam parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâ śrî-Gautamâdyâḥ prabhavishṇavastê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-suchâraṇ-arddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Griddhrapiñchhaḥ |
tad-anvayê tat-sadriśô 'sti nânyas tât-kâlikâśêsha-padârttha-vêdî |
śrî-Griddhrapiñchha-munipasya Balâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chuñchur akhilâvanipâla-mauli-mâlâ-silîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaras
tarkka-vyâkaraṇâdi śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâm Kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkrishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô munir
nnânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahîpa-chûḍâ-ratnarârâjitâṅghrir vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garbbaḥ |
kunaya-nikara-bhûddhrânîka-dambhôḷi-daṇḍas sa jayatu vibhudhêndrô Bhâratî-bhâlapaṭṭaḥ ||
tach-chhishyaḥ Kaḷadhautanandi-munipas siddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi kula-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-

prâṃśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ||
avargge ravichandra-siddhâ- |
nta-vidar Ssampûrṇṇa-chandra-siddhânta-muni- |
pravarar avargge śishya- |
pravarar śrî-Dâmanandi-sanmunipatigaḷ ||
bôdhita-bhavya-rasa-madanar mmada-varjjita-śuddha-mânasar |
S'rîdhara-dêvar embar avargg agra-tanûbhavar âdar â yaśa- |
śrî-dharargg âda śishyar avaroḷ negaḷdar Malaḍhâri-dêvarum |
S'rîdhara-dêvarum nata-narêndra-kirîṭa-taṭârchchita-kramar ||
ânamrâvanipâḷa-jâḷaka-śirô-ratna-prabhâ-bhâsura
śrî-pâdâmburuha-dvayô vara-tapô-Lakshmî-manô-rañjanaḥ |
môha-vyûha-mahîdra-durddhara-paviḥ sach-chhîḷa-śâḷir jjagat-
khyâtaś S'rîdhara-dêva êsha munipô bhâbhâti bhû-maṇḍalê ||
tach-chhishyar ||
bhavyâmbhôruha-shaṇḍa-chaṇḍa-kiraṇaḥ karppûra-hâra-sphurat-
kirtti-śrî-dhavaḷîkṛitâkhiḷa-diśâ-chakraś charitrônnataḥ |

(*South face.*)

bhâti śrî-Jina-puṅgava-pravachanâmbôrâśi-râkâ-śaśî
bhûmau viśruta-Mâghanandi-munipas siddhânta-chakrêśvaraḥ ||
tach-chhishyar ||
sach-chhîḷaś śarad-indu-kunda-viśada-prôdyad-yaśaś śrî-patir
ddṛipyad-darppaka-darppa-dâva-dahana-jvâḷâḷi kâḷâmbudaḥ |
śrî-Jainêndra-vachaḥ-payônidhi-śarat-sampûrṇṇa-chandraḥ kshitau
bhâti śrî-Guṇachandra-dêva-munipô râddhânta-chakrâdhipaḥ ||
tat-sadharmmar ||
udbhûtê nuta-Mêghachandra-śaśini prôdyad-yaśaś-chandrikê
saṃvarddhêta tadastu nâma nitarâṃ râddhânta-ratnâkaraḥ |
chitraṃ târad idaṃ payôdhi-paridhi-kshôṇau samudvikshyatê
prâyêṇâtra vijṛimbhatê bharata-śâstrâmbhôjanis santataṃ ||
tat-sadharmmar ||
chandra iva dhavaḷa-kirttir ddhavaḷi-kurutê samasta-bhuvanaṃ yasya |
tach Chandrakîrtti-saṃjñâ bhaṭṭâraka-chakravarttinô 'sya vibhâti ||
tat-sadharmmar ||
naiyâyikêbha-siṃhô mîmâṃsaka-timira-nikara-nirasana-tapanaḥ |
Bauddha-vana-dâva-dahanô jayati mahân Udayachandra-paṇḍita-dêvaḥ ||
siddhânta-chakravartti śrî-Guṇachandra-vratîśvarasya babhûva |
śrî-Nayakîrtti-munîndrô Jina-pati-gaditâkhiḷârttha-vêdî śishyaḥ ||

Svasty anavarata-vinata-mahîpa-makuṭa-mauktika-mayûkha-mâḷâ sarô-maṇḍanîbhûta-châru-charaṇâra-vindarum | bhavya-jana-hṛidayânandarum | Koṇḍakundânvaya-gagana-mârttâṇḍarum | lîlâ-mâtra-vijitôchchaṇḍa-kusuma-kâṇḍarum | Dêsiya-gaṇa-gajêndra-sândra-mada-dhârâvabhâsarum | vitaraṇa-vilâsarum | Pustaka-gachchha-svachchha-sarasî-sarôjarum | vandi-jana-sura-bhûjarum | śrîmad-Guṇachandra-siddhânta-chakravartti-chârutara-charaṇa-sarasî-ruha-shaṭcharaṇarum | aśêsha-dôsha-dûrî-kṛita-pari-ṇatântaḥkaraṇarum appa śrîman-Nayakîrtti-siddhânta-chakravarttigaḷ entappar endoḍe ||

sâhitya-pramadâ-mukhâbja-mukuraś châritra-chûḍâmaṇiś
śrî-Jainâgama-vârddhi-varddhana-sudhâ-śôchis samudbhâsatê ||
yaś śalya-traya-gârava-traya-lasad-daṇḍa-traya-dhvaṃsakas
sa śrîmân-Nayakîrtti-dêva-munipas saiddhântikâgrêsaraḥ ||
Mâṇikyanandi-munipaś śrî-Nayakîrtti-vratîśvarasya saddharmmaḥ |
Guṇachandra-dêva-tanayô siddhânta-payôdhi-pâragô bhuvi bhâti ||
hâra-kshîra-harâṭṭa-hâsa-halabhṛit kundêndu-mandâkinî
karppûra-sphaṭika-sphurad-vara-yaśô dhauta-trilôkôdaraḥ |
uchchaṇḍa-smara-bhûri-bhûdhara-paviḥ khyâtô babhûva kshitau
saś śrîmân Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||
S'âkê randra-nava-dyu-chandramasi Durmmukhy-âkhya-saṃvatsarê
Vaiśâkhê dhavaḷê chaturddaśa-dinê vârê cha Sûryâtmajê |
pûrvvâhṇê praharê gatê 'rddha-sahitê svarggam jagâmâtmavân
vikhyâtô Nayakîrtti-dêva-munipô râddhânta-chakrâdhipaḥ ||
śrîmaj Jaina-vachôbdhi-varddhana-vidhus sâhitya-vidyâ-nidhis

(*West face.*)

sarppad-darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ |
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvaniḥ
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||
guruv âdaṃ Khacharâdhipaṅge baligaṃ dânakke binpiṅge tâṃ |
guruv âdaṃ sura-bhûdharakke negaḷd â Kaiḷâsa-śaiḷakke tâṃ |
guruv âdaṃ vinutaṅge râjisuv Iruṅgôḷaṅge lôkakke sad- |
guruv âdaṃ Nayakîrtti-dêva-munipaṃ râddhânta-chakrâdhipaṃ ||
tach-chhishyar ||
hima-kara-śarad-abhra-kshîra-kallôḷa-jâḷa-sphaṭika-sita-yaśaś śrî-śubhra-dik-chakravâḷaḥ |
madana-mada-timisra-śrêṇi-tîvrâṃśu-mâḷi jayati nikhiḷa-vandyô Mêghachandra-vratîndraḥ ||
tat-sadharmmar ||
kandarppâhava-kalpitô dhura-tanu-trâṇôpamôra-sthaḷî
chañchad-bhûr amaḷâ vinêya-janatâ-nîrê-jini-bhânavaḥ |
tyaktâśêsha-bahir-vvikalpa-nichayâś châritra-chakrêśvarâḥ
śumbhanty Anniṭaṭâka-vâsi-Maladhâri-svâminô bhûtaḷê ||
tat-sadharmmar ||
shaṭ-karmma-vishaya-mantrê nânâ-vidha-rôga-hâri-vaidyê cha |
jagad-êka-sûrir êshaś S'rîdhara-dêvô babhûva jagati pravaṇaḥ ||
tat-sadharmmar ||
tarkka-vyâkaraṇâgama-sâhitya-prabhṛiti-sakaḷa-śâstrârttha-jñaḥ |
vikhyâta-Dâmanandi-traividya-munîśvarô dharâgrê jayati ||
śrî [illegible] i-Jaina-matâbjinî-dinakarô naiyâyikâbhrâniḷaḥ
[illegible] naibhṛit-karâḷa-kuḷiśô Bauddhâbdhi-kumbhôdbhavaḥ |
y [illegible] ka-gandha-sindhura-śirô-nirbbhêda-kaṇṭhîravas
[illegible] ttama-Dâmanandi-munipas sô 'yaṃ bhuvi bhrâjatê ||
tat-sadharmmar ||
dugdhâbdhi-sphaṭikêndu-kunda-kumuda-vyâbhâsi-kîrtti-priyas

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siddhântôdadhi-varddhanâmṛita-ka[illegible] pârârtthya ratnâkaraḥ ।
khyâta śrî-Nayakîrtti-dêva-munipa-śrî-pâda-padma-priyô ।
bhâty asyâṃ bhuvi Bhânukîrtti-munipas siddhânta-chakrâdhipaḥ ॥
uragêndra-kshîra-nîrâkara-rajata-giri-śri-sita-chchhatra-gaṅgâ- ।
hara-hâsairâvatêbha sphaṭika-vṛishabha-śubhrâbhra-nîhâra-hârâ- ।
mara-râja-śvêta-paṅkêruha-haladhara-vâk-śaṅkha-haṃsêndu-kundô- ।
tkara-chañchat-kîrtti-kântaṃ dhareyoḷ esâdan i Bhânukîrtti-vratîndraṃ ॥

tat-sadharmmar ॥

sad-vṛittâkṛiti-śôbhitâkhiḷa-kaḷâ-pûrṇṇas smara-dhvaṃsakaḥ
śaśvad-viśva-viyôgi-hṛit-sukhakaraś śrî Bâḷachandrô-muniḥ ।
vakrêṇôna-kaḷêṇa kâma-suhṛidâ chañchad-viyôgi-dvishâ
lôkêsminn upamîyatê katham asau tênâtha bâḷêndunâ ॥
uchchaṇḍa-madana-mada-gaja-nirbbhêdana-paṭutara-pratâpa-mṛigêndraḥ ।
bhavya-kumudaugha-vikasana-chandrô bhuvi bhâti Bâḷachandra-munîndraḥ ॥
târâdri-kshîra-pûra-sphaṭika-sura-sarit-târahârêndu kunda-
śvêtôdyat-kîrtti-Lakshmî-prasara-dhavaḷitâśêsha-dik-chakravâḷaḥ ।
śrîmat siddhânta-chakrêśvara-nuta-Nayakîrtti-vratîśâṅghri-bhaktaḥ

(*North face.*)

śrîmân bhaṭṭârakêśô jagati vijayatê Mêghachandra-bratîndraḥ ॥
gâmbhîryyê makarâkarô vitaraṇê kalpa-drumas têjasi
prôchchaṇḍa-dyumaṇiḥ kaḷâsv api śaśi dhairyyê punar Mmandaraḥ ।
sarvvôrvvî-paripûrṇṇa-nirmmaḷa-yaśô Lakshmî-manô-rañjanô
bhâty asyâṃ bhuvi Mâghanandi-munipô bhaṭṭârakâgrêsaraḥ ॥
vasu-pûrṇṇa-samastâśaḥ kshiti-chakrê virâjitê ।
chañchat-kuvaḷayânanda-Prabhâchandrô munîśvaraḥ ॥

tat-sadharmmar ॥

uchchaṇḍa-graha-kôṭayô niyamitâs tishṭanti yêna kshitau
yad-vâg-jâta-sudhâ-rasô 'khiḷa-visha-vyuchchhêdakaś śôbhatê ।
yat-tantrôdgha-vidhis samasta-janatârôgyâya saṃvarttatê
sô 'yaṃ śumbhati Padmanandi-munināthô mantra-vâdîśvaraḥ ॥

tat-sadharmmar ॥

chañchach-chandra-marîchi-śârada-ghana-kshîrâbdhi-târâchaḷa-
prôdyat-kîrtti-vikâsa-pâṇḍuratara-brahmâṇḍa-bhâṇḍôdaraḥ ।
vâk-kântâ-kaṭhina-stana-dvaya-taṭi-hârô gabhîra-sthiras
sô 'yaṃ sannuta-Nêmichandra-munipô vibhrâjatê bhûtaḷê ॥
bhaṇḍârâdhikṛitas samasta-sachivâdhîśô jagad-viśrutaś
śrî-Huḷḷô Nayakîrtti-dêva-muni-pâdâmbhôja-yugma-priyaḥ ।
kîrtti-śrî-niḷayaḥ parârttha-charitô nityaṃ vibhâti kshitau
sô 'yaṃ śrî-Jina-dharmma-rakshaṇakaraḥ samyaktva-ratnâkaraḥ ॥
śrîmach-chhrîkaraṇâdhipas sachiva-nâthô viśva-vidvan-nidhiś
châtur-vvarṇṇa-mahânna-dâna-karaṇôtsâhi kshitau śôbhatê ।
śrî Nilô Jina-dharmma-nirmmaḷa-manâs sâhitya-vidyâ-priyas
saujanyaika-nidhiś śaśâṅka-viśada-prôdyad-yaśaś śrî-patiḥ ॥

śrâdhyô Jinapô guruś cha Nayakîrtti-khyâta-yôgîśvarô
Jôgâmbâ janani tu yasya janakaś śrî-Bamma-dêvô vibhuḥ ||
śrîmat-Kâmalatâ-sutâ-pura-patiś śrî-Mallinâthas sutô
bhâty asyâṃ bhuvi Nâga-dêva-sachivaś Chaṇḍâmbikâ-vallabhaḥ ||
sura-gaja-śarad-indu-prasphurat-kîrtti-śubhri
bhavad akhiḷa-digantô vâg-vadhû-chitta-kântaḥ |
budha-nidhi-Nayakîrtti-khyâta-yôgîndra-pâdâm-
buja-yuga-kṛita-sêvaḥ śôbhatê Nâga-dêvaḥ ||
khyâtaś śrî-Nayakîrtti-dêva-muni-nâthânâṃ payaḥ-prôllasat-
kîrttinâṃ paramaṃ parôksha-vinayaṃ karttuṃ nishidhy-âlayaṃ |
bhaktyâkârayad âśaśâṅka-dinakṛit-târaṃ sthiraṃ sthâyinaṃ
śrî-Nâgas sachivôttamô nija-yaśaś śrî-śubhra-diṅ-maṇḍalaḥ ||

43

In maṇṭapa south of Châmuṇḍa Râya basti.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât traiḷôkya-nâthasya-śâsanaṃ Jina-śâsanaṃ ||
śrîman Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâvîryya-vîchî-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâś śrî-Gautamâdy âḥ prabhavishṇavastê |
tatrâmbudhau sapta-mahardddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî Padmanandity-anavadya-nâmâ hy âchâryya-śabdôttara-Koṇḍakundaḥ |
dvitîyaṃ âsîd abhidhânam udyach-charitra-sañjâta-su-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛiddhrapiñchchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tât kâlikâśêsha-padârttha-vêdî ||
śrî-Gṛiddhrapiñchha-munipasya Baḷâkapiñchchhaś śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chañchur akhiḷâvanipâḷa-mauḷi-mâḷâ-śilîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâḥ siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratna rârâjitâṅghrir vvijita-Makara-kêtûddaṇḍa-dôrddaṇḍa-garbbaḥ |
kunaya-nikara-bhûdhrânîka-dambhôḷi-daṇḍas sa jayatu vibudhêndrô Bhâratî-bhâḷapaṭṭaḥ ||

(*South face.*)

tach-chhishyaḥ Kaladhautanandi-munipaḥ saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇî-kuḷa-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷâ-

prâṃśu-prâñchita-kêsarî budha-nutô vâk-kâminî-vallabhaḥ ||
avargge ravi-chandra-siddhân- |
ta-vidas Sampûrṇṇachandra-siddhânta-muni- |
pravarar avar avargge śishya- |
pravarar śrî-Dâmanandi-sanmunipatigaḷu ||
bôdhita-bhavyar asta-madanar unmada-varjjita-śuddha-mânasar |
S'rîdhara-dêvar embar avargg agra-tanûbhavar âdar â yaśa- |
śrî-dharargg âda śishyar avaroḷ negaḷdar Mmaladhâri-dêvarum |
S'rîdhara-dêvarum nata-narêndra-kirîṭa-taṭârchchita-kramar ||
Maḷadhâri-dêvarindam |
beḷagidudu Jinêndra-śâsanam munnam ni- |
rmmaḷam âgi mattam igaḷ |
beḷagid apudu Chandrakîrtti-bhaṭṭârakarim ||
avarg śishyar ||
param âptâkhiḷa-śâstra-tatva-niḷayam siddhânta-chûḍâmaṇi- |
sphuritâchâra-param vinêya-janatânandam guṇânîka sun- |
daran emb unnatiyim samasta-bhuvana-prastutyan âdam Divâ- |
karanaṇdi-bratinâthan ujvaḷa-yaśô vibhrâjitâśâ-taṭam ||
vidita-vyâkaraṇada ta- |
rkkada siddhântada viśêshadim traividyâ- |
spadar end î dhare baṇṇi- |
pudu Divâkaraṇandi-dêva-siddhântigaram ||
vara-râddhântika-chakravartti durita-pradhvaṃsi kandarppa-sin- |
dhura-siṃham vara-śîḷa-sad-guṇa-mahâmbhôrâśi-paṅkêja-pu- |
shkara-dêvêbha-śaśâṅka-sannibha-yaśaḥ śrî-rûpan ôhô Divâ- |
karaṇandi-brati-nirmmadaṃ nirupamaṃ bhûpêndra-bṛindârchchitam ||

(*West face.*)

vara-bhavyânana-padmamuḷ alaral ajñânika-nêtrôtpaḷam |
koragal pâpa-tamas-tamam parayal ettam Jaina-mârggâmaḷâm- |
baram aty ujvaḷam âgal êm beḷagi tâm bhû-bhâgamam śrî-Divâ- |
karaṇandi-brati-vâk divâkara-karâkâram bôl urbbi(t î bhû)-nutam ||
yad-vaktra-chandra-viḷasad-vachanâmṛitâmbhaḥ-pânêna tushyati vinêya-chakôra-bṛindaḥ |
Jainêndra-śâsana-sarôvara-râjahaṃsô jîyâd asau bhuvi Divâkaraṇandi-dêvaḥ ||
avara śishyaru ||
Gaṇḍavimukta-dêva-Maḷadhâri-munîndrara pâda-padmamam |
kaṇḍ oḍ asâdhyam êm neneda bhavya-janakk amakoṇḍa-chaṇḍa-vê- |
taṇḍa-virôdhi-daṇḍa-nṛipa-daṇḍa-patat-pṛithu-vajradaṇḍa-kô- |
daṇḍa-karâḷa-Daṇḍadhara-daṇḍabhayam perapiṅgi pôgavê ||
baḷa-yutaram baḷalchuva latânta-śaraṅg idirâgi tâgi san- |
chaḷise paḷañchi tûḷd avanan ôḍisi mey-vagey-âda-dûsarim |
kaḷeyade ninda karbbunada karggida sippinamakke vetta ka- |
ttaḷam enisittu putt aḍardda meyya maḷam Maladhâri-dêvaram ||
maṛedum ad ornmc laukikada vârtteyan âḍada ketta bâgilam |
teṛeyada bhânuv astamitam âgire pôgada meyyan ormmeyum |

turisada kukkuṭâsanake sôlada Gaṇḍavimukta-vrittiyaṃ |
mareyad aghôra-duśchara-tapaś charitaṃ Maḷadhâri-dêvara ||
â châritra-chakravarttigaḷa śishyaru ||
pañchêndriya-prathita-sâmaja-kumbha-piṭha-nirllôṭa-lampaṭa-mahôgra-samagra-**siṃhaḥ** |
siddhânta-vâri-nidhi-pûrṇa-niśâdhinâthô bhôbhâti bhûri-bhuvanê **S'ubhachandra-dêvaḥ** ||
śubhrâbhrâbha-sura-dvipâmara-sarit-târâpati-prasphuṭaj-
jyôtsnâ kunda śaśirddha-kambu-kamaḷâbhâśâ-taraṅgôtkaraḥ |
prakhya-prajvaḷa-kirttim anvaham imâṃ gâyanti dêvâṅganâ
dik-kanyâḥ S'ubhachandra-dêva bhavataś châritra-bhû-bhâminîm ||
S'ubhachandra-munîndra-yaśaḥ- |
prabheyoḷ sariy ôgaḷârad int î chandraṃ |
prabhu tegidè kandi kundidan |
abhava-śirômaṇig ad èke kanduṃ kunduṃ ||
ettalu bijeyaṃ gayvada- |
m attale dharmma-prabhâvam adhikôtsavadiṃ |
bittaripud enale pôlvare |
vattinavar śrî-S'ubhêndu-saiddhântikaraṃ ||
kantu madâpahar ssakala-jîva-dayâpara-Jaina-mârgga-râ- |
ddhânta-payôdhigaḷ vishaya-vairigaḷ uddhata-karmma-bhañjanar |
santata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dêva-si- |
ddhânta-munîndraraṃ pogaḷpud ambudhi vêshṭita-bhûri-bhûtaḷaṃ ||

(North face.)

khyâta-śrî-Maladhâri-dêva-yaminaś śishyôttamê svar-ggatê
hâ hâ śrî-S'ubhachandra-dêva-yatipê siddhânta-chûḍâmaṇau |
lôkânugraha-kâriṇi kshiti-nutê kandarppa-darppântakê
châritrôjvaḷa-dîpikâ pratihatâ vâtsalya-vallî gatâ ||
S'ubhachandrê mahas-sândrê grihîtê kâla-Râhuṇâ |
sândhakâraṃ jagaj-jâlaṃ jâyatê ty êti nâdbhutaṃ ||
bâṇâmbhôdhi-nabhaś-śaśâṅka-tuḷitê jâtê S'akâbdê tatô
varshê S'ôbhakrit-âhvayê vyupanatê mâsê punaś S'râvaṇê |
pakshê krishṇa-vipaksha-varttini Sitê vârê daśamyâṃ tithau
svar yyâtaḥ S'ubhachandra-dêva-gaṇabhṛit siddhânta-vârâṃ-nidhiḥ ||

śrîmad avara guḍḍaṃ ||
samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâprachaṇḍa-daṇḍanâyakaṃ | **vairi-bhaya-dâyaka** | gôtra-pavitra budha-jana-**mitra** | **svâmi-drôha-gôdhûma-gharaṭṭaṃ** | **saṅgrâmaja-tuṭṭa** | Vishṇuvarddhana-Poysaḷa-mahârâja-râjya-samuddharaṇa **kaligaḷ-âbharaṇa śrî-Jaina-dharmmâmṛitâm-budhi**-pravarddhana-sudhâkara samyaktva-ratnâkarâdy-anêka-nâmâvaḷî-**samâlaṅkritarappa śrîman-ma**-hâ-pradhâna-daṇḍanâyaka-Gaṅga-Râjaṃ **tamma gurugaḷ śrî-Mûla-saṅghada Dêsiya-gaṇada Pustaka**-gachchhada S'ubhachandra-siddhânta-dêvargge **parôksha-vinayakke nis'idhigeya nilisi mahâ-pûjeyaṃ** mâḍi mahâ-dânavaṃ geydaru ||
â mahânubhâvan attige || **S'ubhachandra-siddhânta-dêvara guḍḍi** ||
vara-Jina-**pûjeyan aty-â-** |
ḍaradindaṃ Jakkaṇabbe mâḍisuvaḷ sa- |

ch-charite guṇânvito yend |
î dharaṇî-taḷa mechchi pogaḷutirppudu nichcham ||
doreyê Jakkaṇikabbeg î bhuvanadoḷ châritradoḷ śiladoḷ |
parama-śrî-Jina-pûjeyoḷ sakaḷa-dânâścharyyadoḷ satyadoḷ |
guru-pâdâmbuja-bhaktiyoḷ vinayadoḷ bhavyarkkaḷam kandad â- |
daradim mannisutirppa pempin-eḍeyoḷ matt-anya-kântâ-janam ||
śrimat Prabhâchândra-siddhânta-dêvara guḍḍa heggaḍe-Marddimayyana baredam ||
biruda-rûvâri-mukha-tiḷakam Varddhamânâchâri kaṇḍarisidam | maṅgaḷa mahâ || śrî śrî ||

44

In the same Maṇṭapa.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
bhadram astu Jina-śâsanâya sampâdyatâm prati vidhâna hêtavê |
anya-vâdi-mada-hasti-mastaka-spâṭanâya ghaṭanê paṭîyasê ||
namas siddhêbhyaḥ ||
janatâdhâran udâran anya-vanitâ-dûram vachas-sundarî- |
ghana-vṛitta-stana-hâran ugra-raṇa-dhîram Mâran ên endapai |
janakam tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- |
kte nikâmâtta-charitre tây enal id ên Êcham mahâ-dhanyanô ||

kanda || vitrasta-maḷam budha-jana- |
mitram dvija-kuḷa-pavitran Êcham jagadoḷ |
pâtram ripukuḷa-kanda-kha- |
nitram Kauṇḍinya-gôtran amaḷa-charitram ||

vṛitta || parama-Jinêśvaram tanage deyvam aḷurkkeyin olpu vettam uḷ- |
nnu-durita-kshayar Kkanakanandi-munîśvarar uttamôttamar |
ggurugaḷ udâtta-vîran avadâttata-yaśam nṛipa-kâma-Poysaḷam |
poreda-mahîśan endoḍ ele baṇṇipar âr nnegaḷd Êchigâṅkanâ ||

kanda || Manu-charitan Êchigâṅkana |
maneyoḷ muni-jana-samûhamum budha-janamum |
Jina-pûjane Jina-vandane |
Jina-mahimegaḷ âva-kâlamum śôbhisugum ||
â mahânubhâvan-arddhâṅgiy ent appaḷ endoḍe ||
uttama-guṇa-tati-vanitâ- |
vṛittiyan oḷakoṇḍud endu jagam ellam ka- |
y yettuvinam amaḷa-guṇa-sam- |
pattige jagadoḷage Pôchikabbeye nôntaḷ ||
tanuvam Jinapati-nutiyim |
dhanamam muni-janada-tṛiptiyim saphaḷam id in- |
n enag emb î nambugeyoḷ |
manamam jagadoḷage Pôchikabbeye neṟipaḷ ||

jana-vinutan Êchigâṅkana- |
manas-sarô-hamsi Gaṅga-Râja-chamûnâ- |
thana janani janani bhuvana- |
kk ene negaldal Pôchikabbe guṇad unnatiyim ||

enisida Pôchâmbike pari- |
janamum budha-janamum ormmeg ormme manam tan- |
ṇane tanidu paraso puṇyama- |
n anantamam nerapi parapi jasamam jagadoḷu ||

vachana || int enisid â Pôchâmbike Beḷaguḷada tirttham modalâd-anêka-tirtthagaḷoḷu palavam chaityâlayaṅgaḷa mâḍisi mahâ-dânam geydu ||

vṛitta || adan inn ên emben ân ond amarda-sukṛitamam nôḍe rômâñcham âda- |
ppudu pêḷv udyôgadindam smariyipaḍe namô Vitarâgâya gârha- |
sthyada yôsid-bhâvad î kâlada pariṇatiyam geldu sallêkhanam sam- |
padadindam dêvi-Pôchâmbike sura-padamam lileyim sûregoṇḍaḷ ||

Saka-varsha 1043 neya Sârvvari-samvatsarada Âshâḍha-suddha-5-Sômavâradandu sanyasanamam kaikoṇḍu êka-pârśva-niyamâdim pañcha-padaman uchcharisutam dêva-lôkakke sandaḷ ||
â jagaj-jananiya putram || samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakam | vairi-bhaya-dâyakam | gôtra-pavitram | budha-jana-mitram | śri-Jaina-dharmmâmṛitâmbudhi-pravarddhana-sudhâkaram | samyaktva-ratnâkaram | âhârâbhaya-bhaishajya-śâstra-dâna-vinôda | bhavya-jana-hṛidaya-pramôda | Vishṇuvarddhana-bhûpâḷa-Poysaḷa-mahârâja-râjyâbhishêka-pûrṇṇa-kumbha | dharmma-harmmyôddharaṇa-mûḷa-stambha | nuḍid-ante-gaṇḍa pagevaram bemkoṇḍa | drôha-gharaṭṭâdy anêka-nâmâvaḷi-samâlaṅkṛitan appa śrîman mahâ-pradhânam daṇḍanâyakam Gaṅga-Râjam tann âtmâmbike Pôchala-dêviyaru divakke salalu parôksha-vinayakk end î nisidhigeyam nilisi pratishṭe-geydu mahâ-dâna-pûjârchchanâbhishêkaṅgaḷam mâḍida | maṅgaḷa-mahâ śrî śrî ||
śrî-Prabhâchandra-siddhânta-dêva-guḍḍam perggaḍe-Bâvarâjam baredam ||
rûvâri-Hoysaḷâchâriya magam Varddhamânâchâri biruda-rûvâri-mukha-tiḷakam kaṇḍarisidam ||

45

West of Eraḍu Kaṭṭe basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
bhadram astu Jina-śâsanâya sampadyatâm prati-vidhâna-hêtavê |
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ||

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvârâvati-pura-varâdhiśvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷi-samâḷaṅkṛitar appa śrîman mahâ-maṇḍaḷêśvaram Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târam saluttam ire tat-pâda-padmôpajîvi ||

vṛitta || janatâdhâran udâran anya-vanitâ-dûram vachas-sundarî- |
ghana-vṛitta-stana-hâran ugra-raṇa-dhîram Mâran ên endapai |
janakam tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- |
kte nikâmâtta charitre tây enal id ên Êcham mahâ-dhanyanô ||

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kanda || vitrasta-maḷaṃ budha-jana- |
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu |
pâtraṃ ripu-kuḷa-kanda-kha- |
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ||
manu-charitan Êchigâṅkana |
maneyoḷ muni-jana-samûhamuṃ budha-janamuṃ |
Jina-pûjane Jina-vandane |
Jina-mahimegaḷ âva-kâlamuṃ śôbhisuguṃ ||
uttama-guṇa-tati-vanitâ- |
vrittiyan oḷakoṇḍud endu jagam ellaṃ kai- |
y yetturinam amaḷa-guṇa-saṃ- |
pattige jagadoḷage Pôchikabbeye nôntaḷu ||

ant enipa Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇṇa-nôdîrṇṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanuv asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kripâṇanuv âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanuṃ ||

vṛitta || vajraṃ Vajrabhṛitô haḷaṃ Haḷabhṛitaś chakraṃ tathâ Chakriṇaś
śaktiś S'aktidharasya Gâṇḍiva-dhanur Ggâṇḍiva-kôdaṇḍinaḥ |
yas tadvat vitanôti Vishṇu-nṛipatêḥ kâryyaṃ kathaṃ mâdriśair
Ggaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇṇyô bhavêt ||

int enipa śrîman mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa Gaṅga-Râjaṃ Châḷukya-chakravartti-Tribhuvana-Malla-Permmâḍi-Dêvana daḷaṃ paṃnirvvaru sâmantar vverasu Kaṇṇegâla-bîḍinalu biṭṭ ire |

kanda || tege vâruvamaṃ hâruva |
bageyaṃ tanag iruḷa-bavarav ennuta sa-vêgaṃ |
bugura kaṭakigaran aḷiraṃ |
pugisidudu bhuj-âsi Gaṅga-daṇḍâdhipana ||

embinam avaskanda-kêḷiyindam anibaruṃ sâmantarumaṃ bhaṅgisi tadiya vastu-vâhana-samûhamaṃ nija-svâmige tandu koṭṭu nija-bhujâvashṭambhakke mechchi mechchidem bêḍi koḷḷ ene ||

kanda || parama-prasâdamaṃ paḍe- |
du râjyamaṃ dhanaman ênumaṃ bêḍad ana- |
svaram âge bêḍi-koṇḍaṃ |
Paramanan idan Arhad-archchanâñchita-chittaṃ ||

antu bêḍikoṇḍu ||

vṛitta || pasarise kîrttanaṃ-janani-Pôchala-dêviyar artthivaṭṭu mâ- |
ḍisida Jinâlayakkam osed âtma-manôrame Lakshmi-dêvi mâ- |
ḍisida Jinâlayakkam idu pûjane yôjitam endu koṭṭu san- |
tosamam ajasram âmpan ene Gaṅga-chamûpan id ên udâttanô ||

akkara || âdiy-âgirppud Arhata-samayakke Mûla-saṅghaṃ Koṇḍakundânvayaṃ |
bâdu vedadaṃ baḷeyipud alliya Dêsiga-gaṇada Pustaga-gachchhada |
bôdha-vibhavada kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempiṃ- |
gâdam esedirppa S'ubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamûpati |

Gaṅgavāḍiya basadigaḷ enitoḷ av anitumaṃ tān eyde posayisidaṃ |
Gaṅgavāḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidaṃ |
Gaṅgavāḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi-koṭṭa |
Gaṅga-Râjan â munnina Gaṅgara-Râyaṅgaṃ nûrmmaḍi-dhanyan alte ||

46

In maṇṭapa west of Eraḍu Kaṭṭe basti.

Bhadram astu Jina-śâsanasya ||

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-prithuḷa-kîrtti śrî-Subhêndu-bratîśaḥ |
guṇa-maṇi-gaṇa-sindhuḥ śishṭa-lôkayka-bandhuḥ vibudha-madhupa-phullaḥ phulla-bâṇâdi-sallaḥ ||

S'rî-vadhu-chandralêkhe-sura-bhûruhad-udbhavadiṃ payôdi-vê- |
ḷâ-vadhu pempuv ettavoḷ anindite nâgale châru-rûpa-lî- |
lâvati daṇḍanâyakiti Lakkale-dêmati Bûchi-Râjan em- |
b î vibhu puṭṭe pempu vodeḍ ârjjisidaḷu pirid-appa kîrttiyaṃ ||

â yabbeya magan ent appan endaḍe ||
svasti samasta-bhuvana-bhavana-vikhyâta-khyâti-kântâ-nikâma-kamaniya-mukha-kamaḷa-parâga-parabhâga-subhagîkṛitâtmiya-vaktranuṃ | svakîya-kâya-kânti-paribasita-kusumachâpa-gâtranuṃ | âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ | sakaḷa-lôka-śôkâpanôdanuṃ | nikhiḷa-guṇa-gaṇâbharaṇanuṃ | Jina-charaṇa-śaraṇanum enisida Bûchaṇaṃ ||

vṛitta || vinayada sîme satyada tavarmmane śauchada janma-bhûmi yen- |
d anavarataṃ pogaḷvudu janaṃ vibudhôtkara-kairava-prabô- |
dhana-himarôchiyaṃ negaḷda Bûchiyan udgha-parârttha-sad-guṇâ- |
bhinava-Dadhichiyaṃ subhaṭa-bhikara-vikrama-Savyasâchiyaṃ ||

â yaṇnaṃ S'aka-varusha 1037 neya Vijaya-saṃvatsarada Vaiśâkha-suddha 10 Âdityavâradandu sarvva-saṅga-parityâga-pûrvvakaṃ muḍipidaṃ ||

padya || tyâgaṃ sarvva-guṇâdhikaṃ tad-anujaṃ śauryyaṃ cha tad bândhavaṃ dhairyyaṃ
garbba-guṇâti-dâruṇa-ripuṃ jñânaṃ manônyaṃ satâṃ |
śêshâśêsha-guṇaṃ guṇaika-śaraṇaṃ śrî-Bûchaṇô 'tyâhitaṃ satyaṃ
satya-guṇikarôti kurutê kiṃ vâ na châturyyabhâk ||
yô viryyê gaja-vairibhûyam atuḷê dânakramê Bûchaṇô
yas sâkshât sura-bhûjabhûyam aranau gambhîratâyâ vidhau |
yô ratnâkara bhûyam unnati-guṇê yô Mêrubhûyaṃ
gatas sô 'ntê sânta-manâ-manishi-lashitaṃ girvvâṇabhûyaṃ gataḥ ||
Mârâkâra iti prasiddhatara ity atyûrjjitaḥ-śrîr iti
prâpta-svarggapati-prabhutva-guṇa ity uchchair mmanîshîti cha |
śrîmad-Gaṅga-chamûpatêḥ priyatamâ Lakshmî-sadṛikshâ
śilâ-stambhaṃ sthâpayatisma Bûchaṇa-guṇa-prakhyâti-vṛiddhiṃ prati ||
dhare laghuv âytu viśruta-vinêya-nikâyam anâtham âytu vâ- |
k-taruṇiyum igaḷ î jagadoḷ ârggam anâdaraṃ îyey âdaḷ en- |
d irade vishâdam âdam odavuttire bhavya-janântaraṅgadoḷ |
nirupaman eydidaṃ negaḷda Bûchiyaṇaṃ divi-chitra-lôkamaṃ ||

śrî-Mûla-saṅghada Dêsiga-gaṇada Pustaka-gachchhada S'ubhachandra-siddhânta-dêvara-guḍḍam Bûchaṇana niśidige ||

47

In the same maṇṭapa.

(*South face.*)

Bhadram bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
kutîrttha-dhvânta-saṅghâta-prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânika-saudhôru-vârddhiḥ
pradhvasthâgha-pramêya-prachaya-vishaya-kaivalya-bôdhôru vêdiḥ |
śasta śyâtkâra-mudrâ-śabaḷita-janatânanda-nâdôru-ghôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâvîryya-vîchi-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavastê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî-Padmanandîty anavadya-nâmâ hy âchâryya-śabdôttara Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-su-châraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛidhrapiñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tât-kâḷikâśêsha-padârttha-vêdî ||
śrî-Gṛidhrapiñchha-munipasya Baḷâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chuñchur akhiḷâvanipâḷa-mauḷi-mâḷâ-śilîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâ-patiḥ |
mithyâvâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhiravô
bhavyâmbhôja-divâkarô vijayatâṃ kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭasamâ-dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratna rârâjitâṅghrir vvijita-Makarakêtuddaṇḍa-dôrddaṇḍa-garvvaḥ |
kunaya-nikara-bhûdrânika-dambhôḷidaṇḍas sa jayatu vibudhêndrô Bhârati-bhâḷapaṭṭaḥ ||
tach-chhishyaḥ Kaḷadhautanandi-munipas saiddhânta-chakrêśvaraḥ
pârâvâra-parîta-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbhi-kumbha-daḷana-prônmukta-muktâphaḷa-
prâṃśu-prâñchita-kêsarî-budha-nutô vâk-kâmini-vallabhaḥ ||
tat-putrakô Mahêndrâdi-kîrttir Mmadana-śaṅkaraḥ |
yasya Vâg-dêvatâ śaktâ śrautiṃ mâḷâm ayûyujat ||
tach-chhishyô Vîraṇandi kavi-gamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-nâka-sindhu-tridaśa-pati-gajâkâśa-saṅkâśa-kîrttiṃ |
gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât
sô 'yaṃ jîyât pramâda-prakara-mahîdharô bhûla-dambhôḷidaṇḍaḥ ||
śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ
siddhâtmô 'dyarttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdhi vîchiḥ |

saṅghâta-kshâḷitâghaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvô
jîyâd bhûpâḷa-mauḷi-dyumaṇi-vidaḷitâṅghry-abja-lakshmî-vilâsaḥ ||

Perggaḍe Bhâva-Râjam baredam maṅgaḷa ||

(*West face.*)

Vîraṇandi-vibhudhêndra-santatau Nûtna-chandira-narêndra-vaṃśa-chû- |
ḍâmaṇiḥ prathita-Golladêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ-tanutram
yasyâbhûd drishṭi-dhârâ-niśita-śara-gaṇâ grishma-mârttâṇḍa-bimbam |
chakraṃ sad-vritta-châpâkaḷita-yati-varasyâgha-śatrûn vijêtum
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||
tapas-sâmartthyatô yasya chhâtrôbhûd brahma-râkshasaḥ |
yasya smaraṇa-mâtrêṇa muñchanti cha mahâ-grahâḥ ||
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ |
tapas sâmartthyatas tasya tapaḥ kiṃ varṇṇituṃ kshamaṃ ||
Traikâlya-yôgi-yatipâgra-vinêya-ratnas siddhânta-vârddhi-parivarddhana-pûrṇṇa-chandraḥ |
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô jîyâd asâv Abhayanandi-munir jjagatyâṃ ||
yênâśêsha-Parî-Shah-âdi-ripavaḥ samyag jitâḥ prôddhatâḥ
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpa-drumâḥ |
yênâśêsha-bhavôpatâpa-hanana-svâdhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdi-nandi-munipas sô 'yaṃ kritârtthô bhuvi ||
tach-chhishyas sakalâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-vichitra-châru-charitas saujanya-kandâṅkuraḥ |
mithyâtvâbja-vana-pratâpa-hanana śrî-sômadêva prabhur
jjîyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavi-pâvakaḥ ||
apicha Sakaḷachandrô viśva-viśvambharêśa-praṇuta-pada-payôjaḥ kunda-hârêndu rôchiḥ |
tri-daśa-gaja-su-vajra-vyôma-sindhu-prakâśa-pratima-viśada-kîrttir vvôg-vadhû-karṇṇapûraḥ ||
śishyas tasya driḍha-vrataś śama-nidhis sat-saṃyamâmbhô-nidhiḥ
śîlânâṃ vipuḷâlayas samitibhir yyuktis tri-gupti-śritaḥ |
nânâ-sad-guṇa-ratna-rôhaṇa-giriḥ prôdyat-tapô-janmabhûḥ
prakhyâtô bhuvi Mêghachandra-munipô traividya-chakrâdipaḥ ||
traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su-śishyaḥ |
śumbhad-vratâmbhônidhi-pûrṇṇa-chandrô nirddhûta-daṇḍa-tritayô viśalyaḥ ||
pushpâstrânûna-dânôtkaṭa-kaṭa-karaṭi-chchhêda-dripyan-mrigêndraḥ
nânâ-bhavyâbja-shaṇḍa-pratati-vikasana-śrî-vidhânaika-bhânuḥ |
saṃsârâmbhôdhi-märggê taraṇa-karaṇatâ-yâna-ratna-trayêśas
samyag-Jainâgamârtthânvita-vimaḷa-matiḥ śrî-Prabhâchandra-yôgî ||

(*North face.*)

S'rî-bhûpâḷaka-mauḷi-lâlita-padas sa-jñâna-lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś śubhrâtapatrâñchitaḥ |
traiḷôkyâdbhuta-Manmathâri-vijayas saddharmma-chakrâdhipaḥ
prithvî-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ||

śâbdaughasya śirômaṇiḥ praviḷasat-tarkkajña-chûḍâmaṇiḥ
siddhântêddha-śirômaṇiḥ praśamavad-bhṛâtasya chûḍâmaṇiḥ I
prôdyat-samyaminâṃ śirômaṇir udañchad-bhavya-rakshâmaṇir
jîyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ||
traividyôttama-Mêghachandra-yaminaḥ patyur mmamâsi priyâ
vâg-dêviḍi sahâvahittha-hṛidayâ tad-vaśya-karmmârtthini I
kîrttir-vvâridhi-dik-kuḷâchaḷa-kuḷê svâdâtmâ prashṭum apy
anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramât bhrâmyati ||
tarkka-nyâya-suvajra-vêdir amaḷârhat-sûkti-san-mauktikaḥ
śabda-grantha-viśuddha-śaṅkha-kaḷitaḥ syâdvâda-sad-vidrumaḥ I
vyâkhyânôrjjita-pôshaṇa-pravipuḷa-prajñôdgha-vîchî-chayô
jîyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ||
śrî-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêśiyôdyad-gaṇâdhipa-su-tàrkkika-chakravartti I
saiddhântikêśvara-śikhâmaṇi-Mêghachandras traividya-dêva iti sad-vibudhâ stuvanti ||
siddhântê Jina-Vîrasêna-sadṛiśaś śâstrâbjanî-bhâskaraḥ
shaṭ-tarkkêshv Akaḷaṅka-dêva-vibudhas sâkshâd ayaṃ bhûtaḷê I
sarvva-vyâkaraṇê vipaśchid-adhipaś śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdibha-pañchânanaḥ ||
Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati himajyôtishô jâtam aṅkaṃ
pîtaṃ sauvarṇṇa-śaiḷaṃ śiśu-dinapa-tanuṃ Râhu-dêhaṃ nitântaṃ I
S'rî-kântâ-vallabhâṅgaṃ Kamaḷabhava-vapur-Mmêghachandra vratîndra-
traividyasyâkhiḷâśâ-vaḷaya-niḷaya-sat-kîrtti-chandrâtapô 'sau ||
munināthaṃ dasa-dharmma-dhâri dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ- I
ṇa-nidhânaṃ ninag ikshu-châpam aḷinî-jyâ-sûtram ôr onde pû- I
vina bâṇaṅgaḷam ayde hînan adhikaṅg âkshêpamam mârppud â- I
va nayaṃ darppaka Mêghachandra-muniyoḷ mâṃ ninna dôr-darppamaṃ ||

mṛidu-rêkhâ-viḷâsaṃ Bhâva-Râja-baḷaha dal bareduda birudaruvâri-mukha-tiḷaka-Gaṅgâchâri kaṇḍarisida S'ubhachandra-siddhânta-dêvara guḍḍaṃ ||

(*East face.*)

śravaṇîyaṃ śabda-vidyâ-pariṇati-mahanîyaṃ mahâ-tarkka-vidyâ- I
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ- I
pravaṇa-prâgalbhyam endend-upachita-puḷakaṃ kîrttisal kûrttu-vidva- I
n-nivahaṃ traividya-nâma-praviditan esadaṃ Mêghachandra-vratîndraṃ ||
kshameg igaḷ jauvanaṃ tividud ataḷa-tapaśrîge lâvaṇyam igaḷ I
samasandirddattu taṃn î śruta-vadhug adhika-prauḍhiy-âyt igaḷ end an- I
de mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamaṃ bhavya-chêtô- I
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-vratîndraṃ ||
ide haṃsî-bṛindam intal bagedapuda chakôrî-chayaṃ chañchuvindaṃ I
kadukal sirddappud îsaṃ jaḍeyoḷ irisaḍend irddapaṃ sajje gêral I
padedappaṃ Krishṇan embant esedu bisa-lasat-kandaḷi-kanda-kântaṃ I
padidatt î Mêghachandra-vrati-tiḷaka-jagad-vartti-kîrtti-prakâśaṃ ||
pûjita-vidagdha-vibudha-sa- I
mâjaṃ traividya-Mêghachandra-vrati râ- I

rājisidaṃ vinamita-muni- ।
rājaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-rājaṃ ॥

Saka varshaṃ 1037 nêya Manmatha-saṃvatsarada Mârggasira-suddha 14 Bṛihavâraṃ **Dhanur-llagnada** pûrvvâṇhad âru-ghaḷigeyapp âgaḷu śrî-Mûla-saṅghada Dêśiga-gaṇada **Pustaka-gachchhada** śrî-Mêghachandra-traividya-dêvar ttamm-avaśâna-kâlaman aṛidu palyaṅkâśanadoḷ **irddu âtma-**bhâvaneyaṃ bhâvisuttuṃ dêva-lôkakke sandar ॥

â bhâvane yent appud endoḍe ॥

> ananta-bôdhâtmakam âtma-tatvaṃ nidhâya chêtasy apahâya hêtavê ।
> traividya-nâmâ muni-Mêghachandraḥ divaṃ gatô bôdha-nidhir vvisishṭâṃ ॥

avar agra-śishyar aśêsha-pada-padârttha-tatva-vidaru sakaḷa-śâstra-pârâvâra-pâragaruṃ **guru-kuḷa-**samuddharaṇarum appa śrî-Prabhâchandra-siddhânta-dêvar tamma gurugaḷge **parôksha-vinayaṃ** kâraṇam âgi śrî-Kabbappu-tîrtthadal tamma guḍḍaṃ ॥

samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyakaṃ **vairi-bhaya-**dâyakaṃ gôtra-pavitraṃ budha-jana-mitraṃ svâmi-drôha-gôdhûma-gharaṭṭa **saṅgrâma-jattalaṭṭa** Vishṇuvarddhana-bhûpâḷa-Hoysaḷa-mahârâja-râjya-samuddharaṇa Kaḷi-gaḷâbharaṇa **śrî-Jaina-dharmmâ-**mṛitâmbudhi-pravarddhana-sudhâkara samyaktva-ratnâkara śrîman-mahâ-pradhânaṃ **daṇḍanâyaka-**Gaṅga-Râjan âtana manas-sarôvara-râjahaṃse bhavya-jana-prasaṃse gôtra-nidhâne **Rukmiṇî-samâne** Lakshmîmati-daṇḍanâyakiti yumantavar indaṃ atiśaya-mahâ-vikhyâtiyiṃ śubha-lagnadoḷu **pratishṭheya** mâḍisidar â-munîndrôttamara nisidhigeyan ॥

avara tapaḥ-prabhâvam ent appud endoḍe ॥

> sa-madôdyan-mâra-gandha-dvirada-daḷana-kaṇṭhîravaṃ krôdha-lôbha- ।
> druma-mûḷa-chhêdanaṃ durddhara-vishaya-silôchchhêda-vajra-pratâpaṃ ।
> kamanîyaṃ śrî-Jinêndrâgama-jaḷanidhi-pâraṃ Prabhâchandra-siddhân- ।
> ta-munîndraṃ môha-vidhvaṃsana-karan esedaṃ dhâtriyoḷ yôgi-nâthaṃ ॥

Bhâva-Râjaṃ baredaṃ ॥

> mattina mât ad ant irali jîrṇṇa-Jinâśraya-kôṭiyaṃ kramaṃ ।
> bettire munnin ant ir enit ûrggaḷoḷaṃ nere mâḍisattam a- ।
> tyuttama-pâtra-dânad odavaṃ meṛivuttire Gaṅgavâḍi-tom- ।
> battaru-sâsiraṃ kopaṇaṃ âdudu Gaṅgaṇa-daṇḍanâthaniṃ ॥
> sôbheyan êṃ kaykoṇḍudo ।
> saubhâgyada-kaṇi yenippa Lakshmîmatiyin- ।
> d î bhuvana-taḷadoḷ âhâ- ।
> râbhaya-bhaishajya-śâstra-dâna-vidhânaṃ ॥

48

In the same maṇṭapa.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

27

jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-prithuḷa-kîrttiś śrî-Subhêndu-bratîśaḥ ।
guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkaỳka-bandhuḥ vibudha-madhupa-phullaḥ phullabâṇâdi-sallaḥ ‖

avara guḍḍi ‖

paramâ-padârttha-nirṇṇayaman ânta-vidagdhate durṇṇayaṅgaḷoḷ ।
parichayam endum illad atimugdhate tann iniyaṅge chittadoḷ ।
pirid anurâgamam paḍeva rûpu vinêya-janântaraṅgadoḷ ।
nirupama-bhaktiyam paḍeva pemp idu Lakshmaleg endum anvitam ‖
chaturateyoḷ lâvaṇyado- ।
ḷ atiśayam ene negaḷda dêva-bhaktiyoḷ int î ।
kshitiyoḷage Gaṅga-Râjana ।
sati Lakshmy-ambikeyoḷ itara-satiyar doreyê ‖
saubhâgyadoḷ amard âdam ।
śôbhâspadam âda rûpin oḷpim pratya- ।
kshibhûta Lakshmi yend apu- ।
d î bhûtaḷam initum eyde Lakshmîmatiyam ‖
śôbheyan êm kaykoṇḍudo ।
saubhâgyada-kaṇi yenippa Lakshmîmatiyin- ।
d î bhuvana taḷadoḷ âhâ- ।
râbhaya-bhaishajya-śâstra-dâna-vidhânam ‖
vitaraṇa-guṇam ade vanitâ- ।
kritiyam kaykoṇḍud enipa mahimeya Lakshmî- ।
matiy elavo dêvatâdhi- ।
shṭitey allade kêvaḷam manushyâṅganayê ‖
ibha-gamane hariṇa-lôchane ।
śubha-lakshaṇe Gaṅga-Râjan arddhâṅgane tâ- ।
n abhinava-Rukmiṇi yenal î ।
tribhuvanadoḷ pôlvar oḷare Lakshmîmatiyam ‖

śrî-Mûla-saṅghada Dêśiya-gaṇada Pustuka-gachchhada śrîmat-S'ubhachandra-siddhânta-dêvara guḍḍi daṇḍadâyakiti-Lakkave Saka-varsha 1044 neya Plava-samvatsarada . . . . . . śuddha 11 S'ukravâradandu sanyasanam geydu samâdhi-verasi muḍipi dêva-lôkakke sandaḷ ‖
parôksha-vineyakke nishidhigeyam śrîmad-daṇḍanâyaka-Gaṅga-Râjam nillisi pratishṭhe mâḍi mahâ-dânavam mahâ-pûjegaḷam mâḍidaru maṅgaḷam ahâ śrî śrî ‖

49

In the same maṇṭapa.

(*First side.*)

Bhadram astu Jina-śâsanasya ‖

Jayatu durita-dûraḥ kshîra-kûpâra-hâraḥ prathita-prithuḷa-kîrttiś śrî-Subhêndu-bratîśaḥ ।
guṇa-maṇi-gaṇa-sindhuś śishṭa-lôkaỳka-bandhuḥ vibudha-madhupa-phullaḥ phullabâṇâdi-sallaḥ ‖
S'rî-vadhu-chandralêkhe sura-bhûruhad-udbhavadim payôdhi-vê- ।
ḷâ-vadhu pempu-vettavol anindite nâg-ale châru-rûpa-li- ।
lâvati-daṇḍanâyakiti Lakkale-dêmati Bûchi-Râjan em- ।
b î vibhu puṭṭe । empu vaḍed ârjjisidaḷ piridappa-kîrttiyam ‖

vachana || â yabbeya magaḷ ent appaḷ endaḍe | svasti nistushâti-Jina-vṛijina-bhâga-bhagavad-Arhad-arhaṇîya-châru-charaṇâravinda-dvandvârunda-vandana-vêḷâ-vilôkanîyâkshmâyamâṇa-Lakshmî-viḷâseyum | apahasanîya-svîya-jivitêśa-jivitânta-jivana-vinôdânârata-rata-Rati-viḷâseyum | Kâleya-kâla-râkshasa-rakshâ-vikaḷa-sakaḷa-vâṇija-trâṇati-prachaṇḍa-Châmuṇḍâtiśrêshṭha-râjaśrêshṭhi-mânasa-râjamâna-râja-haṃsa-vanitâkalpeyum | parama-Jina-mata-paritrâṇa-karaṇa-kâraṇîbhûta-Jina-śâsana-dêvatâ-kârâ-kalpeyum | abhirâma-guṇa-gaṇa-vaśîkaraṇâyatânêkaraṇîya-dharaṇi-suteyum | śrî-sâhitya-satyâpita-kshîrôda-suteyum | sad-dharmmânurâga-matiyum enisida Dêmiyakka ||

padya || śrî-Châmuṇḍa-manô-manôratha-ratha-vyâpâra-naika-kriyâ
śrî-Châmuṇḍa-manas-sarôja-rajasâ râjad-dvirêphâṅganâ |
śrî-Châmuṇḍa-gṛihâṅgaṇôdgata-mahâ-śrî-kalpavallî svayaṃ
śrî-Châmuṇḍa-manaḥ-priyâ vijayatâṃ śrî-Dêvamaty-aṅganâ ||

(*Second side.*)

âhâraṃ tri-jagaj-janâya vibhayaṃ bhîtâya divyaushadhaṃ
vyâdhi-vyâpam apêta-dîna-mukhinê śrôtrê cha śâstrâgamaṃ |
êvaṃ Dêvamatis sadaiva dadati praprakshayê svâyushâm
Arhad-Dêva-matiṃ vidhâya vidhinâ divyâ vadhûḥ prôdabhût ||
âsit para-kshôbhakara-pratâpâśêshâvanipâla-kṛitâdarasya |
Châmuṇḍa-nâmnô vaṇijaḥ priyâ strî mukhyâ satî yâ bhuvi Dêmatîti ||
bhûlôka-chaityâlaya-chaitya-pûjâ-vyâpâra-kṛityâdaratô 'vatîrṇâ |
svarggât sura-strîti vilôkyamânâ puṇyêna lâvaṇya-guṇêna yâtra ||
âhâra-śâstrâbhaya-bhêshajânâṃ dâyiny alaṃ varṇa-chatushṭayâya |
paśchât samâdhi-kriyayâyurantê sva-sthânavat svaḥ pravivêśayôchchaiḥ ||
sad-dharmma-śatruṃ Kali-kâla-râjaṃ jitvâ vyavasthâpita-dharmma-vṛityâpi |
tasyâ jaya-stambha-nibhaṃ silâyâ stambhaṃ vyavasthâpayati sma Lakshmîḥ ||

śrî-Mûlasaṅghada Dêśiga-gaṇada Pustaka-gachchhada Subhachandra-siddhânta-dêvara guḍḍi Saka-varusha 1042 neya Vikâri-saṃvatsarada Phâlguṇa bahuḷa 11 Bṛihavâradandu sannyâsana-vidhiyim Dêmiyakka muḍipidaḷu ||

50

In south maṇṭapa west of Pârśva-tîrtthakara done.

(*East face.*)

Bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta prabhinna-ghana-bhânavê ||
śrîman-Nâbhêya-nâthâdy-amaḷa-Jina-varânîka-saudhôru-vârddhiḥ
pradhvastâgha-pramêya-prachaya-vishaya-kaivalya-bodhôru-vêdiḥ |
śasta-syâtkâra-mudrâ-śabaḷita-janatânanda-nâdôrughôshaḥ
sthêyâd âchandra-târaṃ parama-sukha-Mahâviryya-vîchi-nikâyaḥ ||
śrîman-munîndrôttama-ratna-varggâḥ śrî-Gautamâdyâḥ prabhavishṇavas tê |
tatrâmbudhau sapta-maharddhi-yuktâs tat-santatau Nandi-gaṇê babhûva ||
śrî-Padmanandy-anavadya-nâmâ hy âchâryya-śabdôttara Koṇḍakundaḥ |
dvitîyam âsîd abhidhânam udyach-charitra-sañjâta-suchâraṇarddhiḥ ||
abhûd Umâsvâti-munîśvarô 'sâv âchâryya-śabdôttara-Gṛidhra-piñchhaḥ |
tad-anvayê tat-sadṛiśô 'sti nânyas tâtkâḷikâśêsha-padârttha-vêdî ||

śrî-Gṛidhrapiñchha-munipasya Balâkapiñchhaḥ śishyô 'janishṭa bhuvana-traya-vartti-kîrttiḥ |
châritra-chañchur akhilâvanipâla-mauli-mâlâ-śilîmukha-virâjita-pâda-padmaḥ ||
tach-chhishyô Guṇanandi-paṇḍita-yatiś châritra-chakrêśvaraḥ
tarkka-vyâkaraṇâdi-śâstra-nipuṇas sâhitya-vidyâpatiḥ |
mithyâ-vâdi-madândha-sindhura-ghaṭâ-saṅghaṭṭa-kaṇṭhîravô
bhavyâmbhôja-divâkarô vijayatâṃ Kandarppa-darppâpahaḥ ||
tach-chhishyâs tri-śatâ-vivêka-nidhayaś śâstrâbdhi-pâraṅgatâs
têshûtkṛishṭatamâ dvi-saptati-mitâs siddhânta-śâstrârtthaka |
vyâkhyânê paṭavô vichitra-charitâs têshu prasiddhô muniḥ
nânânûna-naya-pramâṇa-nipuṇô Dêvêndra-saiddhântikaḥ ||
ajani mahipa-chûḍâ-ratna-rârâjitâṅghrir vvijita-Makarakêtûddaṇḍa-dôrddaṇḍa-garvvaḥ |
kunaya-nikara-bhûdrânîka-dambhôḷi-daṇḍas sa jayatu vibudhêndrô Bhâratî-bhâḷapaṭṭaḥ ||
tach-chhishyaḥ Kaladhautanandi-munipas saiddhânta-chakrêśvaraḥ
pârâvâra-parita-dhâriṇi-kuḷa-vyâptôru-kîrttîśvaraḥ |
pañchâkshônmada-kumbha-kumbha-daḷana-prônmuktâphaḷa-
prâṃśu-prâñchita-kêsarî-budha-nutô vâk-kâminî-vallabhaḥ ||
tat-putrakô mahêndrâdi-kîrttir mmadana-śaṅkaraḥ |
yasya vâg-dêvatâ śaktâ śrautîṃ mâḷâṃ ayûyujat ||
tach-chhishyô Vîraṇandi kavigamaka-mahâ-vâdi-vâgmitva-yuktô
yasya śrî-nâka-sindhu-tridaśa-pati-gajâkâśa-śaṅkâśa-kîrttiḥ |
gâyanty uchchair ddigantê tridaśa-yuvatayaḥ prîti-râgânubandhât
sô 'yaṃ jîyât pramâda-prakara-mahidharô bhîḷa-dambhôḷi-daṇḍaḥ ||
śrî-Gollâchâryya-nâmâ samajani munipaś śuddha-ratna-trayâtmâ
siddhâtmâdy-arttha-sârttha-prakaṭana-paṭu-siddhânta-śâstrâbdhi-vîchi |
saṅghâta-kshâḷitâhaḥ pramada-mada-kaḷâlîḍha-buddhi-prabhâvaḥ
jîyâd-bhûpâḷa-mauḷi-dyumaṇi-vidaḷitâṅghryabja-lakshmî-viḷâsaḥ ||
Vîraṇandi-vibudhêndra-santatau Nûtna-chandira-narêndra-vaṃśa-chû- |
ḍâmaṇiḥ prathita-Golladêśa-bhûpâḷakaḥ kim api kâraṇêna saḥ ||
śrîmat-Traikâlya-yôgî samajani mahikâ-kâya-lagnâ tanutraṃ
yasyâbhûd vṛishṭi-dhârâ niśata-śara-gaṇâ grîshma-mârttâṇḍa-bimbaṃ |
chakraṃ sadvṛitta-châpâkalita-yati-varasyâgha-śatrûn vijêtuṃ
Gollâchâryyasya śishyas sa jayatu bhuvanê bhavya-sat-kairavênduḥ ||

Gaṅgaṇṇana likhita ||

(South face.)

tapas-sâmartthyatô yasya chhâtrô 'bhûd brahma-râkshasaḥ |
yasya smaraṇa-mâtrêṇa muchyanti cha mahâ-grahâḥ ||
prâjyâjyatâṃ gataṃ lôkê karañjasya hi tailakaṃ |
tapas sâmartthyataḥ tasya tapaḥ kiṃ varṇituṃ kshamaṃ ||
Traikâlya-yôgi-yati-tapâgraṃ vinêya-ratnas siddhânta-vârddhi-parivarddhana-pûrṇa-chandraḥ |
dig-nâga-kumbha-likhitôjvaḷa-kîrtti-kântô jîyâd asâv Abhayanandi-munir jjagatyâṃ

yênâśêsha-Pari-Shah-âdi-ripavas samyag-jitâḥ prôddhatâḥ
yênâptâ daśa-lakshaṇôttama-mahâ-dharmmâkhya-kalpa-drumâḥ ı
yênâśêsha-bhavôpatâpa-hanana-svâdhyâtma-saṃvêdanaṃ
prâptaṃ syâd Abhayâdanandi-munipas sô 'yaṃ kritârtthô bhuvi ‖
tach-chishyas sakalâgamârttha-nipuṇô lôkajñatâ-saṃyutas
sach-châritra-charitra-châru-charitas saujanya-kandâṅkuraḥ ı
mithyâtvâbja-vana-pratâpa-hanana-śrî-sômadêva-prabhur
jîyât sat-Sakaḷêndu-nâma-munipaḥ kâmâṭavî-pâvakaḥ ‖
apicha Sakaḷachandrô viśva-viśvambharêśa praṇuta-padi-payôjaḥ kunda-hârêndu-rôchiḥ ı
tridaśa-gaja-suvajra-vyôma-sindhu-prakâśa-pratima-viśada-kîrttir vvâg-vadhû karṇnapûraḥ ‖
śishyas tasya dṛiḍha-vrataś śamanidhis sat saṃyamâmbhônidhiś
śîḷânâṃ vipuḷâlayas samitibhir yyuktas trigupti-śritaḥ ı
nânâ sad-guṇa-ratna-rôhaṇa-giriḥ prôdyat-tapô-janmabhûḥ
prakhyâtô-bhuvi Mêghachandra-munipô traividya-chakrâdhipaḥ ‖
śrî-bhûpâḷa-mauḷi-lâlita-padas saṃjñâna-lakshmî-patiś
châritrôtkara-vâhanaś śita-yaśaś śubhrâta-patrâñchitaḥ ı
trailôkyâdbhuta-Manmathâri-vijayas saddharmma-chakrâdhipaḥ
pṛithvi-saṃstava-tûryya-ghôsha-ninadas traividya-chakrêśvaraḥ ‖
śâbdaughasya śirômaṇiḥ praviḷasat-tarkkajña-chûḍâmaṇiḥ
saiddhântêsha śirômaṇiḥ praśamavad-bhrâtasya chûḍâmaṇiḥ ı
prôdyat-saṃyaminâṃ śirômaṇir udañchad-bhavya-rakshâmaṇiḥ
jîyât sannuta-Mêghachandra-munipas traividya-chûḍâmaṇiḥ ‖
traividyôttama-Mêghachandra-yaminaḥ pratyur mmamâsi priyâ
vâg-dhêvidi-sahâvahittha-hṛidayâ tad-vasya-karmmârtthinî ı
kîrttir vvâridhi-dik-kuḷâchaḷa-kuḷa-svâdhâtmâprashṭum
apy anvêshṭuṃ maṇi-mantra-tantra-nichayaṃ sâ sambhramât bhrâmyati ‖
tarkka-nyâya-suvajra-vêdir amaḷârhat-sûkti-sanmauktikaḥ
śabda-grantha-viśuddha-śaṅkha-kaḷitaḥ syâd-vâda-sad-vidrumaḥ ı
vyâkhyânôrjjita-pôshaṇa-pravipuḷa-prajñôdgha-vîchî-chayô
jîyâd viśruta-Mêghachandra-munipas traividya-ratnâkaraḥ ‖
śrî-Mûla-saṅgha-kṛita-Pustaka-gachchha-Dêśiyôdyad-gaṇâdhipa-sutârkkika-chakkravartti ı
saiddhântikêśvara-śikhâmaṇi-Mêghachandras traividya-dêva iti sad-vibudhâ stuvanti ‖
siddhântê Jinavîrasêna śadṛiśaḥ śâstrâbja-bhâ-bhâskaraḥ
shaṭ-tarkkêshv Akaḷaṅka-dêva-vibudhô sâkshâd ayaṃ bhûtaḷê ı
sarvva-vyâkaraṇê vipaśchid-adhipaś śrî-Pûjyapâdas svayaṃ
traividyôttama-Mêghachandra-munipô vâdîbha-pañchânanaḥ ‖
likhitâ-manôhara para-nâri-sahôdaran appa Gaṅgaṇṇana likhitâ ‖

(*West face.*)

Rudrâṇîśasya kaṇṭhaṃ dhavaḷayati hima-jyôti-jâtamakaṃ pîtaṃ
sauvarṇṇa-śailaṃ śiśu-dinapa-tanuṃ râhu-dêhaṃ nitântaṃ ı
śrî-kântâ-vallabhâṅgaṃ kamaḷabhava-vapur Mmêghachandra-bratîndra-
traividyasyâkhiḷâśâ vaḷaya-niḷaya-sat-kîrtti-chandrâ tapô 'sau ‖

mûvattâṟum guṇadiṃ |
bhâva-janaṃ kaṭṭi peṭṭa-veḷedar vṛishadiṃ |
bhâvipaḍe Mêghachandra- |
traividyar ad ento śânta-rasaman taḷedar ||
munināthaṃ dasa-dharmmadhâri-dṛiḍha-shaṭ-triṃśad-guṇaṃ divya-bâ- |
ṇa-nidhânaṃ ninag ikshu-châpam aḷinî-jyâ-sûtram ôr onde pû- |
vina bâṇangaḷam ayde hinan adhikang âkshêpamaṃ mâḷpud â- |
va nayaṃ darppaka-Mêghachandra-muniyoḷ mâṇ ninna dôr-ddarppamaṃ ||
śravaṇîyaṃ śabda-vidyâ-pariṇati-mahanîyaṃ mahâ-tarkka-vidyâ- |
pravaṇatvaṃ ślâghanîyaṃ Jina-nigadita-saṃśuddha-siddhânta-vidyâ- |
pravaṇa-prâgalbhyam endend upachita-puḷakaṃ kîrttisal kûrttu-vidva- |
n nivahaṃ traividya-nâma-praviditan esedaṃ Mêghachandra-bratîndraṃ ||
kshameg îgaḷ jauvanaṃ tividud-atuḷa-tapaś-śrîge lâvaṇyam îgaḷ |
samesand irdd attutaṃ niṃ śrutavadug adhika-prauḍhiy âyt êgaḷ endan- |
de mahâ-vikhyâtiyaṃ tâḷdidan amaḷa-charitrôttamaṃ bhavya-chêtô- |
ramaṇaṃ traividya-vidyôdita-viśada-yaśaṃ Mêghachandra-bratîndraṃ ||
ide haṃsîbṛindam îṇṭal baged apudu chakôrî-chayaṃ chañchuvindaṃ |
kadukal sârdd appud îśaṃ jaḍeyoḷg irisal end irddapaṃ sejje gêṟal |
paded appaṃ Kṛishṇan embant esedu bisa-lasat kandaḷi-kanda-kântaṃ |
pudid att î Mêghachandra-brati-tiḷaka-jagad-vartti-kîrtti-prakâśaṃ ||
pûjita-vidagdha-vibudha-sa- |
mâjaṃ traividya-Mêghachandra-bratir â- |
râjisidaṃ vinamita-muni- |
râjaṃ Vṛishabha-gaṇa-bhagaṇa-târâ-râjaṃ ||
stabdhâtmaran atanu-śara- |
kshubdharan êṃ vogaḷve pogaḷve Jina-śâsana-du- |
gdhâbdhi-sudhâṃśuvan akhiḷa-ka- |
kud dhavaḷima-kîrtti Mêghachandra-bratiyaṃ ||

tat sadharmmaru ||

śrî-Bâḷachandra-muni-râja-pavitra-putraḥ prôddṛipta-vâdi-jana-mâna-latâ-lavitraḥ |
jîyâd ayaṃ jita-manôja-bhuja-pratâpas syâd-vâda-sûkti-śubhagaś S'ubhakîrtti-dêvaḥ ||
kiṃ vâpasmṛiti-vismṛitaḥ kim upaṅgrastaḥ kim ugra-graha-vyagrô 'smin
sravad aśrugagdha dâva chômlânânanaṃ dṛiśyatê |
taj jânê S'ubhakîrtti-dêva-vidushâ vidvêshi bhâshâ-visha-jvâḷâ
jâṅguḷikêna jihmita-matir vvâdivarâkas svayaṃ ||
ghana-darppô-naddha Bauddha-kshitidhara-paviy î-bandan î-bandan î-ban- |
dan ēsan naiyâyikôdyat-timira-karaṇiy î-bandan î-bandan î-ban- |
dan êsan mîmâṃsakôdyat-kari-kariripuy î-bandan î-bandan î-ban- |
danê pô pô vâdi pôg end ulihadu S'ubhakîrttiddha-kîrtti-praghôshaṃ ||
vitathôktiy alt Ajaṃ-Paśu- |
pati-Sârchchi-yenippa mûvaruṃ S'ubhakîrtti- |
vrati-sannidhiyoḷ nâmô- |
chita-charitare toḍarddad itara vâdigaḷ aḷavê ||
singada saramaṃ kêḷda ma- |
tangajad ant aḷuki baḷukal alladê sabheyoḷ |

poṅgi S'ubhakirtti-munipano- ।
ḷ ōn gaḷa nudiyalke vâdigaḷg ōṇ deḷdiyê ॥
pô sâlvudu vâdi vṛithâ- ।
yâsaṃ vibudhô 'pahâsam anumanôpa- ।
nyâsaṃ nin î têthê- ।
vâsaṃ sandapude vâdi-vajrâṅkuśanoḷ ॥

Gaṅgaṇṇana likhita ॥ Savaṇubhallara-dêvara Vâdi-Râmôjana maga Dâsôja kaṇḍarisida ॥

(*North face.*)

traividya-yôgîśvara-Mêghachandrasyâbhût Prabhâchandra-munis su śishyaḥ ।
śambhad-vratâmbhônidhi-pûrṇṇa-chandrô nirddhûta-daṇḍa-tritayô viśalyaḥ ॥
traividyôttama-Mêghachandra-su-tapaḥ-pîyûsha-varâśijaḥ
sampûrṇṇâkshaya-vṛitta-nirmmaḷa-tanuḥ pushvad-budhânandanaḥ ।
trailôkya-prasarad-yasas suchi-ruchiḥ yaṛ prôrttha-dôshâgamaḥ
siddhântâmbudhi-varddhanô vijayatê pûrvva-Prabhâchandramâḥ ॥
samsârâmbhôdhi-madhyôttaraṇa-karaṇa-yâna-ratna-trayêśaḥ
samyag-Jainâgamârtthânvita-vimaḷa-matiś śrî-Prabhâchandra-yôgî ॥
sakaḷa-jana-vinûtaṃ châru-bôdha-Triṇêtraṃ sukara-kavi-nivâsaṃ Bhârati-nṛitya-raṅgaṃ ।
prakaṭita-nija-kîrttiṃ divya-kântâ-Manôjaṃ sakaḷa-guṇa-gaṇêndraṃ śrî-Prabhâchandra-dêvaṃ ॥

tat sadharmmar ॥

gaṇadhararaṃ śrutadoḷ châ- ।
raṇa-rishiyaran amaḷa-charitadoḷ yôgi-janâ- ।
graṇig eṇe yennade mikkara- ।
neṇe embude Vîraṇandi-saiddhântikaroḷ ॥
Harihara-Hiraṇyagarbhara- ।
n uravaṇiyiṃ gelda Kâmanaṃ dîpta-tapô- ।
bharadind uripidar ene bi- ।
ttarisidar âr Vvîraṇandi-saiddhântikaraṃ ॥
yan-mûrttir jjagatâṃ janasya nayanê karppûra-pûrâyatê
yat-kîrttiḥ kakubhâṃ śriyaḥ kachabharê malli-latântâ yatê ।
. . . .
jêjîyâd bhuvi Vîraṇandi-munipô râddhânta-chakrâdhipaḥ ॥
vaidagdhya-śrî-vadhûṭi-patir atula-guṇâlaṅkṛitir
Mmêghachandra-traividyasyâtma-jâtô Madana-mahibhṛitô bhêdanê vajra-pâtaḥ ।
saiddhânta-vyûha-chûḍâmaṇir anupama-chintâmaṇir
bhbhû-janânâṃ yô 'bhût saujanya-rundra śriyam avati mahô Vîraṇandi munîndraḥ ॥

śrî-Prabhâchandra-siddhânta-dêvara guḍḍi Vishṇu-varddhana-bhuja-baḷa-Vîra-Gaṅga-Biṭṭi-Dêvana hiriy arasi paṭṭa-mahâdêvi ॥

S'ântala-Dêviya sad-guṇa- ।
vantege sad bhâgya-bhâgyavatige Vachaś śrî- ।
kânteyum Agajeyum Achchuta- ।
kânteyum eṇeyallad uḷida satiyar doreyê ॥

S'ântaḷa-Dêviya tâyi |

dânaman anûnamam kaḷ |
kênârtthi yendu koṭṭu Jinanam manadoḷ |
dhyânisutam muḍipidaḷ in- |
n ên embudo Mâchikabbey ond unnatiyam ||

Saka-varsham 1068 neya Krôdhana-samvatsarada Âśvija-suddha-daśamî Brihavâradandu Dhanur-llagnada pûrvvâhṇad âru-ghaḷigey app âgaḷ śrî-Mûla-saṅghada Koṇḍakundânvayada Dêśiga-gaṇada Pustaka-gachchhada śrî-Mêghachandra-traividya-dêvara hiriya-śishyar appa śrî-Prabhâchandra-siddhânta-dêvaru svarggasthar âdaru ||

51

In north maṇṭapa in same place.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
sakaḷa-jana-vinûtam châru-bôdha-tri-nêtram sukara-kavi-nivâsam Bhâratî-nritya-raṅgam |
prakaṭita-nija-kîrttim divya-kântâ-manôjam sakaḷa-guṇa-gaṇêndram śrî-Prabhâchandra-dêvam ||

avara guḍḍan ent appan endaḍe ||

Svasti samasta-bhuvana-jana-vandya-mâna bhagavad-arhat-surabhi-gandhi-gandhôdaka-kaṇa-vyakta-muktâvaḷi kritôttamśa-hamsa sujana-manaḥ-kamaḷini-râja-hamsa mahâ-prachaṇḍam daṇḍanâyaka | śatru-bhaya-dâyaka | pati-hita-prakâra | nêkâṅgavira | saṅgrâma-Râma | sâhasa-Bhîma | muni-jana-vinêya-jana-budha-jana-manas-sarôvara-râja-hamsan anûna-dânâbhinava-śrêyâmsa | Jina-matânuprêkshâ-vichakshaṇa | krita-dharmma-rakshaṇa | dayâ-rasa-bharita-bhriṅgâra | Jina-vachana-chandrikâ-chakôranum appa śrîmatu Bala-Dêva-daṇḍanâyakan ene negarḍam ||

palarum munnina-puṇyad ond odavinim bhâgyakke pakkâdoḍam |
baladim têjadin oḷpinim guṇadin âd audâryyadim dhairyyadim |
lalanâ-chitta-harôpachâra-vidhiyim gâmbhîryyadim sauryyadim |
Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhipar ||
Bala-Dêva-daṇḍanâyaka- |
n alaṅghya-bhuja-baḷa-parâkramam Manu-charitam |
jaḷa-nidhi-vêshṭita-dhâtrî- |
taḷadoḷ saman âro mantri-chûḍâmaṇiyoḷu ||

â mahânubhâvan arddhâṅga-Lakshmi yent appaḷ endaḍe ||

sati-rûpam altu nôrppaḍe |
kshitiyoḷe saubhâgyavatiyan unnata-matiyam |
pati-hitiyam guṇavatiyam sa- |
tatam kîrttipudu Bâchikabbeyam bhuvana-janam ||
avargge su-putrar pputṭida- |
r avanitaḷam pogaḷe Râma-Lakshmidharar a- |
nt avar irvvar gguṇa-gaṇadim |
Ravi-têjar Nâga-Dêvanum Siṅgaṇanum ||

(*West face.*)

avarolage ||

dore yār ī bhuvanangaloḷu diṭake kêḷu samyaktvadoḷu satyadoḷu |
parama-śrī-Jina-pûjeyoḷu vinayadoḷu saujanyadoḷu perṃpinoḷu |
paramôtsâhade mârppa dânad-edeyoḷu saucha-vratâchâradoḷu |
niratam nôrppaḍe Nâga-Dêvane valam dhanyam perar ddhanyarê ||

ant enipa Nâga-Dêvana |
kânte manô-ramaṇa-sakala-guṇa-gaṇe dharaṇi- |
kânteg avadhikam nôrppaḍe |
kântiya dore yenisi Nâgiyakkam negarḍaḷu ||

ant avar irvvara tanayam |
santatam akhiḷôrvviyoḷage jasav esav inegam |
chintita-vastuvan īyalu |
chintâmaṇi-Kâmadhênuv enipam Ballam ||

ententu nôrppaḍa guṇa- |
vantam kali-suchi-dayâparam satyavidam |
bhrânten enutam budhar a- |
śrântam kîrttipudu dhâtriyoḷu Ballaṇanam ||

âtan-anujâte bhuvana- |
khyâtiya nere tâḷdi dâna-guṇad unnatiyim |
Sîtâ-dêvigav adhikam |
bhûtaḷadoḷag Êchiyakkan ene mechchadar âru ||

vachana || â jagaj-janani yoḍa-puṭṭidam ||

bhâvisi pañcha-padangaḷa |
nôvade paṛidikki môhapâsada toḍaram |
dêva-guru-sannidhânada- |
l â vibhu Bala-Dêvan amara-gatiyam paḍedam ||

Saka-varusha 1041 neya Siddhârtthi-saṃvatsarada Mârggasira-suddha pâḍiva Sômavâradandu Môringereya-tîrtthadalu sanyasana-vidhiyim muḍipida ||

âtana janani Nâgiyakkanu Yêchiyakkanu parôksha-vinayakke Kabbappu-nâḍoḷ Mâḷigeyahaḷalu paddisâleya mâḍisi tamma garugaḷ Prabhâchandra-siddhânta-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭaru Âreya-kereyumam â kereya mûḍaṇa deseyalu khaṇḍuga beddal ||

52

In the same maṇṭapa.

(*East face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mahâ-mahâri-saṃhâra-karaṇa-kâraṇa-prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa-karṇṇê-japa-kubhṛit-kuḷiśa Jina-dharmma-harmya-mâṇikya-kaḷaśa Malayaja-miḷita-Kâsmîra-kâḷâgaru-dhûpa-dhûma-dhyâmaḷikṛita-Jinârchchanâgâra | nirvvikâra Madana-manô-hara-âkâra | Jina-gandhôdaka-pavitrîkṛitôttamânga-Vîralakshmî-bhujangan âhârâbhaya-bhaishajya-

śâstra-dâna-vinôdaṃ Jina-dharmma-kathâ-kathana-pramôdanum appa śrîmatu Bala-Dêva-daṇḍanâyakane **negaḷdaṃ** ||

sthiranê bâpp amarâdriyindav adhikaṃ gambhîranê bâppu sâ- |
garadind aggaḷam entu dâniye surôrvvîjakke mâraṇḍaḷaṃ |
sura-râjang eṇe yendu kîrttipudu kaykoṇḍ akkariṃ santataṃ |
dharey-ellaṃ Bala-Dêv-amâtyanan iḷâ-lôkaika-vikhyâtanaṃ ||

Bala-Dêva-daṇḍanâyaka- |
n alaṅghya-bhuja-baḷa-parâkramaṃ Manu-charitaṃ |
jalanidhi-vêshṭita-dhâtrî- |
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ||

palaruṃ munnina puṇyad ond odaviniṃ bhâgyakke pakkâdodaṃ |
baladiṃ têjadin olpiniṃ guṇadin âd-audâryyadiṃ dhairyyadiṃ |
lalanâ-chitta-harôpachâra-vidhiyiṃ gâmbhîryyadiṃ śauryyadiṃ |
Bala-Dêvaṅge samânam appar oḷarê matt anya-daṇḍâdhiparu ||

â Bala-Dêvaṅgaṃ mṛiga- |
śâbêkshaṇe yenipa Bâchikabbegav akhiḷôr- |
vvî-bandhu puṭṭidaṃ guṇa- |
lôbaran adaṭ-aleva-Siṅgimayyan udâraṃ ||

Jina-dharmmâmbara-tigma-rôchi-sucharitraṃ bhavya-vaṃśôttamaṃ si- |
shṭi-nidhânaṃ mantri-chûḍâmaṇi budha-vinutaṃ gôtra-vaṃśyâmbarârkkaṃ |
vanitâ-chitta-priyaṃ nirmmaḷan anupaman atyuttamaṃ kâre-kûrppaṃ |
vinayâmbhôrâsi vidyâ-nidhi guṇa-nilayaṃ dhâtriyoḷ Siṅgimayyaṃ ||

(*West face.*)

Jina-pada-bhaktan ishṭa-jana-vatsalan âśrita-kalpa-bhûruhaṃ |
muni-charaṇâmbujâta-yuga-bhṛiṅgan udâran anûna-dâni ma- |
ttina purushargge pôlipud ad âr ddore yemb inegaṃ negaḷdan î- |
manuja-nidhânan endu pogaḷguṃ dhare pêrggaḍe Siṅgimayyanâ ||

ene negaḷda Siṅgimayyana |
vanite manôrathana Lakshmi yenipaḷu rûpiṃ |
jana-vinute Siriya-dêviya- |
n anunayadiṃ pogaḷvud akhiḷa-bhûtaḷa-vellaṃ ||

vachana || â mahânubhâvan avasâna-kâladoḷu ||

parama-śrî-Jina-pâda-paṅkaruhamaṃ sad-bhaktiyiṃ tâḷdi ni- |
bharadiṃ pañcha-padaṅgaḷaṃ neneyutaṃ durmmôha-sandôhamaṃ |
tvaritaṃ khaṇḍisutaṃ samâdhi-vidhiyiṃ bhavyâbjanî-bhâskaraṃ |
nirutaṃ pêrggaḍe Siṅgimayyan amarêndrâvâsamaṃ pordidaṃ ||

Svasti samadhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâtihâryya-chatus-triṃśad-atiśaya-virâjamâna bhagavad-Arhat-paramêśvara-parama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sakaḷa-śâstra-pârâvâra-pâraga parama-tapaś-charaṇa niratarum appa śrîman maṇḍalâchâryya-Prabhâchandra-siddhânta-dêvara guḍḍi Nâgiyakkanum Siriyavvayum Śaka-varsha 1041 neya Siddhârtti saṃvatsarada Kârttika-suddha dvâdasi Sômavâradandu mahâ-pûjeyaṃ mâḍi niśidhiyaṃ niṟisidaḷ ||

53

In the same maṇṭapa.

(*East face.*)

S'rîmad Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇir
Lakshmî-hâra-maṇiḥ narêśvara-śiraḥ-prôttuṅga-śumbhan-maṇiḥ ।
jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiḥ
śrî-Vishṇur-vvinayârchchitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ‖

ereda manujaṅge sura-bhû- ।
miruhaṃ śaraṇ end avaṅge kuḷiśâgâraṃ ।
para-vaniteg Anilatanayaṃ ।
dhuradoḷu poṇarvaṅge Mṛityu Vineyâdityaṃ ‖

vṛitta ‖ enetânum keṟe-dêgulaṅgaḷ enetânuṃ Jaina-gêhaṅgaḷ en- ।
t enetuṃ nârkkaḷan ûrggaḍaṃ prajegaḷaṃ santôshadiṃ mâḍidaṃ
Vineyâditya-nṛipâḷa-Poysaḷane sandirddhaṃ Balindraṅge mê- ।
l ene pempaṃ pogaḷvannan âvano mahâ-gambhîranaṃ dhîranaṃ ‖

iṭṭageg end agaḷda kuḷigaḷ keṟey âdavu kalluge goṇḍa pêr- ।
vveṭṭu dharâ-taḷakke sariy âdavu suṇṇada bhaṇḍi banda per- ।
vvaṭṭeye paḷḷam âduv ene mâḍisidaṃ Jina-râja-gêhamaṃ ।
neṭṭane Poysaḷêśan ene bannipar âr Mmale-râja-râjanaṃ ‖

kanda ‖ â Poysaḷa-bhûpaṅge ma- ।
hîpâḷa-kumâra-nikara-chûḍâ-ratnaṃ ।
śrî-pati nija-bhuja-vijaya-ma- ।
hîpati janiyis'dan adhaṭan Eṟeyaṅga-nṛipaṃ ‖

vṛitta ‖ Vinayâditya-nṛipâḷan-âtmajan iḷâ-lôkaika-kalpadrumaṃ ।
Manu-mârggaṃ jagad-êka-vîran Eṟeyaṅg-urvvîśvaraṃ mikkan â- ।
tana putraṃ ripu-bhûmipâḷaka-madas-sammarddanaṃ Vishṇu-va- ।
rddhana-bhûpaṃ negaḷdaṃ dharâvaḷeyadoḷu śrî-râja-kaṇṭhîravaṃ ‖

kanda ‖ â negaḷd Eṟeyaṅga-nṛipâ- ।
ḷana sûnu bṛihad-vairi-mardanaṃ sakaḷa-dhari- ।
trî-nâthan artthi-janatâ- ।
Bhânusutaṃ Vishṇu-bhûpan udayaṃ geydaṃ ‖

ari-narapa-śirâsphâḷana- ।
karan uddhata-vairi-maṇḍaḷêśvara-mada-saṃ- ।
haraṇaṃ nijânvayaikâ- ।
bharaṇaṃ śrî-Biṭṭi-Dêvan î vara-dêva ‖

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara । Dvârâvatîpura-varâdhîśvara । Yâdava-kuḷâmbara-dyumaṇi । samyaktva-chûḍâmaṇi । Malaparoḷ-gaṇḍa । chalake-balu-gaṇḍa । nâḷiṃ-munn-iṟival sauryyamaṃ meṟeva । Taḷakâḍu-goṇḍa । gaṇḍa-prachaṇḍa । Paṭṭi-Perumâḷa-nija-râjyâbhyudayayka-rakshaṇa-dakshaka । avinaya-narapâḷaka-jana-sikshaka । Chakragoṭṭa-vana-dâvânaḷan । ahita-maṇḍaḷika-kâḷânaḷa । Toṇḍa-maṇḍaḷika-maṇḍaḷa-prachaṇḍa-daurvvânaḷa । prabala-ripu-baḷa-saṃharaṇa-kâraṇa ।

vidvishṭa-maṇḍaḷika-mada-nivâraṇa-karaṇa | Noḷambavâḍi-goṇḍa | pratipaksha-narapâḷa-lakshmiyan-irkku-ḷi-goṇḍa | tappe-tappuva jaya-śrîkântcyan-appuva | kûre-kûrppa sauryyamaṃ-tôrppa | virâṅgan-âliṅgita-dakshiṇa-dôrddaṇḍa | nuḍidante-gaṇḍa | Adiyamana-hṛidaya-śûla | virâṅgan-âliṅgita-lôla | uddhatârâti-kañja-vana-kuñjara | saraṇâgata-vajra-pañjara | sahaja-kîrtti-dhvaja | saṅgrâma-vijaya-dhvaja | Beṅgi-Raya-manô-bhaṅga | vîra-prasaṅga | Narasiṅga-Varmma-nirmmûḷanaṃ | taḷapâḷa-kâḷânaḷaṃ | Hânuṅgalu-goṇḍa | chaturmmukha-gaṇḍa | chatura-chaturmmukhan | âhava-Shaṇmukha | Sarasvatî-karṇâvataṃsan | unnata-Vishṇuv-aṃsa | ripu-hṛidaya-śalya | bhitaraṃ-kolla | dâna-vinôda | champakâmôda | chit-samaya-samuddharaṇa | gaṇḍar-âbharaṇa | vivêka-Nârâyaṇa | vîra-pârâyaṇa | sâhitya-vidyâdhara | samara-dhurandhara | Poysaḷânvaya-bhânu | kavi-jana-kâmadhênu | Kali-yuga-pârttha | dushṭargge-dhûrttha | saṅgrâma-Râma | sâhasa-Bhîma | haya-Vatsa-râja | kântâ-Manôja | matta-gaja-Bhagadattan | abhinava-Chârudatta | Nîlagiri-samuddharaṇa | gaṇḍar-âbharaṇa | Koṅgara-Mâri | ripu-kuḷa-taḷapra-hâri | Tereyûran-aleva | Koyatûra-tuḷiva | Heñjeru-diśâpaṭṭa | saṅgrâma-jataḷaṭṭa | Pâṇḍyanaṃ-beṅ-koṇḍa | Uchchaṅgi-goṇḍa | êkâṅga-vîra | saṅgrâma-dhîra | Pombuchcha-nirddhâṭaṇa | Sâvimale-nirllôṭaṇa | vairi-kâḷânaḷan | ahita-dâvânaḷa | śatru-narapâḷa-diśâpaṭṭa | mitra-narapâḷa-lalâṭapaṭṭa | ghaṭṭavan-aḷiva | Tuḷuvara-śaḷeva | Gôyindavâḍi-bhayaṅkaran | ahita-baḷa-Saṅkhara | roddhava-tuḷiva | śitagaraṃ-piḷiva | Râyarâyapura-sûrekâra | vairi-bhaṅgâra | vîra-Nârâyaṇa | sauryya-pârâyaṇa | śrîmatu Kêśava-dêva-pâdârâdhaka | ripu-maṇḍaḷika-sâdhakâdy anêka nâmâvaḷi-samâḷaṅkṛitanuṃ giri-durgga-vana-durgga-jaḷa-durggâdy anêka-durggaṅgaḷan aśramadiṃ koṇḍa chaṇḍa-pratâpadiṃ Gaṅgavâḍi-tom-battaṛu-sâsiramumaṃ Lokkigoṇḍi-varam uṇḍige sâdhyaṃ mâḍi | mattaṃ ||

vṛitta || eḷeyoḷu dushṭaran uddhatârigaḷa nâḍ and otti beṅkoṇḍu dôr- |
bbaḷadiṃ dêśamân âvagaṃ tanage sâdhyaṃ mâḍiral Gaṅga-maṇ- |
ḍalam end ôlage tettumittu besanaṃ pûṇd irppinaṃ Vishṇu-Po- |
ysaḷan irddaṃ sukhadinde râjyad oḍavindaṃ santatôtsâhadiṃ ||
hattidan ettal attal idirâda-nṛipâḷakar aḷki baḷki kaṇ- |
ḍ ittu samasta-vastugaḷan âḷutanamasale pûṇḍu santataṃ |
suttalum ôlag ippar ene munnina varggam anêkar âdavar- |
gg attaḷagaṃ pegaltteg ene baṇṇipan âvano Vishṇu-bhûpanaṃ ||

Antu Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa-Vîra-Gaṅga-Vishṇu-varddhana-Poysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajîvi piriy-arasi paṭṭa-mahâdêvi Sântala-Dêvi ||

(South face.)

Svasty anavarata-parama-kalyâṇâbhyudaya-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-lakshaṇa-samâneyuṃ | sakaḷa-guṇa-gaṇânûneyuṃ | mabhinava-Rukmiṇi-dêviyuṃ | pati-hita-Satyabhâmeyuṃ | vivêkaika-Bṛihaspatiyuṃ | pratyutpanna-Vâchaspatiyuṃ | muni-jana-vinêya-jana-vinîteyuṃ | chatus-samaya-samuddharaṇeyuṃ | brata-guṇa-sîla-châritrantaḥkaraṇeyuṃ | lôkaika-vikhyâteyuṃ | patibratâ-prabhâva-prasiddha-Sîteyuṃ | sakaḷa-vandi-jana-chintâmaṇiyuṃ | samyaktva-chûḍâmaṇiyuṃ | mudvṛitta-savati-gandhavâraṇeyuṃ | puṇyôpârjjana-karaṇa-kâraṇeyuṃ | Manôja-râja-vijaya-patâkeyuṃ | nija-kaḷâbhyudaya-dîpikeyuṃ | gîta-vâdya-sûtradhâreyuṃ | Jina-samaya-samudita-prâkâreyuṃ | Jina-dharmma-kathâ-kathana-pramôdeyuṃ | mâhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyuṃ | Jina-dhar-mma-nirmmaḷeyuṃ | bhavya-jana-vachchhaḷeyuṃ | Jina-gandhôdaka-pavitrî-kṛitôttamâṅgeyum appa |

kanda || â negaḷda-Vishṇu-nṛipana ma- |
nô-nayana-priye chaḷâḷa-nîḷâḷaka chan- |
drânane Kâmana Rati yalu |
tân ene tope sari samâne Sântala-Dêvi ||

vritta || dhuradol Vishṇu-nṛipâḷakaṅge vijaya-śrî-vakshadoḷu santataṃ |
paramânandadin ôtu nilva vipuḷa-śrî-têjad uddâniyaṃ |
vara-dig-bhittiyan eydisal negeva kîrtti-śriy anutt irppud î |
dhareyol S'ântala-Dêviyaṃ negeye baṇṇipp aṃnanê vaṇṇipaṃ ||

Kali-kâla-Vishṇu-vaksha- |
sthaḷadoḷu Kali-kâla-Lakshmi nelasidaḷ ene S'ân- |
tala-Dêviya saubhâgyama- |
n ele gaḷa baṇṇisuven embanê vaṇṇisuvaṃ ||

S'ântala-Dêvige sad-guṇa- |
vantege saubhâgya-bhâgyavatige Vachaś-śrî- |
kânteyum Agajeyum Achyuta- |
kânteyum eṇey allad uḷida satiyar ddoreyê ||

akkara || guragaḷu Prabhâchandra-siddhânta-dêvaru hetta-tâyi guṇa-nidhi Mâchikabbe |
piriya-perggaḍe Mârasiṅgayyaṃ tande mâvanaṃ perggade Siṅgimayyaṃ |
arasaṃ Vishṇu-varddhana-nṛipaṃ vallabhaṃ Jinanâthaṃ tanag endu Vishṇu-deyvaṃ |
arasi S'ântala-Dêviya mahimeyaṃ baṇṇisalu bakkume bhûtaḷadoḷu ||

Saka-varushaṃ 1050 mûṟeneya Virôdhikṛit-saṃvatsarada Chaitra-suddha-pañchamî Sômavâradandu Sivagaṅgeya tîrtthadalu muḍipi svarggatey âdaḷu ||

vṛitta || î Kali-kâladoḷu Manu-Bṛihaspati vandi-janâśrayaṃ jaga- |
d-vyâpita-kâmadhênum abhimâni mahâ-prabhu-paṇḍitâśrayaṃ |
lôka-jana-stutaṃ guṇa-gaṇâbharaṇaṃ jagad-êka-dâniy a- |
vyâkuḷa-mantriyendu pogaḷguṃ dhare pêrggaḍe Mârasiṅganaṃ ||

doreyô pêrggaḍe Mârasiṅga-vibhuviṅg î-kâladoḷu |
purushârtthaṅgaḷoḷ aty udârateyoḷaṃ dharmmânurâgaṅgaḷoḷu |
Hara-pâdâbja bhaktiyoḷu niyamadoḷu śîḷaṅgaḷoḷu tân enalu |
sura-lôkakke manômudind arasu pôdaṃ bhûtaḷaṃ kîrttisalu ||

kanda || anupama-Sântala-Dêviyu- |
m annayadiṃ tande Mârasiṅgayyanum emb î |
vanite-Mâchikabbeyu- |
m inibarum oḍanoḍane muḍipi svarggatar âdar ||
lêkhaka Bôkimayya ||

(*West face.*)

arasi suragatiyan aydida- |
ḷ iral âg enag endu bandu Beḷugoḷadalu du- |
rddhara-saṃnyâsanadiṃ |
pariṇate tâyi Mâchikabbe tânuṃ toṟedaḷ ||

vṛitta || ari-maguḷd-irdda kaṇ-malarggaḷ ôduva pañcha-padaṃ Jinêndranaṃ |
smariyisuv ôje bandhu-jananaṃ bidip-unnati saṃnyasakke van- |
d iral osed ondu tiṅgaḷ upavâsadoḷ imbine Mâchikabbe tâṃ |
suragatig eydidaḷu sakaḷa-bhavyara sannidhiyoḷ samâdhiyiṃ ||

kanda || â Mârasiṅgamayyana |
kânani Jina-charaṇa-bhakte guṇa-saṃyutev u- |

ddâma-patibrate yend i- |
bhûmi-janam pogaḷe Mâchikabbeye negaḷdaḷ ||

Jina-pada-bhakte bandhu-jana-pûjitey âśrita-kâmadhênu Kâ- |
mana-satigam mahâ-sati-guṇâgraṇi dâna-vinôde santatam |
muni-jana-pâda-paṅkaruha-bhakte jana-stute Mârasiṅgama- |
yyana sati Mâchikabbe yene kirttisugum dhare mechchi nichchalum ||

Jinanâtham tanag âptanâge Bala-Dêvam tande pett-abbe sa- |
d-vanitâgrêśare Bâchikabbe yene tammam Siṅgaṇam sandamân- |
tanadind aggada Mâchikabbe sura-lôkakk ôdaḷ endendu mê- |
dini yellam pogaḷuttam irppud ene bannipp aṇṇanê vaṇṇipam ||

vṛitta || peṇḍir ssannyâsamam goṇḍ avaroḷag initam ballar âr embinam kai- |
koṇḍâgaḷ ghôra-vîra-vrata-pariṇateyam mechchi santôshadindam |
pâṇḍitvam chittadoḷ taḷtire Jina-charaṇâmbhôjamam bhâvisuttam |
koṇḍâḍal dhâtri tannam suragati vaḍedaḷ lileyim Mâchikabbê ||

dânaman anûnamam kaḷ |
kênârtthî yendu koṭṭa Jinanam manadoḷ |
dhyânisutam muḍipidaḷ i- |
nn ên embudo Mâchikabbey ond unnatiyam ||

intu tamma gurugaḷu Prabhâchandra-siddhânta-dêvaram Varddhamâna-dêvaram Ravichandra-dêvaram samasta-bhavya-janaṅgaḷa sannidhiyoḷu sannyasanamam kaikoṇḍ avara pêḷva samâdhiyam kêḷutta muḍipidaḷu ||

paṇḍita maraṇadin i-bhû- |
maṇḍaladoḷu Mâchikabbey antevol âr kkai- |
koṇḍ intu negaḷdaḷ arigaḷ a- |
khaṇḍitamam ghôra-vîra-sannyâsanamam ||

avara vamśâvatâram ent endaḍe ||

kanda || Jina-dharmma-nirmmaḷam bha- |
vya-nidhânam guṇa-gaṇâśrayam Manu-charitam |
muni-charaṇa-kamaḷa-bhṛiṅgam |
jana-vinutam Nâga-Varmma-daṇḍâdhiśam ||

vṛitta || anupama-Nâga-Varmmana kuḷâṅgane pempina Chandikabbe sa- |
j-jana-nute mâni-dânina-guṇi mikka-patibrate śiladinde mê- |
dini-sutegam migil pogaḷal âr ariyem guṇadaṅka-kârtteyam |
Jina-pada-bhakteyam bhuvana-samstuteyam jagad-êka-dâniyam ||

avargge su-putram budha-jana- |
nivahak kârttiva kâmadhênu venuttam |
bhuvana-janam pogaḷalu mi- |
kk avan udayam geydan uttamam Bala-Dêvam ||

vṛitta || sakaḷa-kaḷâśrayam guṇa-gaṇâbharaṇam prabhu-paṇḍitâśrayam |
sukavi-jana-stutam Jina-padâbjani-bhṛiṅgan anûna-dâni lau- |
kika-paramârttham emb eraḍumam nere ballan enutte daṇḍanâ- |
yaka-Bala-Dêvanam pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷam ||

muni-nivahakke bhavya-nikarakke Jinêśvara-pûjegalge mi- ।
kk anupama-dâna-dharmmad odavinge nirantaram onde mârggadim ।
maneyol anâkulam madarey-andada-pûnginol unbud endadim ।
manuja-nidhânanam pogalvanê vogalvam Bala-Dêv-amâtyanam ॥

sthiranê Mêru-girindradinde migilê gambhîranê bhâppu sâ- ।
garadind aggaḷam entu dâniye surôrvvijakke mêl bhôgiyê ।
Sura-râjang ene yendu kîrttipudu kaykoṇḍ alkarim santatam ।
dhareyol śrî-Bala-Dêv-amâtyanan iḷâ-lôkaika-vikhyâtanam ॥

kanda ॥ Bala-Dêva-daṇḍanâyaka- ।
n alanghya-bhuja-baḷa-parâkramam Manu-charitam ।
jalanidhi-vêshṭita-dhâtrî- ।
taḷadoḷu saman âro mantri-chûḍâmaṇiyoḷu ॥

S'rîmatu Chârukîrtti-dêvara guḍḍa lêkhaka Bôkimayya barada biruda-rûvâri-mukha-tiḷaka Gangâcharya tamma Kâmvâchâri kaṇḍarisida ॥

(*North face.*)

Svasty anavarata-prabaḷa-ripu-baḷa-vishama-samarâvani-mâhâ-mahâri-samhâra-karaṇa-kâraṇa । prachaṇḍa-daṇḍanâyaka-mukha-darppaṇa । kathaka-mâgadha-punyapâṭhaka । kavi-gamaki-vâdi-vâgmi-janatâ-dâridra-santarppaṇa । Jina-samaya-mahâ-gagana-śôbhâkara-divâkara । sakaḷa-muni-jana-nirantara-dâna-guṇâśraya । śrêyamsa Sarasvatî-karṇâvatamsa । gôtra-pavitra । parânganâ-putra । bandhu-jana-manô-rañjana । durita-prabhañjana । krôdha-lôbhânṛita-bhaya-mâna-mada-vidûra । Gutta-Chârudatta । Jîmûta-vâhana । samâna parôpakârôdâra । pâpa-vidûra । Jina-dharmma-nirmmaḷa । bhavya-jana-vatsaḷa । Jina-gandhôdaka-pavitrîkṛitôttamângan । anupama-guṇa-gaṇôttunga । muni-charaṇa-sarasiruha-bhṛinga । paṇḍita-maṇḍaḷî-puṇḍarîka-vana-prasanga । Jina-dharmma-kathâ-kathana-pramôdanum । âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanum appa śrîmatu Bala-Dêva-daṇḍanâyakan ene negaḷda ॥

â Bala-Dêvangam mṛiga- ।
śâbêkshaṇe yanipa Bâchikabbegav akhiḷô- ।
rvvî-bandhu puṭṭidam guṇi- ।
lôbaran adaṭ aleva Singimayyan udâram ॥

vṛitta ॥ Jinapati-bhaktan ishṭa-jana-vatsaḷan âśrita-kalpa-bhûruham ।
muni-charaṇâmbujâta-yuga-bhṛingan udâran anûna-dâni ma- ।
ttina purushargge pôlisuvad âr dore yembinegam negaḷdan î ।
manuja-nidhânan endu pogaḷgum dhare pêrggaḍe Singimayyana ॥

Jina-dharmmâmbara-tigmarôchi su-charitram bhavya-vamśôttamam si- ।
shṭa-nidhânam mantri-chintâmaṇi budha-vinutam gôtra-vamśâmbarârkkam ।
vanitâ-chitta-priyam nirmmaḷan anupaman atyuttamam kûrekûrppam ।
vinayâmbhôrâsi vidyâ-nidhi guṇa-niḷayam dhâtriyoḷ Singimayyam ॥

kanda ॥ S'riyâ-dêvi guṇâgraṇiy ।
î yugadoḷu dâna-dharmma-chintâmaṇi Bhû-dê- ।
viya Konti-dêviya ।
dore yenna Singimayyana vadhuva ॥

Svasty **anavarata**-parama-kalyâṇâbhyudaya-sata-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâne-**yum sakaḷa**-kaḷâgamânûneyuṃ vivêkayka-Brihaspatiyuṃ muni-jana-vinêya-jana-vinîteyuṃ patibratâ-pra-**bhâva-prasiddha**-Sîteyuṃ samyaktva-chûḍâmaṇiyum udritta-savati-gandha-vâraṇeyum âhârâbhaya-bhai-**shajya**-śâstra-dâna-vinôdeyum appa śrîmad-Vishṇu-varddhana-Pôysaḷa-Dêvara piriy-arasi paṭṭa-mahâdêvi **S'ântala**-Dêviyar śrî-Belguḷa-tîrtthadoḷu Savati-gandha-vâraṇa-Jinâlayamaṃ mâḍisiy adakke dêvatâ-pûje-**gaṃ rishi**-samudâyakk-âhâra-dânakkaṃ jîrṇôddhârakkaṃ Kalkaṇi-nâḍa Mâṭṭa-Navileyumaṃ Gaṅga-**samudrada** naḍu-bayalal ayvattu-koḷaga-gaddeya tôṭamumaṃ nâlvattu-gadyâṇa-ponnan ikki kaṭṭisi **charugiṅge** viḷasana-kaṭṭamumaṃ śrîmad Vishṇu-varddhana-Pôysaḷa-Dêvaraṃ bêḍikoṇḍu Saka-varusha **sâyirada** nâlvattaydenêya S'ôbhakrit-saṃvatsarada Chaitra-suddha-pâḍiva Brihaspati-vâradandu tamma **gurugaḷu** śrî-Mûla-saṅghada Dêsiya-gaṇada Postaka-gachchhada śrîman Mêghachandra-traividya-dêvara **sishyar** appa Prabhâchandra-siddhânta-dêvargge pâda-prakshâlanaṃ mâḍi sarbba-bâdhâ-parihâravâgi **biṭṭa datti** ||

vṛitta || priyadind int idan eyde kâva-purushargg âyuṃ mahâ-śriyum a- |
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷ Bâraṇâ- |
siyoḷ êḷ-kôṭi-munîndraraṃ kapileyaṃ vêdâḍhyaraṃ kondud on- |
d ayaśaṃ sârggum idendu sâṛid apud i śailâksharaṃ santataṃ ||

ślôka || sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ |
shashṭir-vvarusha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

54

In Pârśvanâtha basti.

(*North face.*)

S'rîman-nâtha-kulêndur Indra-parishad-vandya-śruta śrî-sudhâ-
dhârâ-dhauta-jagat-tamô 'paha-mahaḥ-piṇḍa-prakâṇḍaṃ mahat |
yasmân nirmmaḷa-dharmma-varddhi-vipuḷa-śrîr vvarddhamânâ satâṃ
bharttur bbhavya-chakôra-chakram avatu śrî-Varddhamânô Jinaḥ ||
jîyâd artthayutêndrabhûti-viditâbhikhyô gaṇê Gautama-
svâmî sapta-maharddhibhis tri-jagatîm âpâdayan pâdayôḥ |
yad-bôdhâmbudhim êtya Vîra-Himavat-kutkîḷa-kaṇṭhâd budhâm
bhôdâttâ bhuvanaṃ punâti vachâna svachchhanda-Mandâkinî ||
tîrtthê śadaśan abhavan naya-drik-sahasra-visrabdha-bôdha-vapushaś S'rutakêvalîndrâḥ |
nirbbhindatâṃ vibudha-brinda-śirô 'bhivandyâ sphûrjjad-vachaḥ-kuḷiśataḥ kumatâdri-mudrâḥ ||
varṇṇyaḥ kathan nu mahimâ bhaṇa Bhadrabâhôr
mmôhôru-malla-mada-marddana-vṛitta-bâhôḥ |
yach chhishyatâpta-sukṛitêna sa Chandra-Guptaś
śuśrûshyatê sma suchiraṃ vana-dêvatâbhiḥ ||
vandyô vibhur bbhuvi na kair iha Koṇḍakundaḥ kunda-prabhâ-praṇayi-kîrtti-vibhûshitâśaḥ |
yaś châru-châraṇa-karâmbuja-chañcharîkaś chakrê śrutasya Bharatê prayataḥ pratishṭhâṃ ||
vandyô bhasmaka-bhasma-sâtkriti-paṭuḥ Padmâvatî-dêvatâ-
dattôdâtta-padas sva-mantra-vachana-vyâhûta-Chandraprabhaḥ |
âchâryyas sa Samantabhadra-gaṇabhṛid yênêha kâlê Kalau
Jainaṃ vartma samanta-bhadram abhavad bhadraṃ samantân muhuḥ ||

chûrṇṇi || yasyaivaṃ vidhâ vâdârambha-saṃrambha-vijṛimbhitâbhivyaktayas sûktayaḥ |

vṛitta || pûrvvaṃ Pâṭalipatra-madhya-nagarê bhêrî mayâ tâḍitâ
paśchân Mâḷava-Sindhu-Ṭhakka-vishayê Kâñchipurê vaidiśê |
prâptô 'haṃ Karahâṭakaṃ bahu-bhaṭaṃ vidyôtkaṭaṃ saṅkaṭaṃ
vâdârtthî vicharâmy ahan narapatê śârddûla-vikrîḍitaṃ ||
avaṭu-taṭam aṭati jhaṭiti sphuṭa-paṭu-vâchâṭa-Dhûrjjaṭêr api jihvâ |
vâdini Samantabhadrê sthitavati tava sadasi bhûpa kâ sthânaishâm ||

yô 'sau ghâti-mala-dvishad-bala-śilâ-stambhâvalî-khaṇḍana-
dhyânâsiḥ paṭur Arhatô bhagavatas sô 'sya prasâdî-kṛitaḥ |
chhâtrasyâpi sa Siṃhanandi-muninâ nô chêt katham vâ śilâ-
stambhô râjya-Ramâgamâdhva-parighas tênâsi khaṇḍô ghanaḥ ||
Vakragrîva-mahâ-munêr ddaśa-śata-grîvô 'py Ahîndrô yathâ
jâtaṃ stôtum alaṃ vachô-balam asau kiṃ bhagna-vâgmi-brajaṃ |
yô 'sau śâsana-dêvatâ-bahumatô hrî-vakra-vâdi-graha-
grîvô 'sminn atha śabda-vâchyam avadad mâsân samâsêna shaṭ ||
nava-stôtraṃ tatra prasarati kavîndrâḥ katham api
praṇâmaṃ Vajrâdau rachayata paran Nandini munau |
Nava-stôtraṃ yêna vyarâchi sakaḷârha-pravachana-
prapañchântarbbhâva-pravaṇa-vara-sandarbbha-subhagaṃ ||
mahimâsa Pâtrakêsari-gurôḥ paraṃ bhavati yasya bhakty âsît |
Padmâvatî-sahâyât tri-lakshaṇa-kadartthanaṃ karttuṃ ||
Sumati-dêvam amuṃ stutayêna vas Sumati-saptakam âptatayâ kṛitaṃ |
parihṛitâpada-tatva-padârtthinâṃ sumati-kôṭi-vivartti bhavârtti-hṛit ||
udêtya samyag diśi dakshiṇasyâṃ Kumârasênô-munir astam âpa |
tatraiva chitraṃ jagad-êka-bhânôs tishṭhaty asau tasya tathâ prakâśaḥ ||
dharmmârttha-kâma-parinirvṛiti-châru-chintaś Chintâmaṇiḥ prati-nikêtam akâri yêna |
sa stûyatê sarasa-saukhya-bhujâ sujâtaś Chintâmaṇir mmuni-vṛishô na kathaṃ janêna ||
chûḍâmaṇiḥ kavînâṃ Chûḍâmaṇi-nâma-sêvya-kâvya-kaviḥ |
S'rîvarddha-dêva êva hi kṛita-puṇyaḥ kîrttim âharttuṃ ||

chûrṇṇi || ya êvam upaślôkitô Daṇḍinâ ||
Jahnôḥ kanyâṃ jaṭâgrêṇa babhâra Paramêśvaraḥ |
S'rîvarddha-dêva sandhatsê jihvâgrêṇa Sarasvatîṃ ||

Pushpâstrasya jayô gaṇasya bharaṇaṃ bhûbhṛich-chhikhâ-ghaṭṭanaṃ
padbhyâm astu Mahêśvaras tad api na prâptuṃ tuḷâm Îśvaraḥ |
yasyâkhaṇḍa-kaḷâvatô 'shṭa-viḷasad-dikpâla-mauli-skhalat-
kîrtti-Svas-saritô Mahêśvara iha stutyas sa-kais syân muniḥ ||
yas saptati-mahâ-vâdân jigâyânyânathâ mitân |
Brahma-kakshôrchchhitas sô 'rchyô Mahêśvara-munîśvaraḥ ||
Târâ yêna vinirjjitâ ghaṭa-kuṭî gûḍhâvatârâ samaṃ
Bauddhair yyôdhṛita-pîḍa-pîḍita-kudṛig dêvârttha-sêvâñjaliḥ |
prâyaśchittam avâṅghri vârija-rajas-snânaṃ cha yasyâcharat
dôshâṇâṃ Sugatas sa kasya vishayô Dêvâkaḷaṅkaḥ kṛiti ||

chûrṇṇi || yasyêdam âtmanô 'nanya-sâmânya-niravadya-vidyâ-vibhavôpavarṇṇanam âkarṇṇyatê ||
râjan Sâhasa-tuṅga santi bahavaḥ śvêtâtapatrâ nṛipâḥ
kintu tvat-sadṛiśâ raṇê vijayinas tyâgônnatâ durllabhâḥ |

tadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê Kalau madvidhâḥ ||

namô Mallishêṇa-Maladhâri-dêvâya ||

(*East face.*)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra prasiddhas
tadvat khyâtô 'ham asyâm bhuvi nikhila-madôtpâṭanaḥ paṇḍitânâṃ |
nô chêd êshô 'ham êtê tava sadasi sadâ santi santô mahântô
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ||
nâhaṃkâra-vaśikṛitêna manasâ na dvêshiṇâ kêvalaṃ
nairâtmyaṃ prati padya naśyati janê kâruṇya-buddhyâ mayâ |
râjñaś śrî-Himaśîtalasya sadasi prâyô vidagdhâtmanô
Bauddhaughân sakalân vijitya Sugataḥ pâdêna visphôṭitaḥ ||

śrî-Pushpasêna-munir êva padaṃ mahimnô dêvas sa yasya samabhût sa bhavân sadharmmâ |
Srî-vibhramasya bhavanaṃ nanu padmam eva pushpêshu mitram iha yasya sahasra-dhâmâ ||
Vimalachandra-munîndra-gurôr gguruḥ praśamitâkhila-vâdi-madaṃ padaṃ |
yadi yathâvad avaishyata paṇḍitair nnanu tadânv avadishyata vâg vibhôḥ ||

chûrṇni || tathâ hi | yasyâyam âpâdita-paravâdi-hṛidaya-śôkaḥ patrâlambana-ślôkaḥ ||
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan
nânâ-râja-karîndra-bṛinda-turaga-vrâtâkulê sthâpitaṃ |
S'aivân Pâśupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân
uddiśyôddhṛita-chêtasâ Vimalachandrâśâmbarêṇâdarât ||
durita-graha-nigrahâd bhayaṃ yadi bhô bhûri-narêndra-vanditaṃ |
nanu têna hi bhavya-dêhinô bhajata śrî-munim Indranandinaṃ ||
ghaṭa-vâda-ghaṭâ-kôṭi-kôvidaṃ kôvidâṃ pravâk |
Paravâdi-Malla-dêvô dêva êva na saṃśayaḥ ||

chûrṇni || yênêyam âtma-nâmadhêya-niruktir uktânâma pṛishṭavantaṃ Kṛishṇa-Râjaṃ prati ||
gṛihita-pakshâd itaraḥ paras syât tad vâdinas tê paravâdinas syuḥ |
têshâṃ hi mallaḥ paravâdi-mallas tan-nâma man-nâma vadanti santaḥ ||

âchâryya-varyyô yatir Âryya-dêvô râddhânta-karttâ dhriyatâṃ sa mûrdhni |
yas svargga-yânôtsava-sîmni kâyôtsargga-sthitaḥ kâyam udutsasarjja ||
śravaṇa-kṛita-tṛiṇô 'sau saṃyamaṃ jñâtu-kâmaiś śayana-vihita-vêlâ-supta-luptâvadhânaḥ |
śrutim arabhasa-vṛityônmṛijya piñchchhêna śishyê kila mṛidu-parivṛityâ datta-tat-kiṭa-vartmâ ||
viśvaṃ yaś śruta-bindunâvarurudhê bhâvaṃ kuśâgrîyayâ
budhyaivâti-mahîyasâ pravachasâ baddhaṃ gaṇâdhîśvaraiḥ |
śishyân praty anukampayâ kṛiśa-matîn aidaṃ yugînân sugis
taṃ vâchârchchata Chandrakîrtti-gaṇinaṃ chandrâbha-kîrttiṃ budhâḥ ||
sad-dharmma-karmma-prakṛitiṃ praṇâmâd yasyôgra-karmma-prakṛiti-pramôkshaḥ |
tan-nâmni Karmma-prakṛitiṃ namâmô bhaṭṭârakaṃ dṛishṭa-kṛitânta-pâraṃ ||
api sva-vâg-vyasta-samasta-vidyas traividya-śabdê 'py anumanyamânaḥ |
S'rîpâla-dêvaḥ pratipâlanîyas satâṃ yatas tatva-vivêchanî dhîḥ ||
tîrtthaṃ śrî-Matisâgarô gurur ilâ-chakraṃ chakâra sphuraj-
jyôtiḥ-pîta-tamaḥ-payaḥ-pravitatiḥ pûtaṃ prabhûtâśayaḥ |
yasmâd bhûri-parârtthya-pâvana-guṇaś śrî-varddhamânôllasad-
ratnôtpattir ilâtalâdhipa-śiraś-śṛiṅgâra-kâriṇy abhût ||

yatrâbhiyôktari laghur llaghu-dhâma-sôma-saumyâṅgabhrit sa cha bhavaty **api bhûti-bhûmiḥ I**
vidyâ-dhanañjaya-padaṃ viśadaṃ dadhânô Vishṇus sa êva hi mahâ-muni-**Hêmasênaḥ ||**

chûrṇni || yasyâyam avanipati-parishadi nigraha-mahî-nipâta-bhiti-dustha-durggarvva-**parvvatârûḍha-**
prativâdi-lôkaḥ pratijñâ-ślôkaḥ ||

tarkkê vyâkaraṇê krita-śramatayâ dhîmattayâpy uddhatô
madhyasthêshu manushishu kshitibhritâm agrê mayâ sparddhayâ I
yaḥ kaśchit prativakti tasya vidushô vâgmêya-bhaṅgaṃ paraṃ
kurvvê 'vaśyam iti pratîhi nripatê hê Haimasênaṃ mataṃ ||

hitaishiṇâṃ yasya nriṇâm udâtta-vâchâ nibaddhâ hita-rûpa-siddhiḥ I
vandyô Dayâpâla-munis sa vâchâ siddhas satâṃ mûrddhani yaḥ prabhâvaiḥ ||
yasya śrî-Matisâgarô gurur asau chañchad-yaśaś-chandra-sûḥ
śrîmân yasya sa Vâdirâja-gaṇabhrit sa brahmachârî vibhôḥ I
êkô 'tîva kritî sa êva hi Dayâpâla-vratî yan-manasy âstâm
anya-parigraha-graha-kathâ svê vigrahê vigrahaḥ ||
trailôkya-dîpikâ vâṇî dvâbhyâm êvôdagâd iha I
Jina-râjata êkasmâd êkasmâd Vâdirâjataḥ ||
âruddhâmbaram indu-bimba-rachitautsukyaṃ sadâ yad yaśaś
chhatraṃ vâk-chamarîja-râji-ruchayôbhyarṇnaṃ cha yat-karṇṇayôḥ I
sêvyas siṃha-samarchchya-pîṭha-vibhavas sarvva-pravâdi-prajâ
dattôchchair jjayakâra-sâra-mahimâ śrî-Vâdirâjô vidâṃ ||

chûrṇni || yadîya-guṇa-gôcharô 'yaṃ vachana-vilâsa-prasaraḥ kavînâṃ || || namô 'rhatê ||

(*South face.*)

śrîmach-Châḷukya-chakrêśvara-jaya-kaṭakê Vâg-vadhû-janma-bhûmau
nishkâṇḍaṃ ḍiṇḍimaḥ paryyaṭati paṭuraṭô Vâdirâjasya jishṇôḥ I
jahy udyad-vâda-darppô jahihi gamakatâ garvva-bhûmâ jahâhi
vyâhârê 'rshyô jahihi sphuṭa-mridu-madhura-śrâvya-kâvyâvalêpaḥ ||
Pâtâḷê Vyâḷa-râjô vasati su-viditaṃ yasya jihvâ-sahasraṃ
nirggantâ svarggatô 'sau na bhavati Dhishaṇô Vajrabhrid yasya śishyaḥ I
jîvêtâṃ tâvad êtau nilaya-baḷa-vaśâd vâdinaḥ kê 'tra nânyê
garvvaṃ nirmmuchya sarvvaṃ jayinam ina-sabhê Vâdirâjaṃ namanti ||
Vâg-dêvîṃ suchira-prayôga-sudriḍha-prêmâṇam apy âdarâd
âdattê mama pârśvatô 'yam adhunâ śrî-Vâdirâjô muniḥ I

bhô bhô paśyata paśyataisha yaminâṃ kiṃ dharmma ity uchchakair
abrahmaṇya-parâḥ Purâtana-munêr vvâg-vrittayaḥ pâṭuvaḥ ||
Gaṅgâvanîśvara-śirô-maṇi-baddha-sandhyâ-râgôllasach-charaṇa-châru-nakhêndu-lakshmîḥ I
S'rî-śabda-pûrvva-Vijayânta-vinûta-nâmâ dhîmân amânusha-guṇô 'sta-tamaḥ pramâṃśuḥ ||

chûrṇni || stutô hi sa bhavân êsha śrî-Vâdirâja-dêvêna ||

yad-vidyâ-tapasôḥ praśastam ubhayaṃ śrî-Hêmasênê munau
prâg âsît suchirâbhiyôga-balatô nitaṃ parâṃ unnatim I
prâya S'rîvijayê tad êtad akhilaṃ tad-vidhikâyâṃ sthitê
saṅkrântaṃ katham anyathânatichirâd îdrig-vidhê drik-tapaḥ ||

vidyôdayô 'sti na madô 'sti tapô 'sti bhâsvan nôgratvam asti vibhutâsti na châsti mânaḥ I
yasyâśrayê Kamaḷabhadra-munîśvaran taṃ yaḥ khyâtim âpad iha śâmyad-aghair ggunaughaiḥ ||

smaraṇa-mâtra pavitratamaṃ manô bhavati yasya satâm iha tîrtthinâṃ |
tam ati-nirmmaḷam âtma-viśuddhayê Kamaḷabhadra-sarôvaram âśrayê ||
sarvvâṅgair yyam ihâliṅgê sumahâ-bhâgaṃ kalâ-Bhârati
bhâsvantaṃ guṇa-ratna-bhûshaṇa-gaṇair apy agrimaṃ yôginâṃ |
taṃ santaḥ stuvatâm alaṅkṛita-Dayâpâlâbhidhânaṃ mahâ-
sûriṃ bhûri-dhiyô 'tra paṇḍita-padaṃ yatraiva-yuktaṃ smṛitâḥ ||
vijita-Madana-darppaḥ śrî-Dayâpâla-dêvô vidita-sakala-śâstrô nirjjitâśêsha-vâdi |
vimaḷatara-yaśôbhir vyâpta-dik-chakravâḷô jayati nata-mahîbhṛin mauli-ratnâruṇâṅghriḥ ||
yasyôpâsya-pavitra-pâda-kamala-dvandvaṃ nṛipaḥ Poysaḷô
lakshmîṃ sannidhim ânayat sa Vinayâdityaḥ kṛitâjñâ-bhuvaḥ |
kas tasyârhati S'ânti-dêva-yaminas sâmartthyam ittham tathê-
ty âkhyâtuṃ viraḷâḥ khalu sphurad-uru-jyôtir ddaśâs tâdṛiśâḥ ||
Svâmîti Pâṇḍya-pṛithivîpatinâ nisṛishṭa-nâmâpta-dṛishṭi-vibhavêna nija-prasâdât |
dhanyas sa êva munir Âhava-malla-bhûbhug âsthânikâ-prathita-S'abda-chaturmmukhâkhyaḥ ||
śrî-Muḷḷûra-vidûra-sâra-vasudhâ-ratnaṃ sanâthô guṇê
nâkshûṇina mahîkshitâm uru-mahaḥ-piṇḍas sirô-maṇḍanaḥ |
ârâdhyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanâ
yat-sûktâgama-gandhatô 'pi gaḷita-glâniṃ gatiṃ lambitâḥ ||
vandê vanditam âdarâd ahar-ahas syâd-vâda-vidyâ-vidâṃ
svânta-dhvânta-vitâna-dhûnana-vidhau bhâsvantam anyaṃ bhuvi |
bhaktôtpâdita-sêvam ânatikṛitâṃ yat-sanniyôgân manaḥ-
padmaṃ sadma bhavêd vikâsa-vibhavasyônmukta-nidrâ-bharaṃ ||
mithyâ-bhâshaṇa-bhûshaṇaṃ pariharêtauddhatya .. chata
syâd-vâdaṃ vadatâ namêta vinayâd vâdîbha-kaṇṭhîravaṃ |
nô chêt tad-guṇa-nirjjita-śruti-bhaya-bhrântâḥ stha yûyaṃ yatas
tûrṇnaṃ nigraha-jîrṇṇa-kûpa-kuharê vâdi-dvipâḥ pâtinaḥ ||
guṇâḥ kunda-spandôḍḍamara-samarâ vâg-amṛita-vâḥ-
plava-prâya-prêyaḥ-prasara-sarasâ kîrttir iva sâ |
nakhêndu-jyôtsnâṅghrêr nṛipa-chaya-chakôra-praṇayinî
na kâsâṃ ślâghânâṃ padam Ajitasêna-vratipatiḥ ||
sakaḷa-bhuvanapâlânamra-mûrddhâvabaddha-sphurita-makuṭa-chûḍâlîḍha-pâdâravindaḥ |
madavad-akhiḷa-vâdibhêndra-kumbha-prabhêdi gaṇabhṛid Ajitasênô bhâti vâdibha-simhaḥ ||

chûrṇṇi || yasya samsâra-vairâgya-vaibhavam êvaṃ vidhâs sva-vâchas sûchayanti ||

prâptaṃ śrî-Jina-śâsanaṃ tribhuvanê yad-durllabhaṃ prâṇinâṃ
yat-saṃsâra-samudra-magna-janatâ-hastâvalambâyitaṃ |
yat-prâptâḥ para-nirvvyapêksha-sakaḷa-jñâna-śriyâlaṅkṛitâs
tasmât kiṃ gahanaṃ kutô bhayavaśaḥ kâvâtra dêhê ratiḥ ||
âtmaiśvaryyaṃ viditam adhunânanta-bôdhâdi-rûpaṃ
tat-samprâptyai tadanu samayaṃ varttatê 'traiva chêtaḥ |
tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha trishṇâṃ
tat-trchchhârtthair alam alam adhi lôchanair llôka-vṛittaiḥ ||
ajânan âtmânaṃ sakaḷa-vishaya-jñâna-vapushaṃ
sadâ śântaṃ svântaḥkaraṇam api tat-sâdhanatayâ |
bahi-râga-dvêshaiḥ kalushita-manâḥ kô 'pi yatatâṃ
kathaṃ jânann êvaṃ kshaṇam api tatô 'nyatra yatatê ||

(*West face.*)

chûrṇni ‖ yasya cha śishyayôḥ Kavitâkânta-Vâdikôḷâhaḷâparanâmadhêyayôḥ **S'ântinâtha-Padmanâbha-**paṇḍitayôr akhaṇḍa-pâṇḍitya-guṇôpavarṇnanam idam asampûrṇnam ‖

tvâm âsâdya mahâ-dhiyaṃ parigatâ yâ viśva-vidvaj-jana-
jyêshṭhârâdhya-guṇâ chirêṇa sarasâ vaidagdhya-sampad-girâ ǀ
kritsnâśânta-nirantarôdita-yaśaś-śrikânta-S'ântê na tâṃ
vaktum sâpi Sarasvatî prabhavati brûmaḥ katham tad-vayam ‖
vyâvritta-bhûri-mada-santati-vismritêrshyâ-
pârushyam âpta-karuṇâruti-kândiśikaṃ ǀ
dhâvanti hanta paravâdi-gajâs trasantaś
śrî-Padmanâbha-budha-gandha-gajasya gandhât ‖

dîkshâ cha śikshâ cha yatô yatînâṃ Jainaṃ tapas tâpa-haran dadhânât ǀ
Kumârasênô 'vatu yach-charitraṃ śrêyaḥ-pathôdâharaṇam pavitraṃ ‖
jagad-garima-ghasmara-Smara-madândha-gandha-dvipa-
dvidhâ karaṇa-kêsarî charaṇa-bhûshya-bhûbhrich-chhikhaḥ ǀ
dvi-shaḍ-guṇa-vapus tapaś-charaṇa-chaṇḍa-dhâmôdayô
dayêta mama Mallishêṇa-Maladhâri-dêvô guruḥ ‖
vandê taṃ Maladhâriṇaṃ muni-patiṃ môha-dvipad-vyâhati-
vyâpâra-vyavasâya-sâra-hṛidayaṃ satsaṃyamôru-śriyaṃ ǀ
yat-kâyôpachayî bhavan malam api pravyakta-bhakti-kramâ-
namrâkamra-manô-miḷan-maḷam ashi prakshâlanaika-kshamam ‖
atuchchha-timira-chchhatâ-jaṭila-janma-jîrṇnâṭavî-
davânaḷa-tuḷâ-jushâṃ prithu-tapaḥ-prabhâva-trishâṃ ǀ
padaṃ pada-payôruha-bhramita-bhavya-bhṛiṅgâvalir
mmamôllasatu Mallishêṇa-munirâṇ manô-mandirê ‖
nairmmalyâya maḷâviḷâṅgam akhiḷa-trailôkya-râjya-śriyê
naishkiñchanyam atuchchha-tâpahṛitayê nyañchaddhutâ śantapaḥ ǀ
yasyâsau guṇa-ratna-rôhaṇa-giriś śrî-Mallishêṇô gurur
vvandyô yêna vichitra-châru-charitair ddhâtrî pavitrî-kritâ ‖
yasminn apratimâ kshamâbhiramatê yasmin dayâ nirddayâ-
ślêshô yatra samatva-dhîḥ praṇayinî yatrâspṛihâ sa-spṛihâ ǀ
kâman nirvṛiti-kâmukas svayam adhô 'py agrêsarô yôginâm
âścharyyâya kathan nanâma charitaiś śrî-Mallishêṇô muniḥ ‖
yaḥ pûjyaḥ pṛithivî-taḷê yam aniśaṃ santas stuvanty âdarât
yênânaṅga-dhanur jjitaṃ muni-janâ yasmai namas kurvvatê ǀ
yasmâd âgama-nirṇṇayô 'yam abhavad yasyâsti jîvê dayâ
yasmin śrî-Maladhârṇṇi brati-patau dharmmô 'sti tasmai namaḥ ‖
Dhavaḷa-sarasa-tîrthê saisha saṃnyâsa-dhanyâṃ
pariṇatim anutishṭaṃ nandimâ nishṭhitâtmâ ǀ
vyasṛijata nijam aṅgaṃ bhaṅgam Aṅgôdbhavasya
grathitum iva sa Mûlaṃ bhâvayan bhâvanâbhiḥ ‖

chûrṇni ‖ têna śrîmad-Ajitasêna-paṇḍita-dêva-divya-śrî-pâda-kamaḷa-madhukaribhûta-bhâvêna mahâ-nubhâvêna Jainâgama-prasiddha-sallêkhanâ-vidhi-visṛijyamâna-dêhêna samâdhi-vidhi-vilôkanôchita-kara-ṇa-kutûhaḷa-miḷita-sakaḷa saṅgha-santôsha-nimittam âtmântaḥkaraṇa-pariṇati-prakâśanâya niravadyaṃ padyam idam âśu virachitaṃ ‖

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ârâdhya ratna-trayam âgamôktam vidhâya niśśalyam aśêsha-jantôḥ |
kshamâm cha kritvâ Jina-pâda-mûlê dêham parityajya divam viśâmaḥ ||
S'âkê śûnya-śarâmbarâvani-mitê samvatsarê Kîlakê
mâsê Phâlgunikê tritîya-divasê vârê 'sitê Bhâskarê |
Svâtau S'vêta-sarôvarê sura-puram yâtô yatînâm patir
mmadhyâhnê divasa-trayânaśanataś śrî-Mallishêṇô muniḥ ||
śrîman Maladhâri-dêvara guḍḍam biruda lêkhaka Madana Mahêśvaram Mallinâtham baredam biruda-**rûvâri-mukha-tiḷakam** Gaṅgâchâri kaṇḍarisidam ||

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In Padmâvati basti.

(East face.)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
bhadram astu Jina-śâsanâya sampadyatâm prati-vidhâna-hêtavê |
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ||
ślôka || śrîmatô Varddhamânasya varddhamânasya śâsanê |
śrî-Koṇḍakunda-nâmâbhûn Mûla-saṅghâgraṇîr ggaṇî ||
tasyânvayê 'jani khyâtê Dêśikê ['bhyuditê] gaṇê |
guṇî Dêvêndra-saiddhânta-dêvô Dêvêndra-vanditaḥ ||
tach-chhishyaru ||
jayati Chaturmmukha-dêvô yôgîśvara-hridaya-vanaja-vana-dinanâthaḥ |
Madana-mada-kumbhi-kumbha-sthaḷa-daḷanôlvaṇa-paṭishṭha-nishṭhura-simhaḥ ||
yond-ondu dig-vibhâgado- |
ḷ ond-ond ashṭôpavâsadim kâyôtsa- |
rggam dalene negaḷdu tinga- |
ḷ sandaḍe pârisi Chaturmmukhâkhyeyan âḷdaru ||
avargaḷige śishyarâda- |
r pravimaḷa-guṇar amaḷa-kîrtti-kântâpatigaḷ |
kavi-gamaki-vâdi-vâg mi- |
pravara-nutar chchatur-asîti-saṅkhyeyan uḷḷar ||
avaroḷage Gôpaṇandi- |
pravara-guṇar adishṭa-mudgar âghâta-yaśar |
kkavitâ-Pitâmahar-tta- |
rkka-varishṭhar Vvakra-gachchhadoḷ pesar vradedar ||
jayati bhuvi Gôpanandî Jina-mata-lasad amrita-jaladhi-tuhinakaraḥ |
Dêśiya-gaṇâgragaṇyô bhavyâmbuja-shaṇḍa-chaṇḍakaraḥ ||
vritta || tuṅga-yaśôbhirâman abhimâna-suvarṇṇa-dharâdharam tapô |
maṅgaḷa-Lakshmi-vallabhan iḷâtaḷa-vandita-Gôpanandiy-â- |
vaṅgam asâdhyam appa pala-kâlade ninda Jinêndra-dharmmamam |
Gaṅga-nripâḷar-andina-vibhûtiya rûḍhiyan eyde mâḍidam ||
Jina-pâdâmbhôja-bhriṅgam Madana-mada-haram karmma-nirmmûḷanam vâg- |
vanitâ-chitta-priyam vâdi-kuḷa-kudhara-vajrâyudham châru-vidvaj- |
jana-pâtram bhavya-chintâmaṇi sakaḷa-kaḷâ-kôvidam kâvya-Kañjâ- |
sanan end ânandadindam pogaḷe negaḷdan î Gôpanandi-bratîndram ||

maleyade S'ânkhya mattay iru Bhantika pongi kadangi bâgad ir- ।
ttola tol abuddha-Bauddha take-dôgade Vaishnav adaṅg adaṅga vâg- ।
balada podarppu vêḷa gaḍa Chârvvaka Chârvvaka nimma darppamam ।
salipane Gôpanandi-muni-puṅgavan emba madândha-sindhuram ॥

(*South face.*)

tageyal Jaimini-tippikoṇḍa pariyal Vaiśêshikam pôgad up- ।
ḍigey ottal Sugatam kadaṅgi baḷeg ôyalk Akshapâdam biḍal- ।
puge Lôkâyatan eyde S'ânkhyan aḍasalk ammamma shaṭ-tarkka-vi- ।
dhigaḷoḷ tûḷdita Gôpanandi-dig-ibha-prôdbhâsi-gandha-dvipam ॥
diṭa-nudiv-anyavâdi-mukha-mudritan uddhata-vâdi vâg-baḷô- ।
dbhaṭa-jaya-kâḷa-daṇḍan apaśabda-madândha-kuvâdi-daitya-Dhûr- ।
jjaṭi kuṭila-pramêya-mada-vâdi-bhayaṅkaran endu daṇḍuḷam ।
sphuṭa-paṭu-ghôsha-dik-taṭaman aiditu vâk-paṭa Gôpanandiyâ ॥
parama-tapô-nidhâna vasudhaika-kuṭumba Jaina-śâsanâm- ।
bara-paripûrṇṇa-chandra sakaḷâgama-tatva-padârttha-śâstra-vi- ।
stara-vachanâbhirâma guṇa-ratna-vibhûshaṇa Gôpanandi nin- ।
noreg inis appaḷam doragaḷ ill ene gâṇen iḷâ-taḷâgradoḷ ॥

kanda ॥ ênan ênan ele pêḷven aṇṇa sa- ।
n-mâna-dâniya guṇa-vrataṅgaḷam ।
dâna-śaktiy abhimâna-śakti vi- ।
jñâna-śakti sale Gôpanandiya ॥

avara sadharmmaru ॥

śri-Dhârâdhipa-Bhôja-Râja-makuṭa-prôtâśma-raśmi-chchhaṭâ
chchhâyâ-kuṅkuma-paṅka-lipta-charaṇâmbhôjâta-Lakshmî-dhavaḥ ।
nyâyâbjâkara-maṇḍanê dinamaṇiś śabdâbja-rôdhômaṇiḥ
sthêyât paṇḍita-puṇḍarîka-taraṇiś śrîmân Prabhâchandramâḥ ॥
śri-Chaturmmukha-dêvânâm śishyô dhrishyaḥ pravâdibhiḥ ।
paṇḍitaś śrî-Prabhâchandrô rundra-vâdi-gajâṅkuśaḥ ॥

avara sadharmmaru ॥

Bauddhôrvvidhara-śambâḥ Naiyâyika-kañja-kuñja-vidhu-bimbâḥ ।
śri-Dâmanandi-vibudhaḥ kshudra-mahâ-vâdi-Vishṇu-Bhaṭṭa-gharaṭṭaḥ ॥

tat-sadharmmaru ॥

Maladhâri-munîndrô 'sau Guṇachandrâbhidhânakaḥ ।
Balipurê mallikâmôda-S'ântiśa-charaṇârchchakaḥ ॥

tat-sadharmmaru ॥

śri-Mâghanandi-siddhânta-dêvô Dêvagiri-sthiraḥ ।
syâd-vâda-śuddha-siddhânta-vêdî vâdi-gajâṅkuśaḥ ॥
siddhântâmṛita-vârddhi-varddhana-vidhus sâhitya-vidyâ-nidhiḥ
Bauddhâdi-pravitarkka-karkkaśa-matiś śabdâgamê Bhâratiḥ ।
satyâdy-uttama-dharmma-harmya-nilayas sad-vṛitta-bôdhôdayas
sthêyâd viśruta-Mâghanandi-munipaś śri-Vakra-gachchhâdhipaḥ ॥

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avara sadharmmaru ||

Jainêndrê Pûjya[pâdas] sakaḷa-samaya-tarkkê cha Bhaṭṭâkaḷaṅkas
sâhityê Bhâravis syât kavi-gamaka-mahâ-vâda-vâgmitva-rundraḥ |
gîtê vâdyê cha nṛittyê diśi vidiśi cha saṃvartti-sat-kîrtti-mûrttis
sthêyâch chhri-yôgi-bṛindârchchita-pada-Jinachandrô vitandrô munîndraḥ ||

avara sadharmmaru ||

(*West face.*)

Vaṅkâpura-munîndrô 'bhûd Dêvêndrô rundra-sad-guṇaḥ |
siddhântâdy-âgamârtthajñô sa-jñânâdi-guṇânvitaḥ ||

avara sadharmmaru |

Vâsavachandra-munîndrô rundra-syâdvâda-tarkka-karkkaśa-dhishaṇaḥ |
Châḷukya-kaṭaka-madhyê Bâḷa-Sarasvatir iti prasiddhiṃ prâptaḥ ||

ivargge sahôdara sadharmmaru ||

śrîmân Yaśaḥkîrtti-viśâla-kîrttis syâdvâda-tarkkâbja-vibôdhanârkkaḥ |
Bauddhâdi-vâdi-dvipa-kumbha-bhêdi, śrî-Siṃhalâdhîśa-kritârgghya-pâdyaḥ ||

avara sadharmmaru ||

mushṭi-traya-pramitâśana-tushṭaś śishṭa-priyas Trimushṭi-munîndraḥ |
dushṭa-paravâdi-mallôtkrishṭa-śrî-Gôpanandi-yatipati-śishyaḥ |

avara sadharmmaru ||

Maladhâri Hêmachandrô Gaṇḍavimuktaś cha Gauḷamuni-nâmâ |
śrî-Gôpanandi-yatipati-śishyô 'bhûch chhuddha-darśana-jñânâdyâḥ ||

kanda || dhâriṇiyoḷ manasija-saṃ- |
hârigaḷaṃ neneyal ugra-pâpaṃ kiḍuguṃ |
sûrigaḷan amaḷa-guṇa-san- |
dhârigaḷaṃ Gauḷa-dêva-Maladhârigaḷaṃ ||

avara sadharmmaru ||

śrî-Mûla-saṅghê gata-dôsha-mêghê Dêśî-gaṇê sach-charitâdi-sadguṇê |
bhâraty atuchchhê vara-Vakra-gachchhê jâtas subhâvaś S'ubhakîrtti-dêvaḥ ||

âjirage kîrtti-narttaki- |
g âjira-bhûgôḷav âge S'ubhakîrtti-budhaṃ |
râjâvaḷi-pûjitan eṃ |
râjisidano Vakra-gachchha-Dêśiya-gaṇadoḷ ||

avara sadharmmaru ||

śrî-Mâghanandi-siddhântâmṛita-nidhi-jâta-Mêghachandrasya |
śrî-sôdarasya bhuvana-khyâtâbhayachandrikâ sutâ jâtâ ||

avara sadharmmaru ||

Kalyâṇakîrtti-nâmâbhûd bhavya-kalyâṇa-kârakaḥ |
S'âkiny-âdi-grahâṇâṃ cha nirddhâṭana-dhurandharaḥ |

avara sadharmmaru ||

siddhântâmṛita-vârddhi-sûta-savachô-Lakshmî-lalâṭêkshaṇaḥ
śabda-vyâhṛiti-nâyikâmbaka-chakôrânanda-chandrôdayaḥ |
sâhitya-pramadâ-kaṭâksha-viśikha-vyâpâra-śikshâ guruḥ
sthêyâd viśruta-Bâlachandra-munipaś śrî-Vakra-gachchhâdhipaḥ ||
śrî-Mûla-saṅgha-kamaḷâkara-râjahaṃsô Dêśîya-sad-gaṇa-guṇa-pravarâvataṃsaḥ |
jîyâj Jinâgama-sudhârṇava-pûrṇa-chandraś śrî-Vakra-gachchha-tiḷakô muni-Bâḷachandraḥ ||

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siddhântâdy-akhiḷâgamârttha-nipuṇa-vyâkhyâna-saṃśuddhiyiṃ ।
śuddhâdhyâtmaka-tatva-nirṇaya-vachô-vinyâsadiṃ prauḍi-saṃ- ।
baddha-vyâkaraṇârttha-śâstra-bharatâḷaṅkâra-sâhityadiṃ ।
râddhântôttama-Bâḷachandra-muniy ant âkhyâtar î lôkadoḷ ॥
viśvâśâ-bharita-sva-śîtaḷa-kara-prabhrâjitas sâgara-
prôdbhûtas sakaḷânataḥ kuvaḷayânandas satâm îśvaraḥ ।
kâma-dhvaṃsana-bhûshitâḥ kshiti-talê jâtô yathârtthâhvayas
sô 'yaṃ viśruta-Bâḷachandra-munipas siddhânta-chakrâdhipaḥ ॥

(South face.)

śrî-Mûla-saṅghada Dêśîya-gaṇada Vakra-gachchhada Koṇḍakundânvayada pariyaḷiya **Vaḍḍa-dêvara** baḷiya ॥ Dêvêndra-siddhânta-dêvaru । avara śishyaru Vṛishabhanandy-âchâryyar emba **Chaturmukha-dêvaru** । avara sishyaru । Gôpanandi-paṇḍita-dêvaru । avara sadharmmaru । **Mahêndra-chandra**-paṇḍita-dêvaru । Dêvêndra-siddhânta-dêvaru । S'ubhakirtti-paṇḍita-dêvaru । **Mâghanandi**-siddhânta-dêvaru । Jinachandra-paṇḍita-dêvaru । Guṇachandra-Maladhâri-dêvaru । **avaroḷage Mâgha**nandi-siddhânta-dêvara śishyaru । Triratnanandi-bhaṭṭâraka-dêvaru । avara sadharmmaru । **Kalyâṇa**kirttir bhaṭṭâraka-dêvaru । Mêghachandra-paṇḍita-dêvaru । Bâḷachandra-siddhânta-dêvaru । â **Gôpa**nandi-paṇḍita-dêvara śishyaru Jasakirtti-paṇḍita-dêvaru । Vâsavachandra-paṇḍita-dêvaru । **Chandra**nandi-paṇḍita-dêvaru । Hêmachandra-Maladhâri-Gaṇḍavittar emba Gauḷa-dêvaru । Trimushṭi-dêvaru ॥

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At the east side of Gandhavâraṇa basti.

Traividyôttama-Mêghachandra-su-tapaḥ-pîyûsha-vârâśijas
sampûrṇâkshaya-vṛitta-nirmmaḷa-tanuḥ ghushyad-budhânandanaḥ ।
traiḷôkya-prasarad-yaśaś-śubha-ruchir yyaḥ prâsta-dôshâgamas
siddhântâmbudhi-varddhanô vijayatê pûrṇa-Prabhâchandramâḥ ॥
S'riśôdarâmbuja-bharâd uditô 'trir Atri jâtêndu-putra-Budha-putra-Purûravastaḥ ।
Âyus tataś cha Nahushô Nahushâd Yayâtiḥ tasmâd Yadur Yyadu-kulê bahavô babhûvaḥ ॥
khyâtêshu têshu nṛipatiḥ kathitaḥ kadâchit kaśchid vanê muni-varêshv achaḷaḥ karâḷaṃ ।
sârddûḷakaṃ pratihatô Poysaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmaḥ ॥
tatô Dvâravati-nâthâ Poysaḷâ dvipi-lâñchhanâḥ ।
jâtâś S'aśapurê têshu Vinayâditya-bhûpatiḥ ॥
saś śrî-vṛiddhikaraṃ jagaj-jana-hitaṃ kṛitvâ dharâṃ pâḷayan
śvêta-chchhatra-sahasra-patra-kamaḷê Lakshmîṃ chiraṃ vâsayan ।
dôrddaṇḍê ripu-khaṇḍanaika-chaturê vîra-śriyaṃ nâṭayan
chikshêpâkhiḷa-dikshu śikshita-ripuḥ têjaḥ-praśastôdayaḥ ॥
śrîmad-Yâdava-vaṃśa-maṇḍana-maṇiḥ kshôṇîśa-rakshâ-maṇiḥ
Lakshmî-hâra-maṇiḥ narêśvara-śiraḥ-prôttuṅga-śumbhan-maṇiḥ ।
jîyân nîti-pathêksha-darppaṇa-maṇiḥ lôkayka-chûḍâmaṇiś
śrî-Vishṇur vvinayârjjitô guṇa-maṇis samyaktva-chûḍâmaṇiḥ ॥

kanda ॥ ereda manujaṅge sura-bhû- ।
miruhaṃ śaraṇ-endavaṅge kuḷiśâgâraṃ ।
para-vaniteg Anila-tanayaṃ ।
dhuradoḷ poṇarddaṅge mṛityu Vinayâdityaṃ ॥

balidaḍe maledaḍe Malapara- |
taleyoḷ bâḷ iḍuvan udita-bhaya-rasa-vaśadiṃ |
baliyada maleyada Malepara- |
taleyoḷ kaiy iḍuvan oḍane Vinayâdityaṃ ||
â Poysaḷa-bhûpaṅge ma- |
hîpâḷa-kumâra-nikara-chûḍâratnaṃ |
śrî-pati nija-bhuja-vinaya-ma- |
hipati janiyisidan adhaṭan Ereyaṅga-nṛipaṃ ||

vṛitta || anupama-kîrtti mûṛeneya Mâruti nâlkeney ugra-vahniy ay- |
daneya samudram âṛeneya pûgaṇey êḷaney urbbarêshan eṇ- |
ṭeneya kuḷâdriy ombhatteney udgha-samêta-basti pa- |
ttaneya nidhâna-mûrttiy ene pôlvavar âr Ereyaṅga-dêvanaṃ ||
ari-puradoḷ dagad-dhagila-dandhagil embud arâti-bhûmipâ- |
ḷara śiradoḷ garilgari-garigaril embudu vairi-bhûtaḷê- |
śara karuḷoḷ chimilchimi-chimîchimil embudu kôpa-vahni-dur- |
ddharataram endoḍ aḷkuṛade kâduvar âr Ereyaṅga-dêvanaṃ ||

kanda || â negaḷd Eṛega-nṛipâḷana |
sûnu bṛihad-vairi-marddanaṃ sakaḷa-dhari- |
tri-nâthan artthi-janatâ- |
Bhânu-sutaṃ jishṇu Vishṇuvarddhanan esedaṃ ||
udeyaṃ geyal oḍanoḍan an- |
t uditôditam âgê sakaḷa-râjyâbhyudayaṃ |
madavad-arâti-nṛipâḷaka- |
pada-vidaḷanan amama Vishṇuvarddhana-bhûpaṃ ||

vṛitta || kelaraṃ kittikki bêraṃ bidurddu kelaran aty-ugra-saṅgrâmadoḷ bâ- |
ḷ-dale goṇḍ âkshêpadindaṃ kelara talegaḷaṃ metti mind ugra-kôpaṃ |
malev atyudvṛittaraṃ tottaḷâd uḷidu nija-prâjya-sâmrâjyamaṃ tô- |
ḷ-valadiṃ nishkaṇṭakaṃ mâḍidan adhika-balaṃ Vishṇu jishṇu-pratâpaṃ ||
durbbârâri-dharâ-dharêndra-kuḷiśaṃ śrî-Vishṇu-bhûpâḷan âr- |
ddêr bbaddil seḍed ôḍi pôgi bhayadind â bandan î bandan end |
urbbipâḷara kaṇge lôkam anituṃ tad-rûpam âg irppinaṃ |
sarbbaṃ Vishṇu-mayaṃ jagatt enip id êṃ pratyaksham âg irdduḍô ||

vachana || svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷi-samâḷaṅkṛitanuṃ | mattam Chakragoṭṭi Taḷakâḍu Nilagiri Koṅgu Naṅgali Kôḷâlaṃ Tereyûru Koyatûru Koṅgaḷiy Uchchaṅgi Taleyûru Pomburchcha Vandhâsura-chauka Baḷeya-vaṭṭaṇa yend ivu modalâg anêka-durgga-trayaṅgaḷan âśramadiṃ koṇḍu chaṇḍa-pratâpadiṃ Gaṅgavâḍi-tombhattaṛu-sâsiramumaṃ nuḍige sâdhyaṃ mâḍi sukhadiṃ râjyaṃ geyyuttam irdda śrîman-mahâ-maṇḍalêśvaraṃ Tribhuvana-malla Taḷakâḍu-koṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇuvarddhana Poysaḷa Dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ baraṃ salluttam ire ||

kanda || â negaḷda Vishṇu-nṛipana-ma- |
nô-nayana-priye chaḷâḷi-nîḷâḷaki chan- |
drânane Kâmana Ratiyaḷu |
tân ene toṇe sarî samâne Sântala-dêvî ||

vṛitta ‖ aggada Mârasiṅgana manô-nayana-priye Mâchikabbey-an- ।
t aggada-kirtti-vett-esevar agra-tanûbhave Vishṇuvarddhanaṅg- ।
aggada chitta-vallabhey eṇalk abhivarṇṇipar âro Lakshmig-an- ।
t aggaḷam appa mântanada S'ântala-dêviya puṇya-vṛiddhiyaṃ ‖
dharadoḷ Vishṇu-nṛipâḷakaṅge vijaya-śrî-vakshadoḷ santataṃ ।
paramânandadi nôtu nilva vipuḷa-śrî-têjad-uddâniyaṃ ।
vara-dig-bhittiyan eydisal kareva kîrtti śrîy enutt irppud î ।
dhareyoḷ S'ântala-dêviyaṃ nereye baṇṇipp âtanê vaṇṇipaṃ ‖

kanda ‖ S'ântala-dêviya guṇamaṃ ।
S'ântala-dêviya samasta-dânônnatiyaṃ ।
S'ântala-dêviya śîḷam a- ।
chityaṃ bhuvak-ayka-dâna-chintâmaṇiyaṃ ‖

vachana ‖ svasty anavarata-parama-kalyâṇâbhyudaya-sata-sahasra-phaḷa-bhôga-bhâgini dvitîya-Lakshmî-samâneyum ‖ sakaḷa-kaḷâgamânûneyuṃ ‖ abhinava-Rukmiṇidêviyum ‖ pati-hita-Satyabhâveyum ‖ vivêkayka-Bṛihaspatiyuṃ ‖ pratyutpanna-Vâchaspatiyuṃ ‖ muni-jana-vinêya-jana-vinîteyum ‖ pati-bratâ-prabhâva-prasiddha-S'îteyuṃ ‖ sakaḷa-vandi-jana-chintâmaṇiyuṃ ‖ samyaktva-chûḍâmaṇiyum ‖ ud-vṛitta-savati-gandha-vâraṇeyuṃ ‖ chatus-samaya-samuddhara-karaṇa-kâraṇeyuṃ ‖ Manôja-râja-vijaya-patâkeyuṃ ‖ nija-kuḷâbhyudaya-dîpikeyuṃ ‖ gîta-vâdya-nṛitya-sûtradhâreyuṃ ‖ Jina-samaya-samudita-prâkâreyuṃ ‖ âhârâbhaya-bhaishajya-śâstra-dâna-vinôdeyum appa Vishṇuvarddhana-Poysaḷa-Dêvara piriy-arasi-paṭṭa-mahâdêvi S'ântala-Dêvi Saka varsha sâs'ra40ydeneya* S'ôbhakṛitu-saṃvatsarada Chaitra-suddha-pâḍiva-Bṛihaspativâradandu śrî-Beḷgoḷada-tîrtthadoḷu Savati-Gandha-vâraṇa-Jinâlayamaṃ mâḍisi dêvatâ-pûje gaisi rishi-samudâyakk âhâra-dânakka Kalkaṇi-nâḍa Moṭṭe-Navileyaṃ tamma gurugaḷ śrî-Mûla saṅghada Dêsiya-gaṇada Pustaka-gachchhada śrîman-Mêghachandra-traividya-dêvara śishyaru Prabhâchandra-siddhânta-dêvargge pâda-prakshâḷanaṃ mâḍisi sarbba-bâdhâ-parihâravâgi biṭṭa-datti ‖

vṛitta ‖ priyadint idan eyde kâva-purushargg âyuṃ mahâ-śriyum akk- ।
ey idaṃ kâyade kâyva pâpige Kurukshêtrôrbbiyoḷ Bâṇarâ- ।
siyoḷ êḷ-kôṭi-munîndraraṃ kapileyaṃ vêdâḍhyaraṃ kondud ond- ।
ayasaṃ sârggam id endu sâridapud î śaiḷâksharaṃ santataṃ ‖

śłôka ‖ sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ‖

Eḷasana-kaṭṭava kerey âgi kaṭṭisi Savati-gandha-hasti-basadige sarugige dêviyaru Jinâlayakke biṭṭaru ‖ śrîmatu piriy-arasi-paṭṭa-mahâdêvi S'ântaḷa-dêviyaru tâvu mâḍisida Savati-gandha-vâraṇada basadige śrîmat-Vishṇuvarddhana-Poysaḷa-Dêvara bêḍikonḍu Gaṅgasamudrada keḷagaṇa naḍu-bayal ayvattu-koḷaga gadde tôṭavaṃ śrîmat-Prabhâchandra-siddhânta-dêvara kâlaṃ karchchi dhârâpûrvvakaṃ mâḍi biṭṭa-datti ।
idan aḷidavaṃ Gaṅgeya taḍiyoḷe hadinentu-kôṭi-kapileyaṃ konda mahâ-pâtakaṃ ‖ maṅgaḷam ahâ śrî śrî ‖ śrîmat-Prabhâchandra-siddhânta-dêvara śishyaru Mahêndrakîrtti-dêvaru munnûra-hadimûru kañchina hoḷavaḷigeya S'ântala-dêviya basadige mâḍisi koṭṭaru maṅgaḷam ahâ śrî śrî ‖

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* The correct date is *sâsirada nalvattoydaneya*, but the engraver, having by mistake omitted *nalvatt* and inscribed *sâsiradaydaneya*, has corrected it as best he could by turning the *da* of *sâsirada* into 40, which as read gives the right result but looks strange to the eye.

57

On pillar north of Gandha-várana basti.

(*North face.*)

Samsára-vana-madhyê 'sminn ṛijûms tad-gân jana-drumân ।
alôkyálôkya sad-vṛittâṃ bhinatti Yama-takshakaḥ ॥

śri-râjat Kṛishṇa-râjêndrana magana magaṃ satya-śaucha-dvayâḷaṃ- ।
kâraṃ śri-Gaṅga-Gâṅgêyana magaḷa magaṃ Vira-Lakshmi-viḷâsâ- ।
gâraṃ śri-Râja-chûḍâmaṇiy aḷiyan id êṃ ṛempo peḷd end alapiṃ ।
bhûri-kshmá-chakramuṃ baṇṇise salc negaḷdaṃ Raṭṭa-Kandarppa-Dêvaṃ ॥

para-bhûmiśvara-bhikaraṃ kara-niśâtôgrâsi śatṛi-kshiti- ।
śvara-vidhvaṃsa-paraṃ parâkrama-guṇâṭôpaṃ vipakshâvani- ।
śvara-paksha-kshaya-kâraṇaṃ raṇa-jayôdyôgaṃ dvishan-mêdini- ।
śvara-saṃhâra-havirbhujaṃ bhuja-baḷaṃ śri-Râja-mârttaṇḍanâ ॥

iṛiyalk aṇmuvar iyal-âṛar arebar pûṇd ivar ârânum â- ।
nt iṛiyalk aṇmar ad âva gaṇḍa-guṇam âd audâryyam end aḷkad â- ।
nt iṛiv aṇmuṃ pirid iva peṃpum esed opp iḷd appuv âr bhaṇṇisa- ।
l neṛevar bhîrada châgad-unnatikeyaṃ śri-Râja-mârttaṇḍanâ ॥

kiḍada jasakke tâ negaḷdiyâda chalaṃ nered etti garttadiṃ ।
kuḍuva chalaṃ todaḷ-nuḍiyad irppa chalaṃ para-veṇṇoḷ ôt ôdaṃ- ।
baḍada chalaṃ śaraṇya vare kâva chalaṃ para-sainyamaṃ baṛaṃ ।
giḍe kuḷad aṭṭi kolva chalaṃ âḷda chalaṃ Chalad-aṅkakâṛanâ ॥

iru peṛad ênaniṃ pogaḷut iḷdapad iva negaḷte kalpa-bhû- ।
miruhadin aggaḷaṃ nuḍi Surâchaḷadind achaḷaṃ parâkramaṃ ।
khara-kara-têjadiṃ bisidu maṅgaḷa nanniya bîrad andam î- ।
d oret ene baṇṇisal neṛevar âr ivanaṃ Chalad-aṅkakâṛanaṃ ॥

digâsuga malladuda dane pêḷdape nennir atarkya-vikramaṃ ।
mṛiga-pati gallad illa gaḍa sanda gabhîrate-vârddhige.... ।
jagat prasiddhige.................................. ।
.... ॥

(*East face.*)

Dusthita-lôka-kalpa-taruv embudu vairi-narêndra-kumbhi-kuṃ- ।
bha-sthaḷa-pâṭana-pravaṇa-kêsariy embudu kâmini-janô- ।
ra-sthaḷa-hâram embudu mahâ-kavi-chitta-sarôruhâkarâ- ।
vasthita-haṃsan embudu samasta-mahîjanam Indra-Râjanaṃ ॥

pusivude takku koṭṭ aḷipi koḷvade mantaṇam anya-nârig â- ।
ḷisuvude chittam îyadude binnaṇam âruman eyde kûrttu baṃ- ।
chisuvude kalta kalpa yene matt avaraṃ pesar-goṇḍad entu pô- ।
lisuvudo pêḷim igaḷina râja-tanûjaroḷ Indra-Râjanaṃ ॥

nikhiḷa-vinaman-narêśvara- ।
mukhâbja-nêtrôtpaḷâḷakâḷôḷa-śili- ।
mukha-nikaradin eserudu pada- ।
nakha-kamaḷâkara-viḷâsam ahitara-Javanâ ॥

mannisi pirid îvan toda- |
ḷaṃ nuḍiyan toḍardu mâṇan adagindam id ê- |
n unnati vaḍedudo châgada |
nanniya birada negartte Chalad-aggaḷiyâ ||

śarad-amṛita-kiraṇa-ruchiyiṃ |
charâchara-vyâptiyiṃ jagaj-jana-nutiyiṃ |
karam esed iḷdapud ên Î- |
śvara-mûrttiyo kîrtti Kîrtti-Nârâyaṇanâ ||

nuḍivar bîramaṇ ondu gaṇṭu seḍevar chaṅgakki vuyvâpar ê- |
vaḍe pal-gachchuvar âme sauchigaḷem end uppar ppara-striyaro- |
ḷ gaḍaṇaṃ nannige bîruvar nuḍi toḍaḷ dôsakke pakk âdad êṃ |
baḍa-gaṇḍar Kali-kâladoḷ kaligaloḷ gaṇḍaṃ piraṃ gaṇḍarê ||

(*South face.*)

S'rîge vijayakke viddege |
châgakk adaṭiṅge jasake pempiṅg inita- |
kk âgaram id endu kaṇṭaka- |
d âgamadoḷe negaḷgum alte bîrara ballaṃ || *

oḷagaṃ dakshiṇa sukara-dushkaramaṇ poṛagaṇa sukara-dushkara-bhêdamaṃ |
oḷage vâmade vishamaman alliya vishama-dushkaramaṃ ninn adaṛa poṛag-a- |
ggaḷike yenip ati-vishamaman adaṛ ati-visham î dushkaram emba dushkaramaṃ |
eḷeyoḷ ôrvvan êṃ chârisal â ballaṃ nâlku prakaraṇamum ên Indra-Râjaṃ ||

chârise nâlku prakaraṇa |
chârane mû-nûṛa mûvat-eṇṭ enisidav â- |
châraṇegaḷan aśramadiṃ |
chârisuguṃ kôṭi-teṛadin eḷeva-beḍaṅgaṃ ||

baḷasuv êḷuva suḷiva gallin tappu châraṇa-dôsham ên baḷe poṭṭava- |
ṭṭ aḷeg êṃ saman âg â Girigeya kolm aḷdi migaluṃ nelamum aṇasiya din e- |
nn aḷariyoḷ bare poṛa geḷagi doḍḍaḷaṃ baladoḷaṃ kaḍu-gâḷu banna bappu- |
duḷ ây annappaḍe chârisuv eṛeya Raṭṭa-Kandarppan ant âva ballaṃ ||

iḷe-janan id aridu Girigeya- |
n eḷad-ôr-ggaṇḍaṃ kâḷoḷage poṛagaṇe mêḷe |
kaḷ-peravara charipa bahalika- |
yaḷav aḷakaṃ vaḷame Kirtti-Nârâyaṇanaṃ ||

Girige meḷas ind êk kiṛid akkara kâḷpu nâlvar alaḷa mige kiṛidum aksha- |
dhuragaṃ beṭṭadiṃ piridakke vaḷayamuṃ bhû-vaḷayadin atta piridum akke |
girige kiḷvaḷi-vaḷayam int inittimaṃ bagevâge karamariḷ int ivaroḷ |
irade paṭṭ-eṇṭa-vaḷeyaṃ barisadanuaṃ bhôgam ikkavan allan Indra-Râjaṃ ||

kaḍup ugaduḷd avaḷ aṅgaḍa |
beḍaṅgugaḷa bêṛe baṅgagaḷa baḷvigaḷiṃ |
kaḍu-jâṇane badi-keyvara |
maḍurddapp aḷ ene biṭṭam ev aram eḷeva-beḷaṅgaṃ ||

* The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannaḍa scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

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negalda maṇḍala-mâle tri-maṇḍala yamaka-maṇḍalam âḷd â-chandra- |
mârggam bagev âd aridappa sarvvâsti bhadram uḷḷavaḷam chakra-vyûham ba-|
legaḷam pogaḷisal takka perava dushkarad arepaṅgaḷan aśramadim nereda |
. . . . jagadoḷ eleva-bedaṅgam ||
. . . .

(*West face.*)

udda veḷa moḷevar embud e- |
m irddam munn alli kaḍupinoḷ bahu-vidhadim- |
d udda veḷam eladu muridum |
baddam enal baḷalda peragan eḷeva-bedaṅgam ||

erakam allade pollad âg eragi | dorekoṇḍa koḷva teran allade |
mereye barale takkadiy âṇma | biruvalliye bisal aripa yalla |
pariyan âdiṭṭe murivalli kaḍupinoḷ | muridam illilliya binnâṇava- |
n nereye kalpade | birara-biranam gidegaḷ â- | bharaṇanam nind î kallâra-sûdana || *

kû-subhav êm asach anya- |
g âśaye negaḷdam takkadiyoḷepum |
trâsadeyum kuṅkadeyum |
bisandeyum idda meḷesum eḷeva-bedaṅgam ||
. . . . Kîrtti-Nârâyaṇanam ||

vanadhi-nabhô-nidhi-pramita-saṅkhyê S'akâvanipâḷa-kâḷamam |
neneyise Chitrabhânu-parivarttise Chaitra-sitêtarâshṭamî |
dina-yuta-Sômavâradoḷu nâkuḷa-chittade nôntu tâḷdidar |
jana-nutan Indra-Râjan akhiḷâmara-râja-mahâ-vibhûtiyam ||

58

On a pillar west of Têrina basti.

(*East face.*)

. . . . ssal u- |
chchaḷidu nijâdhipam besasid er-bhasanam kusid irmmak eḷdu bi- |
ḷd aḷipanan anyavasthitanan orvvasak aḷkuva yôḷag aḷtaram |
paḷiyede yilladoḷ poleyutirppudu Mâvana-gandha-hastiyam ||

para-baḷav eydi keyduv edey âḍuva tâṇadoḷ alli bîramam |
para-vadhu vaṭṭe kâtaradey âḍuva tâṇadoḷ alli sauchamam |
parikisi sandar illa perar orbbaruv ennal id aṇmu sauchav em- |
baradaḷ eḷa . . . .

(*South face.*)

. . . .
. . . . . vudam dorege vakkume Mâvana-gandha-hastiyam ||

oḍaneya nâyakar uḷidu tâgume . . . . maḷda vakkadoḷ dus ya- |
ṇ baḍuvinav iḷdi sandu savakaṭṭ aḷid allige nûnki biram a- |
chchaḍiyinam âme taḷt iridu baldev arâtiyan endu pechchaḷi |
nuḍiv aḷigaṇḍaram naguvud oṭṭaji Mâvana-gandha-hastiyam ||

* This verse and those following, except the last, have not been made out satisfactorily.

aṇugigaḷe râja-chûḍâ- ।
maṇiyoḷ gaḍe mallaniya gelle lêpada bi- ।
muaṇa ....

(*West face.*)

....
ḷalâge kaṇḍu pâṛuvalli bittarisuvud ariyaṅg ariyan êṃ । êna negaḷda Piḷḷa Gali-dina-Sauvirano **prachaṇḍa**-bhuja-daṇḍaṃ mâvana-gandha-hasti kavi-jana-vinutaṃ mone-muṭṭe-gaṇḍan âhava-**sauṇḍa** । **pare** Chitrabhânu-saṃvatsaram adhik-Âshâḍha-bahuḷa-dasami-dinadoḷ guru-charaṇa-**mûḷadoḷ** **subha-pariṇâ**-made Piḷḷan Indra-lôkak ogadaṃ ॥

59

In front of S'âsana basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

bhadram astu Jina-śâsanâya sampadyatâṃ prati-vidhâna-hêtavê ।
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ॥

Namô vîta-râgâya namas siddhêbhyaḥ ॥
Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍâdy-anêka-nâmâvaḷî-samâḷaṅkṛitar appa śrîman-mahâ-maṇḍaḷêśvaraṃ Tribhuvana-malla Taḷakâḍu-goṇḍa bhuja-baḷa Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêvara vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam âchandrârkka-târaṃ salluttam ire tat-pâda-padmôpajîvi ॥

vṛitta ॥ janatâdhâran udâran anya-vanitâ-dûraṃ vachas-sundarî- ।
ghana-vṛitta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai ।
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâte-dharmma-prayu- ।
kte nikâmâtta charitre tây ênal id ên Êchaṃ mahâ-dhanyanô ॥

kanda ॥ vitrasta-maḷaṃ budha-jana- ।
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷu ।
pâtraṃ ripu-kuḷa-kanda-kha- ।
nitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ॥

manu-charitan Êchigâṅkana ।
maneyoḷu muni-jana-samûhamuṃ budha-janamuṃ ।
Jina-pûjane Jina-vandane ।
Jina-mahimegaḷ âva-kâlamuṃ sôbhisuguṃ ॥

uttama-guṇa-tati-vanitâ- ।
vṛittiyan oḷakoṇḍud endu jagaṃ ellaṃ ka- ।
y vettuvinaṃ amaḷa-guṇa-saṃ- ।
pottige jagadoḷage Pôchikabbeye nôntaḷu ॥

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrtthakara-parama-dêva-parama-charitâkarṇṇa-nôdîrṇṇa-vipuḷa-puḷaka-parikaḷita-vîrabâṇanuṃ asama-samara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôpa-lôlupa-kṛipâṇanuṃ âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpa-nôdanuṃ ॥

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vṛitta || vajram Vajrabhṛitô haḷam Haḷabhṛitaś chakram tathâ Chakriṇaś
śaktiś S'aktidharasya Gâṇḍiva-dhanur Ggâṇḍiva-kôdaṇḍinaḥ |
yas tadvat vitanôti Vishṇu-nṛipatêḥ kâryyam katham mâdriśair
Ggaṅgô Gâṅga-taraṅga-rañjita-yaśô-râśis sa varṇnyô bhavêt ||

int enipa śriman mahâ-pradhânam daṇḍanâyakam drôha-gharaṭṭa Gaṅga-Râjam Châḷukya-chakravartti-Tribhuvana-Malla-Permmâḍi-Dêvana daḷam pannîrvvaru sâmantar vverasu Kaṇnegâla-biḍinalu biṭṭ ire ||

kanda || tege vâruvamam hâruva |
bageyam tanag iruḷa-bavarav enuta sa-vêgam |
buguva kaṭakigaran aḷigam |
pugisiduḍu bhuj-âsi Gaṅga-daṇḍâdhipana ||

vachana || embinam avaskanda-kêḷiyindam anibarum sâmantarumam bhaṅgisi tadîya vastu-vâhana-samûhamam nija-svâmige tandu koṭṭu nija-bhujâvas'ṭambhakke mechchi mechchidem bêḍi koḷḷim ene ||

kanda || parama-prasâdamam pade- |
du râjyamam dhanaman ênumam bêḍad ana- |
śvaram âge bêḍi-koṇḍam |
Paramanan idan Arhad-archchanâñchita-chittam ||

antu bêḍikoṇḍu ||

vṛitta || pasarise kirttanam-janani-Pôchala-dêviyar arttiyiṃ vaṭṭu mâ- |
ḍisida Jinâlayakkam osed âtma manôrame Lakshmi-dêvi mâ- |
ḍisida Jinâlayakkam idu pûjana yôjitam endu koṭṭu san- |
tosaman ajasram âmpan ene Gaṅga-chamûpan id ên udâttanô ||

akkara | âdiy-âgirppud Ârhata-samayakke Mûla-saṅgha Koṇḍakundânvayam |
bâdu vedadam baḷeyipud alliya Dêsiga-gaṇada Pustaka-gachchhada |
bôdha-vibhavada kukkuṭâsana-Maladhâri-dêvara śishyar enipa pempin- |
gâdam esedirppa S'ubhachandra-siddhânta-dêvara guḍḍam Gaṅga-chamûpati ||

Gaṅgavâḍiya basadigaḷ enitoḷ av anitumâm tân eyde posayisidam |
Gaṅgavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidam |
Gaṅgavâḍiya Tiguḷaram beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi-koṭṭam |
Gaṅga-Râjan â munnina Gaṅgara-Râyaṅgam nûrmmaḍi-dhanyan alte ||

ettidan ellig alli neleviḍane mâḍidan ellig alli kaṇ |
pattidud ellig alli manam âv eḍey eydidud ellig alli sam- |
pattina Jaina-gêhamane mâḍise dêśadoḷ allig allig e- |
ttettalum âvagam paḷeya mâḷkevol âdudu Gaṅga-Râjanim ||

Jina-dharmmâgraṇiyatti Mabbarasiyam lôkam guṇaṅg oḷvud ê- |
k ene Gôdâvari ninda kâraṇadin igaḷu Gaṅga-daṇḍâdhinâ- |
thanumam Kâvêri pêrchchi sutti piridum nîr ottiyum muṭṭit i- |
ll ene samyaktvada pempanin negeye baṇṇippaṇnane vaṇṇipam ||

int enipa daṇḍanâyaka-Gaṅga-Râjam Saka-varsham 1039 neya Hêmaṇambi-saṃvatsarada Phâlguṇa-śuddha 5 Sômavâradandu tamma gurugaḷu S'ubhachandra-siddhânta-dêvara kâlam karchchi Paramanam koṭṭar || daṇḍanâyaka-Êchi-Râjanum tanag abhivṛiddhiyâge salisidam | Paramana sîmântaram mûḍalu sallyada kalla-haḷḷavê gaḍi | teṅkalu keḍida kummari horagâgi | haḍuvalu Bekkan oḷa-gereya

Mâvinakereya gaddey oḷagâgi । Beḷgoḷakke hôda batte gaḍi । baḍagalu mêre । Nêrila-kereya mûḍaṇa kôḍiyiṃ teṅkaṇa hosa-gerey achchugaṭṭ âdud ellaṃ । â Hosagereya baḍagaṇa-kôḍiyindaṃ mûḍa hôda nîru-vakkeyindaṃ । aykana kalṭada tâyi-vaḷḷadindaṃ । teṅkal âdud ellav inituṃ Paramaṅge sîmeyâgi biṭṭa datti ॥ î dharmmamaṃ pratipâḷisidargge mahâ-puṇyam akkuṃ ॥

vrittaṃ ॥ priyadind int idan eyde kâva-purushargg âyuṃ mahâ-śriyum a- ।
kkey idaṃ kâyade kâyva pâpige Kurukshêtrôrvviyoḷ Bâṇarâ- ।
siyoḷ êḷ-kôṭi-munîndraraṃ kavileyaṃ vêdâḍhyaraṃ kondud ond- ।
ayasaṃ sârgguṃ id endu sâṛid apud î śailâksharaṃ santataṃ ॥

ślôka ॥ sva-dattâṃ para-dattâṃ vâ yô harêd vasundharâṃ ।
shashṭir vvarsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ॥
bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ ।
yâni yâni yathâ dharmma tâni tâni tathâ phalaṃ ॥

biruda-rûvâri-mukha-tiḷakaṃ Varddhamânâchâri khaṇḍarisidaṃ ॥

60

Vîragal east of Bâhubali basti.

S'rîg âśrayav ene têja- ।
kk âgarav ene negaḷda Gaṅga-vajranal êṃ ka- ।
bbaṃ geydan embar avaro- ।
ḷ bôgeyo mârppaḍeg oraṇṭan aṇṇana baṇṭaṃ ॥

Rakkasa-maṇiya kôṇeya Gaṅgana kâḷegadoḷ tanna sâvaṃ niśchaysi kâḷegadinde Rakkasa-maṇiya kaḷipi tanna balavuṃ mârbbalavuṃ pataun ane pegaḷondid ene kâḷega bayisida ghôḷayilar pparapiṅge mârbbalaṃ biḍ êkadi kaydân ûṅkarisi tanna bala pera-bâgadalli bandadiṃ gaḍadaṃ Dêvâjiyoḷe pâyisi mûlam ellamaṃ paḍal baḍisi bôreyaṃ paḍedu santudu poyigan âtmânichchhapam adir iḷikavaṇḍaranak âśraya Gaṅgana vettam ellamaṃ biḍuruvinan teraḷdi palaraṃ tûḷi tûḷgamke tanna biraḷ aḷalad eḷeyaṃ para-balaṃ pogaḷal badikade mâgi biḷdad andinandu kaiyaṃ moṛedu sôvudu poyegen ant el-agradoḷ ॥

naṭṭa-saralgaḷiṃ didakakk anvaya kôpisi keyda bediro- ।
ḷḷiṭṭa nisanta-hêtugaḷiṃ nâdamo saḷḷisi biṭṭa biḷpavo- ।
l toṭṭane nondu biḷpedeyoḷ naybagoḷuṃ mânaman ellaṃ ।
muṭṭalum itta silegada Bâyigan â diva vikrakrântanâ ॥

61

Vîrakal north of the above.

S'rî-yuvatige nija-vijaya- ।
śrî-yuvatiye savatiy enisi raṇa-mûrkha-aripá- ।
mnâya-paḷâyada meygali ।
Bâyikan enip i negaḷteyaṃ prakaṭisidaṃ ॥

śrî-dayitana Bâyikana ma- ।
nô-dayitege jagadoḷ eseda Jâbayyage tâ- ।
n âdar tâteyar poḷalaṃ ।
mâdri-vaṃśâdi yilall anibara vesariṃ ॥

ararol̤a vuṭṭid il̤d arivinaṃ- |
tave dhare dhadida Gutti yene negal̤dal̤ bhû- |
bhuvanara satiyaṃ jaga- |
m-avanijegaṃ percy enalke peṇḍiram ol̤are ||

dhîrana tanaya vibudhô- |
dâri dhareg eseda Lôka-Vidyâdharan an- |
t â ramaṇige patiy ene pir̤a- |
r âruman â satiya pempinol̤ pôlipude ||

śrâvaka-dharmmadol̤ dorey enal per̤ar ill inesûva Rêvati |
śrâvaki tâne sajjanikeyol̤ Janakâtmaje tâne rûpinol̤ |
Dêvaki tâne pempinol̤ Arundhati tâne Jinêndra-bhakti sa- |
d bhâvadi Sôviyabbe Jina-śâsana-dêvate tâne kâṇire ||

Udaya-Vidyâdharan appa Sôyibbêndra..................

62

At the base of the image of S'ântîśvara in Gandhavâraṇa basti.

Prabhâchandra-munîndrasya pada-paṅkaja-shaṭpadâ |
S'ântalâ S'ânti-Jainêndra-pratibiṃbam akârayêt ||

(*On the pedestal.*)

uktau vakra-guṇaṃ driśôs taral̤atâṃ sad-vibhramaṃ bhrû-yugê
kâṭhiṇyaṃ kuchayôr nitamba-phalakê dhatsê 'ti mâtra-kramaṃ |
dôshâu êva guṇî karôshi subhagê saubhâgya-bhâgyan tava
vyaktaṃ S'ântala-Dêvî vaktum avanau śaknôti kô vâ kaviḥ ||

râjatê râja-siṃhîva pârśvê Vishṇu-mahîbhṛitaḥ |
vikhyâtâ S'ântalâkhyâ sâ Jinâgâram akârayêt ||

63

On the pedestal of the image of Âdîśvara in Eraḍu-kaṭṭe basti.

S'ubhachandra-munîndrasya siddhântê siddha-nandinaḥ |
pada-padmaṃ-yugê Lakshmî Lakshmîr (iva) virâjitê ||

yâ Sîtâ-pati-dêvatâ vrata-vidhau kshântau Kshitir yâ punar
yâ Vâcha vachanê Jinârcha-vidhau yâ Chêl̤inî kêval̤aṃ |
kâvyê nîti-vadhû raṇê jaya-vadhûr yâ Gaṅga-sênâpatês
sâ Lakshmîr vasatiṃ guṇaika-vasitir vyâtîtanan mûtanâṃ ||

śrî-Mûla-saṅgha Dêśika-gaṇada Pastakânvaya ||

64

On the pedestal of the image of Âdîśvara in the upper storey of Kattale basti.

Bhadram astu śrî-Mûla-saṅghada Dêśika-gaṇada śrî-S'ubhachandra-siddhânta-dêvara guḍḍam daṇḍanâyaka-Gaṅga-Râjyanu tamma tâyi Pôchavvege mâḍisid î basadi maṅgal̤aṃ ||

65

On the pedestal of the image of Âdîśvara in S'âsana basti.

Âchâryaś S'ubhachandra-dêva-yatipô râddhânta-ratnâkaras
tâtô 'sau Budhamitra-nâma-gaditô mâtâ cha Pôchâmbikâ ।
yasyâsau Jina-dharma-nirmaḷa-ruchi śri-Gaṅga-sênâpatir
Jainaṃ mandiram indirâ-kuḷa-grihaṃ sad-bhaktitô 'chîkarat ॥

66

On the pedestal of the image of Nêmîśvara in Châmuṇḍa Râja basti.

Gaṅga-sênâpatês sûnur Êchaṇô bhâratichaṇaḥ ।
trailôkya-rañjanaṃ Jaina-chaityâlayam achîkarat ॥
budha-bandhus satâṃ bandhur Êchaṇaḥ kamalâchaṇaḥ
Boppaṇâpara-nâmâṅkô chaityâlayam achîkarat ॥

67

At the base of the image of Pârśvanâtha in the upper storey.

Jina-grihamaṃ Beḷguḷadoḷ ।
janam ellaṃ pogaḷe mantri-Châmuṇḍana nan- ।
danaṃ nele mâḍisidaṃ ।
Jina-bhavanaman Ajitasêna-munivara-guḍḍaṃ ॥

68

On a pillar at Kañchina doṇe.

(*First face.*)

S'rîmat parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥

Svasti samasta-guṇa-sampannar appa śrîmat tribhuvana-malla chaladaṅka-râva Hoysaḷa-Seṭṭiyaru Ayyâvoḷeya yuṇḍigeya Dammi-Seṭṭiya magaṃ Malli-Seṭṭige chaḷadaṅka-râva Hoysaḷa-Seṭṭi yendu pesaru koṇḍar intu Saka-varśa 1059 neya Saumya-saṃvatsarada Mâgha-mâsada śukla-pakshada saṅkrama-ṇadandu tann avasânaman aṛidu tanna bandhugaḷaṃ biḍ'pe sama-chittadoḷu muḍipi svarggasthan âdaṃ ॥

(*Second face.*)

âtana sati ent appar entendoḍe ॥

Tura-vammasaga sugga vêga sû-putri svasti śri-Jina-gandhôdaka-pavitrî-kritôttamâṅgeyumam âhârâbhaya-bhaisajya-sâstra-dâna-vinôdeyar appa Chaddikabbe tanna purusha chaladaṅka-râva Hoysaḷa-Seṭṭigaṃ vanagaṃ tanna maga Bûchaṇaṅge parôksha-vinayam âgi mâḍisida nisidhige ॥

69

(*First face.*) *On a broken stone lying near the entrance to Kañchina done.* *

. . . .

. . . . vyâvritta-vichchhittayê ।
kra. . nê Kali-kalmashaty anudinam śrî-Bâlachandra-munim
paśyâma śruta-ratna-Rôhaṇa-dharam dhanyâs tu nânyê vayam ॥

bhramara-kaḷânvitar akuṭiḷar achañchaḷar ssudda-paksha-vrittar ddôshâpachaya-prakâśar ene Bâḷa-chandra-dêva-prabhâvam ên achchariyô ॥ śrî-Bâḷachandra . . . . . .

(*Second face.*)

. . . . bhadram appa trilô-. . . . vara-vihita-pûrttam nitya-kîrttim chitya-samuchita-charitôya . . ra dhrita-ppadhu-vinâ . . . . -yitvâham bhuja-bimba-chita-maṇi . . . . karatvam chirâd .imu . . . . . . samâ . . . . . . gatibhis sa . . . . Kshatriyar uddhâ-śrî-kavi . . . . sanadha. . . . . śrîvaham . . . .

(*Third face.*)

. . . . rânô babhâ . . . . chitra-tanûbhritâm a . . . . yatêtarâr ॥ sakaḷa . . . vandya-pâdâravindam sa . . . . ma-mûrttim sarvva-satvâ . . . . baka-durita-râśi-bhavya-da. . . . nu-vijita-makara-kêtu . . . . . . rtti-vratîn-dram ॥ bhânô . . . . suvika . . . . chakrâ . . . . rô tat-pad-bhava . . . . . .

70

On a broken stone lying near the Brahma Dêva temple.

. . . . . . nvayada hana . . . . ya baḷiya śrî-Guṇachandra-siddhânta-dêvar agra-śishyaru śrî-Nayakîrtti-siddhânta-chakravarttigaḷa sishyaru śrî-Dâvaṇandi-traividya-dêvarum Bhânukîrtti-siddhânta-dêvarum śrî-Adhyâtmi-Bâḷachandra-dêvaru ॥ paramâgama-vâridhi . . . . ṇam . . . . na chakri na . . . .

71

On the rock to the west inside Bhadrabâhu's cave—(Nâgarî characters.)

S'ri-Bhadrabâhu-svâmiya pâdamam Jinachandra praṇamatâm ।

72

On the rock to the west outside Bhadrabâhu's cave.

S'âlivâhana-S'akâbdâḥ 1731-neya S'ukla-nâma-samvatsarada Bhâdrapada ba 4 Budhavâradalli ॥ Kuṇḍakundânvaya Dêśi-gaṇada śrî-Châru ॥ śishyarâda Ajitakîrtti-dêvaru avara śishyaru S'ântakîrtti-dêvara śishyarâda Aditakîrtti-dêvaru mâsôpavâsavam sampûrṇa mâḍi î gaviyalli dêva-gatar âdaru ॥

73

On the rock going up to Bhadrabâhu's cave.

Svasti śrî-Îśvara-samvatsarada Maḷayâḷa-kâdayu Saṅkaramu ill idda vochchi gaddeya haḷuvaṇa huṇaseya mûru-gundige . . . .

* It is difficult to make sense of some parts of this.

74

On the rock north of a pond outside the enclosure wall to the south.

Svasti śrî-Parâbhava-saṃvatsarada Mârggaśira-bahuḷa-ashṭamî-S'ukravâradandu Mariyâḷa Permmaḍi-nâyaka hiriya-beṭṭadi chikka-beṭṭake ba. . . . .

INSCRIPTIONS ON VINDHYA-GIRI.

75

At foot of the colossus of Gommaṭês'vara.
On the left.

(*In Nâgarî characters.**) S'rî-Châvuṇḍa-Râjêṃ karaviyalê
S'rî-Gaṅga-Râjêṃ suttâlê karaviyalê

76

On the right.

(*In Pûrvada Haḷe Kannaḍa characters.*) S'rî-Châmuṇḍa-Râja mâḍisidaṃ
(*In Grantha and Tamil characters.*) S'rî-Châmuṇḍa-Râjar ulapparṇdryan
(*In Haḷe Kannaḍa characters.*) S'rî-Gaṅga-Râja suttâlayavaṃ mâḍisidaṃ

77

On the rim of the lotus pedestal.

Svasti samasta-daitya-divijâdhipa-kinnara-pannagâ naman- |
mastaka-ratna-nirggata-gabhasti-samutthitâmaḷa-prabhâ- |
prâsta-samasta-dustara-tamaḥ-paṭṭaḷaṃ Jina-dharmma-śâsanaṃ |
vistaram âg enalke dhare-vârudhi-sûryya-śaśâṅkar uḷḷinaṃ ||

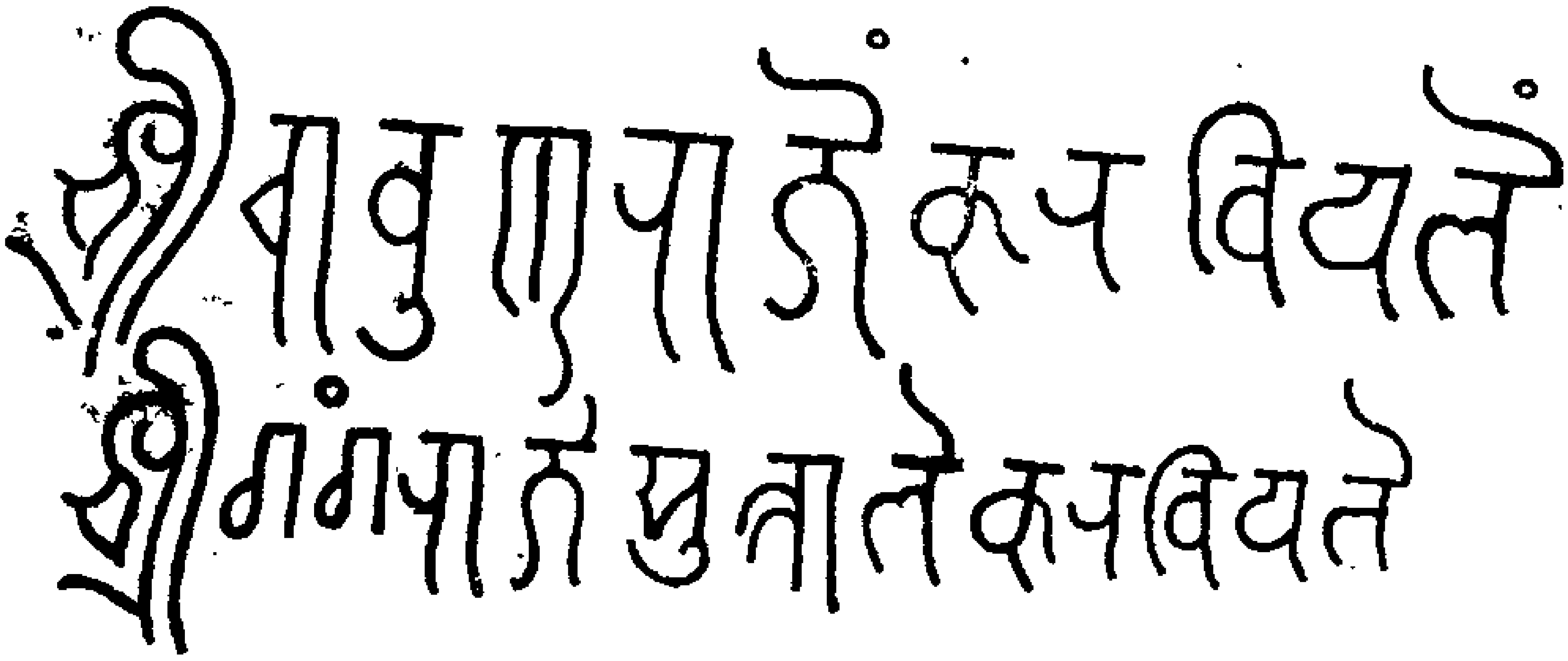
78

On the rock at the left hand.

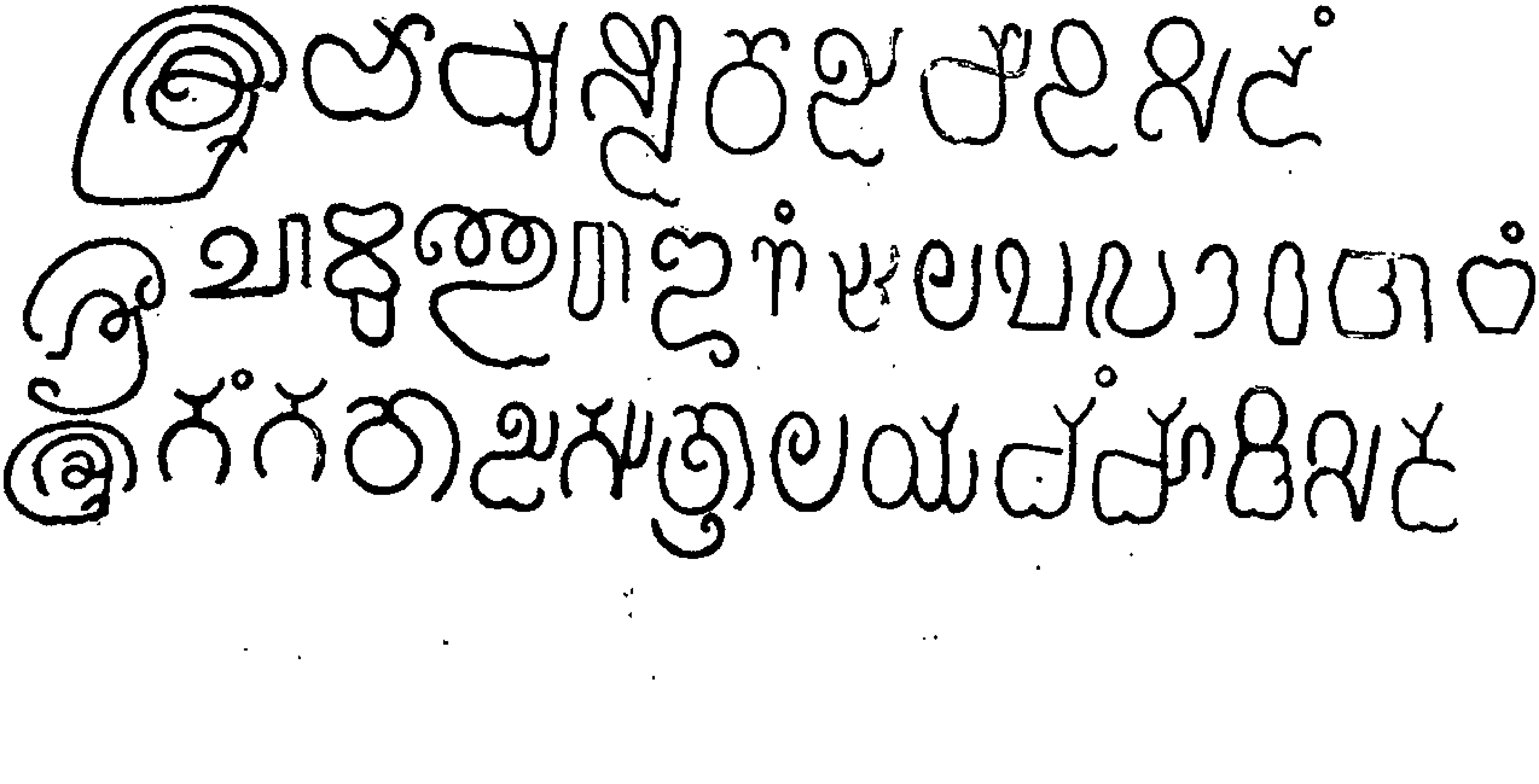
S'rî-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍa śrî-Basavi-Seṭṭiyaru suttâlayada bhittiya mâḍisi chavvîsa-tîrtthakaraṃ mâḍisidaru mattaṃ śrî-Basavi-Seṭṭiyara su-putraru Naṃbidêva-Seṭṭi Bôki-Seṭṭi Jinni-Seṭṭi Bâhu-Bahubali-Seṭṭi tamma-ayya mâḍisida tîrtthakara mundaṇa jâlândaravaṃ mâḍisidaru ||

* It is not clear in what language these two lines are. They may be in the Prâkrit called Ardha-Mâgadhi, believed to be the sacred language of the Jains, or possibly in Gujarâti.

No. 75



No. 76



79

At the mouth of the conduit by which the water used for bathing the image escapes.

S'rî-lalita-sarôvara

80

On the rock at the right hand.

S'rîman mahâ-maṇḍaḷêśvara pratâpa-Hoysaḷa-Nârasiṃha-Dêvara kaiyallu mahâ-pradhâna hiriya-bhaṇḍâri Huḷḷamayya Gommaṭa-dêvara Pârśva-dêvara chatur-vvimśati-tîrtthakara ashṭa-vidhâ-rchchanegaṃ rishiyar âhâra-dânakkaṃ Savaṇeraṃ biḍisi koṭṭa datti ||

81

In the Tîrthakara suttâlaya.

S'rîmat parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

Svasti samasta-bhuvanâśrayaṃ śrî-prithvî-vallabha mahâ-râjâdhirâja-paramêśvaraṃ Dvâravatîpura-varâdhîśvaraṃ Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Magara-râjya-nirmmûḷanaṃ Chôḷa-râjya-pratishṭhâchâryyaṃ śrîmat pratâpa-chakravartti Hoysaḷa śrî-Vîra-Nârasiṃha-Dêvarasaru prithvî-râjyaṃ geyyutt-iralu tat-pâda-padmôpajîviyuṃ śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa śishyaru śrîmad Adhyâtma-Bâḷachandra-dêvara guḍḍaṃ Svasti samasta-guṇa-sampannanuṃ Jina-gandhôdaka-pavitrîkritôttamâṅganuṃ sad-dharmma-kathâ-prasaṅganuṃ chatur-vvidha-dâna-vinôdanuṃ appa Paduma-Seṭṭiya maga Gommaṭa-Seṭṭi Khara-saṃvatsarada Pushya śuddha uttarâyaṇa-saṅkrânti pâḍi-diva Brihavâradandu śrî-Gommaṭa-dêvara chavvîsa-tîrtthakara ashṭa-vidhârchchanege akshaya-bhaṇḍâravâgi koṭṭa gadyâṇa 12 ||

82

In the Brahma Dêva maṇṭapa.

(*First face.*)

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||
śrî-Bukka-Râyasya babhûva mantrî śrî-Chaicha-daṇḍêśvara-nâmadhêyaḥ |
nîtir yyadîyâ nikhilâbhinandyâ niśśêshayâmâsa vipaksha-lôkaṃ ||
dânaṃ chêt kathayâmi lubdha-padavîṃ gâhêta santânakô
vaidagdhîṃ yadi sâ Brihaspati kathâ kutrâpi saṃlîyatê |
kshântiṃ chêd anapâyinîṃ jaḍatayâ spriśyêta sarvvaṃsahâ
stôtraṃ Chaichapa-daṇḍanêtur avanau śakyaṃ kavînâṃ kathaṃ ||
tasmâd ajâyanta jagad-jayantaḥ-putrâs trayô bhûshita-châru-śîlâḥ |
yair bhûshitô 'jâyata madhya-lôkô ratnais tribhir Jjaina ivâpavarggaḥ ||
Irugapa-daṇḍanâtham atha Bukkaṇam apy anujô
sva-mahima-sampadâ virachayan sutarâṃ prathitau |
prati-bhaṭa-kâminî-prithu-payôdhara-hâra-harô
mahita-guṇô 'bhavad jagati Maṅgapa-daṇḍapatiḥ ||

dákshuṇya-prathamâspadam su-charitasyaikâśrayas satya-vâg-
âdhâras satatam vadânya-padavî-sañchâra-jaṅghâlakaḥ |
dharmôpaghna-taruḥ kshamâ-kula-griham saujanya-saṅkêta-bhûḥ
kîrttim Maṅgapa-daṇḍapô 'yam atanô Jjainâgamânuvrataḥ ||
Jânakity abhavad asya gêhinî châru-śîla-guṇa-bhûshaṇôjvalâ |
Jânakîva tanu-vṛitta-madhyamâ Râghavasyâ ramaṇîya-tôjasaḥ ||
âstâm tayôr astamitâri-varggau putrau pavitrîkṛita-dharmma-mârggau |
jâyân abhût tatra jagad-vijêtâ bhavyâgraṇîr Chchaichapa-daṇḍanâthaḥ ||
Irugapa-daṇḍâdhipatis tasyâvarajas samasta-guṇa-śâli |
yasya yaśaś-chandrikayâ milanti divâpy arâti-mukha-padmâḥ ||
vṛitta || Brahman bhâḷa-lipim pramârjjaya na chêd brahmatva-hânir bbhavêd
anyâm kalpaya kâla-râja-nagarîm tad-vairi-pṛithvî-bhṛitâm |
vêtâla-vraja-varddhayôdara-tatim pûrâya navyâsṛijâm
yuddhâyôddhata-śâtravair Irugapa-kshmâpaḥ prakôpô 'bhavat ||
yâtrâyâm dhvajinî-patêr Irugapa-kshmâpasya dhâṭî dhaṭad-
ghôṭî-ghôra-khura-prahâra-tatibhiḥ prôddhûta-dhûḷivrajaiḥ |
ruddhê bhânu-karê 'gamadd ripu-karâmbhôjam cha saṅkôchanam

(*Second face.*)

prâpat kîrtti-kumudvatî vikasanam dîptaḥ pratâpânalaḥ ||
yâtrâyâm Irugêśvarêṇa sahasâ śûnyâri-saudhâṅgaṇa-
prôllasad-vidhukânta-kânta-śakalê gachchhad vanêbhâdhipaḥ |
matvâ sva-pratimâm prati-dvipam iti chhinnaika-dantas tadâ
trâhi trâhi Gajânanêti bahudhâ vêtâḷa-vṛindais stutaḥ ||
kô Dhâtrâ likhitam lalâṭa-phalakê varṇnam pramârshṭum kshamô
vârttâm dhûrtta-vachô-mayîm iti vayam vârttâm na manyâmahê |
yad dhâttryâm Irugêndra-daṇḍa-nṛipatau sañjâta-mâtrê priyô
niśrîr apy adhika-śriyâghaṭi ripus saśrîr apaśrî-kṛitaḥ ||
yad bâhâv Irugêndra-daṇḍa-nṛipatêr bbibhraty anantâ-dhuram
śêshâdhîśa-phaṇâgaṇê niyamitâm sasvâṅganâ yâs sadâ |
gâḍhâliṅgana-sândra-sambhava-sukha-prôdbhûta-rômâvaliḥ
sâhasrîm rasanâm adhât tava guṇân stôtum kṛitârtthaḥ phaṇî ||
âhâra-sampad-abhayârppaṇam aushadham cha śâstram cha tasya samajâyata nitya-dânam |
himsânṛitânya-vanitâvyasanam sa chauryyam mûrchchhâ cha dêśa-vaśatô 'sya babhûva dûrê ||
dânam châsya su-pâtra êva karuṇâ dînêshu dṛishṭir Jjinê
bhaktir ddharmma-pathê Jinêndra-yaśasâm âkarṇṇanêshu śrutiḥ |
jihvâ tad-guṇa-kîrttanêshu vapushas saukhyam cha tad-vandanê
ghrâṇam tach-charaṇâbja-saurabha-bharê sarvvam cha tat-sêvanê ||
Irugapa-daṇḍanâtha-yaśasi dhavalê bhuvanê
malinimasêshu vaḥ param adhîra-dṛiśâm chikurê |
vahati cha tasya bâhu-parighê dharaṇî-valayam
parimitaritarâkrama-kathâpi cha tat-kuchayôḥ ||
karṇair vvismṛita-kuṇḍalair atilakâsaṅgair llalâṭa-sthalair
âkîrṇṇair alakaiḥ payôdhara-taṭair aspṛishṭa-muktâ-guṇaiḥ |
bimbôshṭhair api vairi-râja sudṛiśaḥ tâmbûla-râgôjjhitair
vyasya sphârataram pratâpam asakṛid vyâkurvvatê sarvvataḥ ||

(Third face.)

yat-kirttibhis sura-dhuni-parilaṅghinibhir dhautê chirâyâ nija-bimba-gatê kalaṅkê ǀ
svachchhâtmakas tuhina-dîdhitir aṅganânâm avyâjam ânana-ruchim kabalikarôti ǁ
yat-pâdâbja-rajaḥ-kaṇâ prasuvatê bhaktyâ natânâm bhuvam
yat-kâruṇya-kaṭâksha-kânti-lahari prakshâlayaty âśayam ǀ
môhâhaṅkaraṇam kshiṇôti vimalâ yad-vaikhari-maukhari
vandyaḥ kasya na mânaniya-mahimâ śri-Paṇḍitâryyô yatiḥ ǁ
mandâra-druma-mañjari-madhu-jhari-mañju-sphuran-mâdhuri-
prauḍhâhaṅkriti-rûḍhi-pâṭava-paripâṭi kritâṭi bhaṭaḥ ǀ
nrityad-Rudra-kapardda-gartta-viluṭhat-svarllôka-kallôlini-
sallâpi khalu Paṇḍitâryya-yaminô vyâkhyâna-kôlâhalaḥ ǁ
kâruṇya-prathamâvatâra-saraṇiś śântêr nniśântaṃ sthiraṃ
vidushyasya tapaḥ-phalaṃ sujanatâ-saubhâgya-bhâgyôdayaḥ ǀ
Kandarppa-dviradêndra-pañcha-vadanaḥ kâvyâmritânâṃ khanir
Jjainâdhvâmbara-bhâskaraś S'rutamunir jjâgartti namrârttijit ǁ
yukty âgamârnnava-vilôlana-Mandarâdriś śabdâgamâmburuha-kânana-bâla-sûryyaḥ ǀ
śuddhâśayaḥ prati-dinaṃ paramâgamêna saṃvarddhatê S'rutamunir yyati-sârvvabhaumaḥ ǁ
tat-sannidhau Beḷguḷê jagad-agrya-tirtthê śrîmân asâv Irugapâhvaya-daṇḍanâthaḥ ǀ
śri-Gummaṭêśvara-sanâtana-bhôga-hêtôr ggrâmôttamaṃ Beḷguḷâkhyam adatta dhiraḥ ǁ
S'ubhakriti-vatsarê jayati Kârttika-mâsi tithau
Mura-mathanasya pushṭim upajagmushi sitaruchau ǀ
sad-upavanaṃ sva-nirmmita-navina-taṭâkayutaṃ
sachiva-kulâgraṇir adita tirttha-varaṃ muditaḥ ǁ
Irugapa-daṇḍâdhiśvara-vimala-yaśaḥ-kalama-varddhana-kshêtraṃ ǀ
âchandra-târakam idaṃ Beḷguḷa-tirtthaṃ prakâśatâm atulaṃ ǁ
dâna-pâlanayôr mmaddhyê dânât śrêyô 'nupâlanaṃ ǀ
dânât svarggam avâpnôti pâlanâd achyutaṃ padaṃ ǁ
sva-dattâṃ para-dattâṃ vâ yô harêch cha vasundharâṃ ǀ
shashṭir-vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ǁ

83

In the maṇṭapa west of the above.

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâñchhanaṃ ǀ
jiyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ǁ

Svasti śri-vijayâbhyudaya-S'âlivâhana-śaka-varsha 1621 ne saluva S'ôbhakritu-saṃvatsarada Kârttika-ba 13 Guruvâradallu śriman mahâ-râjâdhirâja râja-paramêśvara Kârṇṇâṭaka-râjyâbhishavaṇa-paritripta paramâhlâda parama-maṅgaḷibbhûta shaḍ-darśśana-saṃrakshaṇa-vichakshaṇôpâya vidvad garishṭha dushṭa-dupta-jana-mada-vibhañjana Mahiśûra-dharâdhinâthar-appa Doḍḍa-Krishṇa-Râja-Vaḍeyar aiyanavaru ǁ mattaṃ ǁ

vritta ǁ janatâ-dhâran udâra-satya-sadayaṃ sat-kirtti-kântâ-jayaṃ ǀ
vinayaṃ dharmma-sad-âśrayaṃ sukha-chayaṃ têjaḥ-pratâpôdayaṃ ǀ
jana-nâthaṃ vara-Krishṇa-bhûvara-lasat-prakhyâta-chandrôdayaṃ ǀ
ghana-puṇyânvita-kshatriyâṇṇa-padedaṃ sad-dharmma-sampattiyaṃ ǁ

kanda || śrîmad-Belgulad-achaladi |
sômârkkara-jareva-dêva Gomata-Jinapana |
śrî-mukhav avalôkisal oda- |
n âmôdavu puṭṭi harusha-bhâjanan usurddaṃ ||

vachana || pârtthiva-kula-pavitranuṃ Krishṇa-Râja-puṅgavanuṃ Beḷuguḷada Jina-dharmmakke biṭṭanthâ grâmâdhigrâma-bhûmigaḷ | Ârhanahaḷḷiyuṃ | Hosahaḷḷiyuṃ | Jinanâthapuraṃ | Vastiya-grâmamuṃ | Râchanahaḷḷiyuṃ | Uttanahaḷḷiyuṃ | Jinnanahaḷḷiyuṃ | koppalugaḷ verasu kasabe-Beḷaguḷa-samêtaṃ sapta-samudram uḷḷan nevaraṃ sapta-parama-sthânâdhipatiy-appa Gummaṭa-svâmiyavara pûjôtsavaṅgaḷa puṇya-samṛiddhi-samprâpty-arttha-nimity-artthavâgiyuṃ | abjâbjamitrar sâkshi-pûrvvakaṃ sarvvamânyavâgi dayapâlisiyu mattaṃ ||

kanda || Chiga-Dêva-Râja-kalyâṇiya |
bhâgadoḷ irppa anna-chhatrâdigaḷig î |
su-guṇiyu Kabâḷe-grâmava |
jagad-ereyanu Kṛishṇa-Râja-śêkharan ittaṃ ||*

int i-Beḷguḷa-dharmmavu |
antarisade chandra-sûryyar uḷḷan nevaraṃ |
santasadind emmaya bhû- |
kântaru rakshisali dharmma-vṛiddhiya beḷeyaṃ ||

yî dharmmavaṃ paripâlisidavar dharmmârtha-kâma-môkshaṅgaḷaṃ paramparayiṃ paḍeyuvar ||

vṛitta || priyadind î Jina-dharmmamaṃ naḍayipargg âyuṃ mahâ-śrîyu- |
m akkey idaṃ kâyada nîcha-pâpige Kurukshêtrôrvviyoḷ Bâṇarâ- |
śiyoḷ êḷ-kôṭi-munîndraraṃ kapileyaṃ vêdâḍhyaraṃ kondud and |
ayasaṃ sârggum id endu Kṛishṇa-nṛipa śailaksharagaḷ nêmisal ||
iti maṅgaḷaṃ bhavatu || śrî śrî śrî ||

84

In the same place.

S'rî-S'âlivâhana-śaka-varusha 1556 neya Bhâva-saṃvatsarada Âshâḍa-śu-13 Sthiravâra-Brahma-yôgadalu śrîman mahâ-râjâdhirâja râja-paramêśvara Maisûru-paṭṭaṇâdhîśvara shaḍ-darśana-dharmma-sthâpanâchâryyarâda Châma-Râja-Voḍeyaru-ayyanavaru Beḷuguḷada sthânadavara kshêtravu bahu-dina aḍavu âgiralâgi â Châma-Râja-Voḍeyaru-ayyanavaru yî kshêtrava aḍava-hiḍidantâvaru Hosavoḷala-Kempappana maga Channaṇṇa Beḷuguḷada Pâyi-Seṭṭiyara makkaḷu Chikkaṇṇa Chigapâyi-Seṭṭi yivaru-muntâda aḍava-hiḍidantâvara karasi nimma aḍavina sâlavannu tirisênu yannalâgi Channaṇṇa Chikkaṇṇa Chigapâyi-Seṭṭi Muddaṇṇa Ajjaṇṇana-Padumappana maga Paṇḍeṇṇa Padumarasayya Doḍḍaṇṇa Pañchabâṇa-kavigaḷa maga Bammappa Bommaṇa-kavi Vijayaṇṇa Gummaṇṇa Chârukirtti-Nâgappa Bêḍadayya Bommi-Seṭṭi Hosahaḷḷiya-Râyaṇṇa Pariyaṇṇa-Gauḍa Baira-Seṭṭi Bairaṇṇa Vîrayya ivaru muntâda samastaru tamma tande-tâyigaḷige puṇyev âgaliy endu Gummaṭa-svâmiya sannidhiyali tamma guru-Chârukîrtti-paṇḍita-dêvara-munde dhâra-dattavâgi yi aḍahina patra-sâlavanu yî aḍava koṭṭa sthânadavarige yî varttakaru gauḍagaḷu yî sâlavannu dhârâpûrvvakavâgi koṭṭevu yî biṭṭantâ patra sâlavanu âvanâdaru aḷupidare Kâśi-Râmêśvaradalli sâhasra kapileyanu Brâhmaṇaranu konda pâpakke hôguvaru yendu bareda śilâ-śâsana || śrî śrî ||

* The verse is so in the original, but seems incorrect in metre.

85

To the left of the Dvârapâlaka doorway.

S'rî-Gommaṭa-Jinanaṃ nara- ǀ
nâgâmara-Ditija-khachara-pati-pûjitanaṃ ǀ
yôgâgni-hata-Smaranaṃ ǀ
yôgi-dhyêyanan amêyanaṃ stutiyisuvem ǁ

kramadiṃ mey voṇard âṛada kramade mâtaṃ biṭṭu tann iṭṭa cha- ǀ
kram aduṃ niṣprabham âge siggan oḷakoṇḍ âtmâgrajaṅg oḷpu gey- ǀ
du mahî-râjyaman ittu pôgi tapadiṃ karmmâri-vidhvaṃsiy â- ǀ
da mahâtmaṃ Puru-sûnu-Bâhubaḷivol matt âro mânônnatar ǁ

dhṛita-jaya-bâhu-Bâhubaḷi-kêvaḷi-rûpa-samâna pañcha-viṃ- ǀ
śati-samupêta pañcha-śata-châpa-samunnati-yuktam appa tat- ǀ
pratikṛitiyaṃ manô-mudade mâḍisidaṃ Bharataṃ jitâkhiḷa- ǀ
kshitipati-chakri Paudanapurântikadoḷ Puru-Dêva-nandanaṃ ǁ

chira-kâlaṃ sale taj-Jinântika-dharitri-dêśadoḷ lôka-bhî- ǀ
karaṇaṃ kukkuṭasarppa-saṅkuḷaṃ asaṅkhyaṃ puṭṭi dal Kukkuṭê- ǀ
śvara-nâmaṃ tada pûrig âdudu baḷikkaṃ prâkṛitargg âyt agô- ǀ
charam antâ mahi-mantra-tantra-niyatar kkâṇbar ggaḍ innuṃ palar ǁ

kêḷalk appudu dêva-dundubhi-ravaṃ mât êno divyârchchanâ- ǀ
jâḷaṃ kâṇalum appud â Jinana pâdôdyan-nakha-prasphural- ǀ
lîlâ-darppaṇamaṃ nirîkshisidavar kkâṇbar nnijâtîta ja- ǀ
nmâḷamb-âkṛitiyaṃ mahâtiśayam â dêvaṅg iḷâ viśritaṃ ǁ

janadiṃ taj-Jina-viśrutâtiśayamaṃ tâṃ kêḷdu nôḷp alti chê- ǀ
taneyoḷ puṭṭ ire pôgal udyamise dûraṃ durggamaṃ tat purâ- ǀ
vani yend âryya-janaṃ prabôdhisidoḍ antâdandu tad-dêva-ka- ǀ
lpaneyiṃ mâḍipen endu mâḍisidan int î dêvanaṃ Gommaṭaṃ ǁ

śrutamuṃ darśana-śuddhiyuṃ vibhavamuṃ sad-vṛittamuṃ dânamuṃ ǀ
dṛitiyuṃ tannoḷe sanda Gaṅga-kuḷa-chandraṃ Râcha-Mallaṃ jaga- ǀ
n nutan â bhûmipana dvitiya-vibhavaṃ Châmuṇḍa-Râyaṃ Manu- ǀ
pratimaṃ Gommaṭan alte mâḍisidan int î dêvanaṃ yatnadiṃ ǁ

ati-tuṅgâkṛitiy-âdoḍ âgad adaroḷ saundaryyam aunnatyamuṃ ǀ
nuta-saundaryyamum âge matt atiśayaṃ tân âgad aunnatyamuṃ ǀ
nuta-saundaryyamum ûrjjitâtiśayamuṃ tannalli nind irddav êṃ ǀ
kshiti-sampûjyamô Gommaṭêśvara-Jina-śrî-rûpam âtmôpamaṃ ǁ

pratividdhaṃ bareyal Mayaṃ nereye nôḍal Nâka-lôkâdhipaṃ ǀ
stuti geyyal phaṇi-nâyakaṃ nereyan end and anyar âr ârppar iṃ ǀ
pratividdhaṃ bareyal samantu tave nôḍal bannisal nissamâ- ǀ
kṛitiyaṃ dakshiṇa-Kukkuṭêśa tanuvaṃ sâscharyya saundaryyamaṃ ǁ

maṛeduṃ pâṛadu mêle pakshi-nivahaṃ kaksha-dvayôddêśadoḷ ǀ
miṛuguttuṃ porapoṇmuguṃ surabhi-Kâśmîrâruṇa-chhâyam î- ǀ
teṛad âścharyyaman î tri-lôkada janaṃ tân eyde kaṇḍirddud âr ǀ
nneṛevar nneṭṭane Gommaṭêśvara-Jina-śrî-mûrttiyaṃ kîrttisal ǁ

nelagatt â nâga-lôkam talam avani diśa bhitti bhitti brajam sva- |
stala-bhâgam muchchaṇam mêgaṇa surara vimânôtkaram kûṭa-jâlam |
vilasat târaugham antar-vitata-maṇi-vitânam samantâge nityam |
nilayam śrî-Gommaṭêśaṅg enisidudu Jinôktâvalôkam trilôkam ||

anupama-rûpanê Smaran udagrane nirjjita chakri matt udâ- |
rane nere geldum ittan akhilôrvviyan aty-abhimâniyê tapa- |
sthanum ered aṅghriy itt eleyol irddapud emban anûna-bôdhanê |
vinihata-karmma-bandhan ene Bâhubaliśan id ên udâttanô ||

abhimâna sthira-bhâvavam namage mâlk aty-udgha-mânônnatam |
śubha-saubhâgyaman Aṅgajam bhuja-balâvashṭambhamam chakrava- |
rtti-bhujâdarppa-vilôpi Bâhubali trishṇâchchhêdamam mukta-râ- |
jya-bharam muktiyan âpta nirvvṛiti-padam śrî-Gommaṭêśam-Jinam ||

sphurad-udyat-sita-kântiyim parisarat-saurabhyadindam diśô- |
tkaramam mudrisutum namêru-sumanô-varsham sphuṭam Gommaṭê- |
śvara-dêvôttama-châru-divya-śiradol dêvarkkalind âdudam |
dhare-yellam nere kaṇḍud â mahimey â dêvaṅg ad âścharyyamê ||

enag âyt ikshisal âgad âyt enage kâṇalk embavôl âyte pê- |
| vanitâ-bâlaka-vṛiddha-gôpatatiyum kaṇḍ alkarind ârvvin an- |
dina vond âvagam udgha-divya-kusumâsâram mahi-lôka-lô- |
chana santôshadam âytu Gommaṭa-Jinâdhîśôttamâṅgâgradol ||

miruguva târaka-prakaram î paramêśvara-pâda-sêveg en- |
d erapude bhaktiyindam ene nirmmalinam ghana-pushpa-vṛishṭi ban- |
d eragidud abhradim dhareg adabhratarâdbhuta harshakôṭi kaṇ |
dered ire sanda Belguḷada Gommaṭa-nâthana pâda-padmadol ||

Bharatan anâdi-chakradharanam bhuja-yuddhade gelda kâladol |
duritam ahâriyam tavisi kêvala-bôdhaman âlda kâladol |
suratati munne mâḍidudu pû-male yi doreyakkum embinam |
surididu pushpa-vṛishṭi vibhu-Bâhubalîśana mêle lîleyim ||

kemmag id êke nâḍa-palavandada nandida bindigarkkalam |
nîm marulâgi dêvar/ivar end avaram mati-geṭṭu ninnan ê- |
k amma tolalchidappe bhava-kânanadol paramâtma-rûpanam |
Gommaṭa-dêvanam neneya niguve jâti-jarâdi-duḥkhamam ||

sammadav âgal âga koleyum pusiyum kalavum parâṅganâ- |
sammatiyum parigrahada-kâṅksheyum emb(ivarindam)âdod en- |
dum manujaṅg ihatreya-paratreya-kêḍ enutum mahôchchadol |
Gommaṭa-dêvan irddu sale sâruvavôl esed irddan ikshisai ||

emmuman î vasantanuman induvumam nane villum-ambumam |
kemmag anâtha-yûthamane mâḍi bisuṭṭu tapakke pûṇdu nin- |
d im-migil appud êm paḍevud end ati-mugdhayar alpan âdanum |
Gommaṭa-dêva ninna kivig eydave ninnavol âro niḥkripar ||

emman id èke nìm bisuṭey end eḷeyuṃ latikâṅgiyarkkaḷum |
tamm alaḷiode bandu bigiy appidar embinam aṅgadalli pa- |
ttuṃ murid-otti-taḷta-latikâḷiyum oppe tapô niyôgadoḷ |
Gommaṭa-dêvan irdd irav Ahîndra-Surêndra-munîndra-vanditaṃ ||

tammane pôdav enn-anujar-ellarum eyde tapakke nìnum in- |
t amma-tapakke vôdoḍ enag î siriy oppadu bêḍ enuttum a- |
ṇṇaṃ manam iḷdum annu-migeyuṃ bagegoḷḷade dîkshe-goṇḍe nìṃ |
Gommaṭa-dêva ninna-taṛi sand aḷav âr vyajanakke Gommaṭaṃ ||

nimm-aḍi yenna-dhâtriyoḷag irddapuv emb idu vêḍa dhâtri tâṃ |
nimmadum ennaduṃ bagevoḍ alladu bêṛ adu drishṭi-bôdha-vî- |
ryyaṃ mahitâtma dharmmam Abhavôktiyoḷ emba nijâgrajôktiyiṃ |
Gommaṭa-dêva nìṃ manada-mâna-kashâyaman eyde tûḷdidai ||

tamma tapasvigaḷge ku-tapa-sṭhiti vêḷd abaḷâṅga-saṅgataṃ |
tamma śarîram âge negaḷv anyatarâptara śastra-vṛittakaṃ |
kammari-yôjan andame-valaṃ sva-parâkshaya-saukhya-hêtuvaṃ |
Gommaṭa-dêva nìṃ tapaman ânt upadêśakan âdud oppadê ||

nìṃ manamaṃ Nijâtmanoḷ-akampitam âg iḍe môhanîya-mu- |
khyam maṇid-ôḍi biḷe ghana-ghâti-balaṃ baladṛik-prabôdha-sau- |
khyaṃ mahimânvitaṃ negaḷe varttisi mattam aghâti-ghâtadiṃ |
Gommaṭa-dêva mukti-padamaṃ paḍedai nirapâya-saukhyamaṃ ||

kammidav appa kâḍa-posa-pûgaḷin archchisi pâda-padmamaṃ |
sammadadinde nôḍi bhavad-âkṛitiyaṃ balagoṇḍu balla-pâṅ- |
giṃ manam oldu kîrttipavar êṃ kṛitakṛityaro S'akran-andadiṃ |
Gommaṭa-dêva ninnan aṛid archchisutirppavar êṃ kṛitartthârô ||

Kusumâstraṃ kâma-sâmrâjyada mahimeyan ântirddoḍaṃ munne tannoḷ |
vasudhâ sâmrâjya-yuktaṃ Bharata-kara-vimuktaṃ rathâṅgâstram ugrâṃ- |
śu-saman tann udgha-dôrddaṇḍaman eḷasidoḍaṃ biṭṭ avaṃ mukti-sâmrâ- |
jya-sukhârtthaṃ dîksheyaṃ Bâhubaḷi-taḷedan em mannar ên endo mâṇbar ||

manadiṃ nuḍiyiṃ tanuvin- |
d enasuṃ mun neṛapid aghaman aḷaṛipen emb î |
manadindam osedu Gommaṭa- |
Jinanaṃ stutiyisidan intu Sujanôttaṃsaṃ ||

su-janar bbhavyare tanag ava- |
r ajasram-uttaṃsam-appa puruḷiṃ Boppaṃ |
Sujanôttaṃsan enippaṃ |
su-janargg uttaṃsam emba puruḷind enisaṃ ||

î Jina-nuti-śâsanamaṃ |
śrî-Jina-śâsanav idaṃ vinirmmisidaṃ vi- |
dyâ-jita-vṛijinaṃ su-kavi- |
samâja-nutaṃ viśada-kîrtti Sujanôttaṃsaṃ ||

vara-saiddhântika-chakrê- |
śvara Nayakirtti-vratîndra-śishyaṃ nija-chi- |
t-pariṇatau adhyâtma-kaḷâ- |
dharan ujvaḷa-kirtti Bâḷachandra-munîndraṃ ||

tan-muni niyôgadiṃ ||

podavige sanda Gommaṭa-Jinêndra-guṇa-stava-śâsanakke Ka- |
nnaḍa-gavi-bappan cud enipa Boppaṇa-Paṇḍitan oldu pêḷd iraṃ |
kaḍayisidaṃ balaṃ Kavaḍamayyana-dêvaṇan arttiyinde Bâ- |
gaḍegeya Rudran âdarade mâḍisidaṃ viḷasat-pratishṭheyaṃ ||

86

On the west face of the same stone.

Svasti śrî-Beḷuguḷa-tîrtthada Gommaṭa-dêvara suttâlayadoḷu vaḍḍa-byavahâri Mosaḷeya Basavi-Seṭṭiyaru tâvu mâḍisida chaturvviṃsati-tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakaraṅgaḷu varisa-nibandhiyâgi koḍuva paḍi Nêmi-Seṭṭi Basavi-Seṭṭi pa 4 Gaṅgara-Mahadêva Chikka Mâdi pa 2 Dammi-Seṭṭi pa 4 Beṭṭi-Seṭṭi Bibi-Seṭṭi Eḷagi-Seṭṭi pa 3 Uyama-Seṭṭi Bidiyama-Seṭṭi pa 4 Mahadêva-Seṭṭi Raṭṭa-Seṭṭi pa 2 Pârisa-Seṭṭi Basadi-Seṭṭi Râyi-Seṭṭi pa 4 Mâragûḷi-Seṭṭi Hoysaḷa-Seṭṭi pa 2 Nambidêva-Seṭṭi pa 5 Bôki-Seṭṭi pa 5 Jinni-Seṭṭi pa 5 Bâhubali-Seṭṭi pa 5 paṭṭaṇa-sâmi Aṅki-Seṭṭi Mâḷi-Seṭṭi pa 3 Mahadêva-Seṭṭi Gôvi-Seṭṭi pa 2 Bammi-Seṭṭi Mûki-Seṭṭi pa 2 Mârâṇḍi-Seṭṭi Mahadêva-Seṭṭi pa 2 Bairi-Seṭṭi Mâri-Seṭṭi pa 2 Sôvi-Seṭṭi Duḍḍi-Seṭṭi pa 2 Hâruva-Seṭṭi Haradi-Seṭṭi pa 2 Bammâṇḍi pa 2 Sântêya pa 1 Kûtaiyya pa 2 Masaṇi-Seṭṭi Kûti-Seṭṭi Basavi-Seṭṭi pa 3 Chaṭṭi-Seṭṭi Basavi-Seṭṭi pa 1 Malli-Seṭṭi pa 1 Mahadêva-Bayira pa 2 Bammeya Masaṇa pa 2 Kâḷeya-Gâḷeya pa 2 gavuḍu-sâmi Madavaniga-Seṭṭi pa 2 Mâḷi-Seṭṭi Pârisa-Seṭṭi pa 2 Holli-Seṭṭi Bôki-Seṭṭi pa 2 Gaṅgi-Seṭṭi Âyta-Seṭṭi Dêvi-Seṭṭi pa 2 Mâḷi-Seṭṭi Dammi-Seṭṭi pa 2 Mâri-Seṭṭi Âytama-Seṭṭi pa 2 Mâraija Hariyaṇa Kâḷeya pa 2 Mâragauṇḍana-haḷḷiya Gummaija Bayireya pa 1 Mâki-Seṭṭi Bûvi-Seṭṭi pa 1 Ebi-Seṭṭi pa 1 Akkavaya Mahadêva-Seṭṭi Pârisa-Seṭṭi pa 1 Niḍiya Malli-Seṭṭi pa 1.

87

On the east face of the same stone.

S'rî-Basavi-Seṭṭiyara tîrtthakara ashṭa-vidhârchchanege Mosaḷeya nakara varisa-nibandhiyâgi Chavuṇḍeya Jakaṇṇa Kiriya-Chavuṇḍeya pa 2 Mahadêva-Seṭṭi Kambi-Seṭṭi pa 1 Uyama-Seṭṭi Pârisa-Seṭṭi pa 1 Bôki-Seṭṭi Bûki-Seṭṭi pa 1 Mâchi-Seṭṭi Honni-Seṭṭi Surggi-Seṭṭi pa 1 Mûki-Seṭṭi pa 1 Râmi-Seṭṭi Hobi-Seṭṭi pa 1 Mambi-Seṭṭi Basavi-Seṭṭi pa 1 Malli-Seṭṭi Guḍḍi-Seṭṭi Chikka-Malli-Seṭṭi pa 2 Masaṇi-Seṭṭi Mâbi-Seṭṭi Ammâṇḍi-Seṭṭi pa 2 Aḷiya-Mâri-Seṭṭi Muddi-Seṭṭi pa 2 Kariki-Seṭṭi Chikkamâdi pa 2 Kariya Bammi-Seṭṭi Mâri-Seṭṭi pa 1 Malli-Seṭṭi Ayibi-Seṭṭi Kâḷi-Seṭṭi pa 2 maṇigâra-Mâchi-Seṭṭi Seṭṭiyaṇa pa 1 Tariṃiya Chaundeya Peggaḍe Basavaṇṇa Chandeya Râmeyahuḷḷeya Jakkaṇa pa 2 Mâḷa-gauṇḍa Seṭṭiyaṇa Mâchaya Mâreya Chikkaṇa Goḷeya pa 1 Mâdi-gauṇḍa-gauṇḍeya Mâbeya Bammeya Honneya Jakka-gauṇḍa pa 1.

88

Naḷa-saṃvatsarada uttarâyaṇa-saṅkrântiyalu śrîmau-mahâ-pasâyi Vijeyaṇṇanavar-aḷiya-Chikka-Mudukaṇṇa śrî-Gommaṭa-dêvara nityârchchanege 20 bâsiga-hûviṅge śrîmau-mahâ-maṇḍalâchâryyaru Chandraprabha-Dêvara kaiyalu mâru-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nûranaṃ koṇḍu koṭṭa datti maṅgaḷam ahâ śrî.

89

Kâḷayukti-saṃvatsarada Kârttika śuddha 1llu śrî-Gommaṭa-dêvara yarchchanege huvina paḍige śrîman-mahâ-maṇḍalâchâryyaru hiriya-Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayalu Yagaḷiyada Kabi-Seṭṭiya Sômeyanu gadde paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 ârbhadalu guḷeya keyamêge gadyaṇa baduhauna beddalu akaluna sîme.

90

To the right of the Dvârapâlaka doorway.

S'rîmat parama-gambhira-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ॥
bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê ।
anyavâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭîyasê ॥ namô 'stu ॥
jagat-tritaya-nâthâya namô janma-pramâthinê ।
naya-pramâṇa-vâg-rasmi-dhvasta-dhvântâya S'ântayê ॥ namô Jinâya ॥

Svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaraṃ । Dvârâvatî-puravarâdhîśvaraṃ । Yâdava-kuḷâmbara-dyumaṇi । samyaktva-chûḍâmaṇi । Malaparoḷ gaṇḍâdy anêka-nâmâvaḷi-samâḷaṅkritar appa śrîman-mahâ-maṇḍaḷêśvaraṃ । Tribhuvana-malla Taḷakâḍu-goṇḍa Bhujabaḷa Vîra-Gaṅga Vishṇu-Varddhana-Hoysaḷa-Dêvara vijaya-râjyam uttarôttarâbhivriddhi-pravarddhamânam âchandrârkka-târaṃ saluttam ire tat-pâda-padmôpajîvi ॥

vritta ॥ janatâdhâran udâran anya-vanitâ-dûraṃ Vachas-sundarî- ।
ghana-vritta-stana-hâran ugra-raṇa-dhîraṃ Mâran ên endapai ।
janakaṃ tân ene Mâkaṇabbe vibudha-prakhyâta-dharmma-prayu- ।
kta nikâmâtta-charitre tây enal id ên Êchaṃ mahâ-dhanyanô ॥

kanda ॥ vitrasta-maḷaṃ budha-jana- ।
mitraṃ dvija-kuḷa-pavitran Êchaṃ jagadoḷ ।
pâtraṃ ripu-kuḷa-kanda- ।
khanitraṃ Kauṇḍinya-gôtran amaḷa-charitraṃ ॥

Manu-charitan Êchigâṅkana ।
maneyoḷ muni-jana-samûhamuṃ budha-janamuṃ ।
Jina-pûjane Jina-vandane ।
Jina-mahimegaḷ âvakâlamuṃ śôbhisuguṃ ॥

uttama-guṇa-tati-vanitâ- ।
vrittiyan oḷakoṇḍud endu jagam ellaṃ ka- ।
y yettuvinam amaḷa-guṇa-sam- ।
pattige jagadoḷage Pôchikabbeye nôntaḷ ॥

vachana ॥ ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tîrthakara-parama-dêva-parama-charitâ-karṇanônîrṇṇa-vipuḷa-puḷaka-parikaḷita-vâra-bâṇanuṃ asama-samara-rasa-rasika-ripu-nripa-kaḷâpâva-lêpa-lôlupa-kripâṇanuṃ âhârâbhaya-bhaishajya-śâstra-dâna-vinôdanuṃ sakaḷa-lôka-śôkâpanôdanaṃ ॥

vritta ॥ vajraṃ Vajrabhritô haḷaṃ Haḷabhritaś chakraṃ tathâ Chakriṇaś
śaktiś S'aktidharasya Gâṇḍiva-dhanur Gġâṇḍiva-kôdaṇḍinaḥ ।
yas tadvad vitanôti Vishṇu-nripatêḥ kâryyaṃ kathaṃ mâdriśair
Ggaṅgô Gaṅga-taraṅga-rañjita-yaśô-râśis savarṇyô bhavêt ॥

vachana || ant enipa śrîman mahâ-pradhânaṃ daṇḍanâyakaṃ drôha-gharaṭṭa **Gaṅga-Râja Chôḷana** sâmantan Adiyamaṃ ghaṭṭadiṃ mêlâda Gaṅgavâḍi-nâḍa gaḍiya Taḷakâḍa-biḍinoḷ **paḍi yippantirddu** Chôḷaṃ koṭṭa nâḍaṃ koḍade kâdi koḷḷim ene vijigîshu-vṛittiyindam etti baḷam eraḍuṃ **sârchchidalli** ||

vṛitta || ittaṇa bhûmi-bhâgadoḷ ad anyar ad êke bhavat-pratâpa-saṃ- |
pattiya varṇanâ-vidhige Gaṅga-chamûpa jigîshu-vṛittiyin- |
d ettida ninna kayya nisitâsiya tan mone benna-bâran e- |
ttattire pôgi Kañchi-guṛi-yappinam ôḍida **Dâman** êydane ||

kaḍanadoḷ andu ninna taravâriya bârige meyyan oḍḍalâ- |
rade naḷid innuv antadane jâṇisi jâṇisi Gaṅga tanna naṃ- |
bida-sudati-kadambad-erde pauvane vôg ire pulle-vechchu ve- |
chchidapan aharnniśaṃ Tiguḷa Dâman araṇya-śaraṇya-vṛittiyiṃ ||

enitânuṃ bavaraṅgaḷoḷ palabaraṃ beṅkoṇḍa gaṇḍindam ô- |
v enisuttam Taḷakâḍoḷ inne varam irdd îgaḷ karaṃ Gaṅga-Râ- |
jana khaḷgâhatig aḷki yuddha-vidhiyoḷ benn ittu nây uṇṇad ô- |
ḍinaḷ uṇḍ irddapan atta S'aiva-śamivol sâmanta-Dâmôdaraṃ ||

vachana || embinam onde meyyoḷ avayavadin eydi mûdalisi dhṛiti-geḍisi beṅkoṇḍu **mattaṃ Narasiṅga-Varmmaṃ** modalâge ghaṭṭadiṃ mêlâda Chôḷana sâmantar ellaruṃ beṅkoṇḍu **nâḍ-âdud-ellamân êka-chchhatrad-**uṇḍige sâdhyaṃ mâḍi kuḍe kṛitajñaṃ Vishṇu-nṛipati mechchi **mechchidem bêḍikoḷḷim ene** ||

kanda || avanipan enag ittapan en- |
d avar-ivara-vol uḷida vastuvaṃ bêḍade bhû- |
bhuvanaṃ baṇṇise Gôvin- |
davâḍiyaṃ bêḍidaṃ Jinârchchana-lubdhaṃ ||

Gommaṭam ene muni-samudâ- |
yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ |
Gommaṭa-dêvara pûjag a- |
daṃ mudadiṃ biṭṭan alte dhîrôdâttaṃ ||

akkara || âdiy âgirppud Ârhata-samayakke Mûla-saṅghaṃ Koṇḍakundânvayaṃ |
bâdu-veḍadaṃ baḷeyipud alliya Dêsiga-gaṇada Pustaka-gachchhada |
bôdha-vibhavada Kukkuṭâsana-Maladhâri-dêvara-śishyar enipa pempiṅ- |
g âdam esed irppa S'ubhachandra-siddhânta-dêvara guḍḍaṃ Gaṅga-chamûpati ||

Gaṅgavâḍiya basaḍigaḷ enit oḷav anitumaṃ tân eyde posayisidaṃ |
Gaṅgavâḍiya Gommaṭa-dêvargge suttâlayaman eyde mâḍisidaṃ |
Gaṅgavâḍiya Tiguḷaraṃ beṅkoṇḍu Vîra-Gaṅgaṅge nimirchchi-koṭṭaṃ |
Gaṅga-Râjan â munnina Gaṅgara râyaṅgaṃ nûrmmaḍi-danyan alte ||

dharmmasyaiva baḷâl lôkô jayaty akhiḷa-vidvishaḥ |
ârôpayatu tatraiva sarvvô 'pi guṇam uttamaṃ ||

śrîmaj-Jaina-vachô 'bdhi-varddhana-vidhus sâhitya-vidyâ-nidhis
s irppad-Darppaka-hasti-mastaka-luṭhat-prôtkaṇṭha-kaṇṭhîravaḥ |
sa śrîmân Guṇachandra-dêva-tanayas saujanya-janyâvanis
sthêyât śrî-Nayakîrtti-dêva-munipas siddhânta-chakrêśvaraḥ ||

krita-dig-jaitrav ivaṃ barutte Narasiṃha-kshôṇipaṃ kaṇḍu sa- ।
nmatiyiṃ Gommaṭa-Pârisvanâtha-Jinaraṃ matt î chaturvviṃśati- ।
pratimâ-gêhaman int ivarkke vinutaṃ prôtsâhadiṃ biṭṭan a- ।
prati-mallaṃ Savaṇêra-Bekka-Kaggeṟeyamuṃ kalpântaraṃ salvinaṃ ॥

Narasiṃha-Himâdri-tad-udhrita-kaḷaśa-hrada-ka-huḷḷa-kara-jihvikê- ।
y ânata-dhârâ-Gaṅgâmbuni-Nayakîrtti-munîśa-pâda-sarasî-madhyê ॥

lalanâ-lilege munnad entu Kusumâstraṃ puṭṭidoṃ Vishṇugaṃ ।
lalita-S'rî-vadhuviṅgav ante Narasiṃha-kshôṇipâlaṅgav Ê- ।
chala-Dêvî-vadhugaṃ parârttha-charitaṃ puṇyâdhikaṃ puṭṭidoṃ ।
balavad-vairi-kulântakaṃ jaya-bhujaṃ Ballâḷa-bhûpâḷakaṃ ॥

chira-kâlaṃ ripugaḷg-asâdhyam enisirdd Uchchaṅgiyaṃ mutti ।
durddhara-têjô-nidhi dhûḷigôṭeyane koṇḍ â Kâma-Dêvâvani- ।
śvaranaṃ Sand-Oḍeya-kshitîśvaranan â bhaṇḍâramaṃ striyaraṃ ।
turaga-vrâtamumaṃ samantu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ॥

Svasti śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa-guḍḍaṃ śrîman-mahâ-pradhânaṃ sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu śrîmat-pratâpa-chakravartti Vîra-Ballâḷa-Dêvara kayyalu Gommaṭa-dêvara Pârśva-dêvara chaturvviṃśati-tîrtthakarara ashṭa-vidhârchchanegaṃ rishiyar-âhâra-dânakkaṃ bêḍikoṇḍu Savaṇêra-Bekka-Kaggeṟeya biṭṭa datti ॥

paramâgama-vâridhi-hima- ।
kiraṇaṃ râddhânta-chakri Nayakîrtti-yamî- ।
śvara śishyan amaḷa-nija-chit- ।
pariṇatan Adhyâtmi-Bâḷachandra-munîndraṃ ॥

Kantu-kulânta-Kâla-Yaman ûrjjita-śâsanamaṃ niśidhikâ- ।
santatiyaṃ taṭâka-sarasî-kuḷamaṃ Nayakîrtti-Dêva-sai- ।
ddhântikaroḷ parôksha-vinayaṅgaḷan î teṟadinda mâḷpar â- ।
r int ire nôntar âr enisidaṃ Nayakîrttin ılâ-vibhâgadoḷ ॥

91

Svasti samasta-guṇa-sampannar appa śrî-Beḷuguḷa-tîrtthada samasta-mâṇikya-nakharaṅgaḷu śrî-Gommaṭa-dêvara Pâriśva-dêvarige varsha-nibandiyâgi hûvina-paḍige jâti-havaḷakke tolege tâ 1 karidakke visa 1 yida âchandrârkka-târaṃ baraṃ salisuvaru ॥ maṅgaḷam ahâ śrî śrî ॥

92

Svasti śrî-Beḷuguḷada tîrtthada Gummi-Seṭṭi Yadasaiya Chikaivêya Kêtayya Koṇana Mari-Seṭṭiya maga Lakkaṇṇa Lôkeya Sahaṇiya magaḷu Sômavve mêlamêlâda samasta nakharaṅgaḷu Gommaṭa-Dêvara huvina paḍige Gaṅgasamudrada hinde gadde sa 1 â Gommaṭa-purada bhûmiy oḷage ondu honnaḅeddale gaḷa Yakeyya samudâyaṅgaḷa kayyalu mâṟugoṇḍu mânalegârage âchandrârkka-târaṃ baraṃ saluvantâgi baradu koṭṭa śâsana ॥

93

Svasti śrî-Bhâva-saṃvatsarada Bhâdrapada S'ukravâradandu śrî-Gommaṭa-Dêvarige chavvîsa tîrtthakarige huvvina paḍige Janni-Seṭṭiya maga Chandrakîrtti-bhaṭṭâraka-dêvara guḍḍa Kallayyanu akshaya bhaṇḍâravâgi koṭṭa ga 1 pa 2¼ yi mariyâdiyalu kundade bâsiga-huvvan âkuvaru maṅgaḷam ahâ śrî śrî ॥

94

Svasti śrî-Bhâva-samvatsarada Pushya-śuddha 5 Bri śrî-Gommaṭa-Dêvara nityâbhishêkakke śrî-Prabhâchandra-bhaṭṭâraka-dêvara guḍḍa Châra Kanûra Mêdâvi-Seṭṭige parôksha-vinayakke akshaya-bhaṇḍârakke koṭṭa gadyâṇa nâlku ya honnege amṛita-paḍige âchandrârkka-nitya-paḍi 3 ya mâna hâla naḍisuvaru yi dharmmava mâṇika nakaraṅgaḷuṃ yeḷḷeyeṅgaḷuṃ âraivaru maṅgaḷam ahâ śrî śrî ||

95

Halasûra Sôyi-Seṭṭiya maga Kêti-Seṭṭiyaru Gommaṭa-Dêvaralliga nitya-paḍi mûṛu mâna hâlannu abhisêkakke koṭṭa ga 3 î honna paḍige hâla naḍeyisuvaru mâṇika-nakhara naḍeyisuvaru âchandrârkka-târakaṃ maṅgaḷam ahâ śrî ||

96

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât-trailôkya-nâthasya-śâsanaṃ Jina-śâsanaṃ ||

S'rîmat-pratâpa-chakravartti Hoysaḷa-śrî-Vîra-Nârasiṃha-Dêvarasaru śrîmad-râjadhâni-Dôrasamudra-dalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyvuttam ire S'aka varusha 1191 neya S'rîmukha-saṃvatsara-da S'râvaṇa-śuddha 15 Âdivâradallu śrîman mahâ-maṇḍalâchâryyaru Nayakîrtti-dêvara śishyaru Chandraprabha-dêvara kayyalu Honnachagereya Mâdayyana maga Sambu Dêvanu Saṅgi-Seṭṭiyara-maga Bommaṇṇa Aggapa-Seṭṭiyara makkaḷu Dôraya Chavuḍayyanavaru śrî-Gommaṭa-Dêvara amṛita-paḍige Mattiyakereya-naṭṭakalla-śîmâ-mariyâdeyoḷ agâda-gadde suttâlayada chatur-vviṃśati-tîrtthakara amṛita-paḍige koṭṭa modalêriya gadde salege vondu sahita sarvva-bâdha-parihâravâgi dhârâ-pûrvvakaṃ mâḍikoṇḍu âchandrârkka-târaṃ baraṃ salvantâgi koṭṭa datti maṅgaḷam ahâ śrî śrî śrî ||

97

Svasti śrî-Bhâva-saṃvatsarada Bhâdrapada-śuddha 5 Âdivâradallu śrî-Gommaṭa-Dêvara nityâbhi-shêkakke amṛita-paḍige śrî-Prabhâchandra-bhaṭṭâraka-dêvara-guḍḍa Gêrasappeya Gôvinda-Seṭṭiya-mom-maga Âdiyaṇṇa akshaya-bhaṇḍâravâgi yirisida gadyâṇa nâlku tiṅgaḷiṅge hoṅge hâga baḍi â baḍiyali nityâbhishêkakke vabbaḷḷa hâla naḍasuvaru yî hâliṅge mâṇikya-nakaraṅgaḷa elleye vaḍayaru âchandrâ-rkka-târaṃ baraṃ salvantâgi naḍasuvaru || maṅgaḷam ahâ || śrî śrî śrî ||

98

On the east face of a pillar in Ashṭadikpâlaka manṭapa.

(*First face.*)

Svasti śrî-vijayâbhyudaya-S'âlivâhana-śakha varusha 1748 neya sanda varttamânakke saluva Vyaya-nâma-saṃvatsarada-Phâlguṇa ba 5 Bhânuvâradalu Kâsyapa-gôtrê Ahaniya-sûtrê Vṛishabha-pravarê prathamânuyôga-śâkhâyâṃ śrî-Châvuṇḍa-Râja-vaṃśastharâda Biḷikere-Ananta-Râjai-arasinavara pra-pautra Tôṭa-Dêvarâjai-arasinavara pautra Satyamaṅgalada Chaluvai-arasinavara putra śrîman Mahisûra-puravarâdhîśa-śrî-Kṛishṇa-Râja-Vaḍeyaravara sammukhadalli bârigâtu-kandâchâra-savâra-kachêri-

(*Second face.*)

yilâke-bakshi Dêvarâjai-arasinavaru śrî-Gommaṭêśvara-svâmiyavara mastakâbhishêka-pûjôtsava-divasa svarggasthar âddakke śrî-puradinda varshamprati-varshadallu śrî-Gommaṭêśvara-svâmiyavarige pâda-pûje muntâda sêvârttha naḍeyuvahâge yivara putrarâda Puṭṭa-Dêvarâjai-arasinavaru 100 nûru varaha hâkiruva puduvaṭṭina sêvege bhadraṃ bhûyâd varddhatâṃ Jina-śâsanaṃ || śrî ||

99

On the west face of a second pillar.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Mâgha-śuddha 5 yalu Gerasoppeya Chavuḍi-Seṭṭaru Agaṇi-Bommayyana maga Kaṃbhayyanu tanna kshêtra aḍa-hâgiralâgi Chavuḍi-Seṭṭaru aḍanu biḍisi koṭṭudakke vondu taṇḍakke âhâra-dâna Tyâgada Brahmana mundaṇa huvvina tôṭa vondu paḍi-akki-akshate-puñja ishṭanu âchandrârkka-sthâyiyâgi nâvu naḍasi bahevu maṅgaḷam śrî śrî śrî śrî śrî ‖

100

On the south face.

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Doḍa-Dêvappagaḷa maga Chikkaṇanu koṭṭa dharmma-sâdana namage anumatya baralâgi nîvu namage pariharisi koṭṭuddakke 1 taṇḍakke âhâra-dânavanu âchandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷam ahâ śri śri śrî śri śri ‖

101

On the east face.

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Kavigaḷa maga Bommaṇanu koṭṭa dharmma-śâsana namadi anupatya baralâgi nîvu namage pariharisi koṭṭadakke varsha 1 kke âra tiṅgaḷu paryyantara 1 taṇḍakke âhâra-dânavanu âchandrârkka-sthâyiyâgi naḍasi bahevu maṅgaḷam ahâ śri śrî śrî śrî śri ‖

102

On the east face.

Tat-saṃvatsaradalu Gerasoppeya Chavuḍi-Seṭṭarige Huvvina Channayyanu koṭṭa dharmma-sâdanada sambandha nanna kshêtravu aḍa-hâgiralâgi nîvu â kshêtravanu biḍisi ko . . . . ‖

103

On the east face of a third pillar.

Sakha-varusha 1432 ḍaneya S'ukla-saṃvatsarada Vayiśâkha ba 10 lû maṇḍalêśvara-kulôttuṅga Chaṅgâḷa-Mahadêva-mahîpâlana pradhâna-sirômaṇi Kêśavanâtha-vara-putra kula-pavitram Jina-dharmma-sahâya-pratipâlakar aha Bommyaṇa-mantri-sahôdarar aha samyaktva-chûḍâmaṇi Channa-Bommarasana Nañjarâyapaṭṭaṇada śrâvaka-bhavya-janaṅgaḷa gôshṭi-sahâya śri-Gummaṭa-svâmiya baḷḷivâḍava jîrṇṇôddhârava mâḍisidaru śrî ‖

104

On the pedestal of Kûshmâṇḍini.

S'ri-Nayakirtti-siddhânta-chakravarttigaḷa śishyaru śri-Bâḷachandra-dêvara guḍḍa Kêti-Seṭṭira maga Bamma-Seṭṭi mâḍisidam yakshi-dêvatiyam ‖

105

In Siddara basti, to the north.

(*First face.*)

Srîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

śrî-Nâbhêyô 'jitaś S'ambhava-Nami-Vimalâs Suvrat-Ânanta-Dharmmâś
Chandrâṅkaś S'ânti-Kunthûs sa-Sumati-Suvidhiś S'îtalô Vâsupûjyaḥ ı
Malliś S'rêyas Supârśvô Jalajaruchir Arô Nandanaḥ Pârśva-Nêmî
śrî-Vîraś chêti dêvâ bhuvi dadatu chatur-vviṃśatir mmaṅgalâni ‖

Vîrô viśishṭâm vinatâya râti iti tri-lôkair abhivarṇnyatê yaḥ ı
nirasta-karmmâ nikhilârttha-vêdî pâyâd asau paśchima-tîrtthanâthaḥ ‖

tasyâbhavan sadasi Vîra-Jinasya siddhâs saptarddhayô gaṇadharâḥ kila Rudra-saṅkhyâḥ ı
yê dhârayanti śubha-darśana-bôdha-vṛittim mithyâ-trayâd api gaṇân vinivarttya viśvân ‖

IndrÂgnibhûtir api Vâyubhûtir Akampanô Mauryya-Sudharmma-Putrâḥ ı
Maitrêya-Maṇḍyau punar Andhavêlaḥ Prabhâsakaś chêti tadîya-saṃjñâḥ ‖

pûrvvajñân iha vâdinô 'vadhi-jushaḥ dhî-paryyaya-jñâninaḥ
sêvê vai kriyakâṃś cha sikshaka-yatîn kaivalya-bhâjô 'py amûn ı
ity agny-ambunidhi-trayôttara niśânâthâstikâ yaiś śataiḥ
Rudrônaika-śatâchalair api mitân saptaiva nityam gaṇân ‖

siddhim gatê Vîra-Jinê 'nubaddha-kêvaly-abhikhyâs traya êva jâtâḥ ı
śrî-Gautamas tau cha Sudharmma-Jambû yaiḥ kêvalî vai tad ihânubaddham ‖

jânanti Vishṇur Aparâjita-Nandimitrau Gôvarddhanêna guruṇâ saha Bhadrabâhuḥ ı
yê pañcha kêvalivad apy akhilam śrutêna śuddhâ tatô 'stu mama dhiś śrutakêvalibhyaḥ ‖

vidyânuvâda-paṭhanê svayam âgatâbhir vvidyâbhir âtma-charitâd amalâd abhinnâḥ ı
pûrvvâṇi yê daśa-purûṇy api dhârayanti tân naumy abhinna-daśapûrvvadharân samastân ‖

tê Kshatriyaḥ Prôshṭila-Gaṅgadêvau Jayas Sudharmmâ Vijayô Viśâkhaḥ ı
śrî-Buddhilô 'nyau Dhṛitishêṇa-Nâgau Siddhârtthakaś chêty abhidhâna-bhâjaḥ ‖

Nakshatra-Pâṇḍû Jayapâla-Kaṃsâchâryyâv api śrî-Drumashêṇakaś cha ı
êkâdaśâṅgî-dharaṇêna rûḍhâ yê pañcha tê 'mî hṛidi mê vasantu ‖

âchâra-saṃjñâṅga-bhṛitô 'bhavans tê Lôhas Subhadrô Jaya-pûrvvabhadraḥ ı
tathâ Yaśôbâhur amî hi mûla-stambhâ Jinêndrâgama-ratna-harmmyê ‖

śrîmân Kumbhô Vinîtô Haladhara-Vasudêv-Âchalâ Mêrudhîras
Sarvvajñas Sarvvaguptô Mahidhara-Dhanapâlau Mahâvîra-Vîrau ı
ity âdy ânêka-sûrishv atha supadam upêtêshu dîvyat tapasyâ-
śâstrâdhârêshu puṇyâd ajani sajagatâm Koṇḍakundô yatîndraḥ ‖

rajôbhir asprishṭatamatvam antar bbâhyê 'pi saṃvyañjayatum yatîśaḥ ı
rajaḥ-padam bhûmitalam vihâya chachâra manyê chatur aṅgulam saḥ ‖

śrîmân Umâsvâtir ayam yatîśas Tatvârttha-sûtram prakaṭî-chakâra ı
yan-mukti-mârggâcharaṇôdyatânâm pâthêyam arghyam bhavati prajânâm ‖

tasyaiva śishyô 'jani Gṛiddhrapiñchhaḥ dvitîya-saṃjñasya Balâkapiñchhaḥ ı
yat-sûkti-ratnâni bhavanti lôkê mukty-aṅganâ-môhana-maṇḍanâni ‖

Samantabhadras sa chirâya jîyâd vâdîbha-vajrâṅkuśa-sûkti-jâlaḥ ।
yasya prabhâvât sakalâvanîyam vadhyâsa durvvâdaka-vârttayâpi ॥

syât-kâra-mudrita-samasta-padârttha-pûrṇnam
trailôkya-harmmyam akhilam sa khalu vyanakti ।
durvvâdakôkti-tamasâ pihitântarâḷam
Sâmantabhadra-vachana-sphuṭa-ratna-dîpaḥ ॥

tasyaiva śishyaś S'ivakôṭi-sûris tapô-latâlambana-dêha-yashṭiḥ ।
saṃsâra-vârâkara-pôtam êtat Tatvârttha-sûtram tad alamchakâra ॥

prâgalbhya dâyi-guruṇâ kila Dêvanandî budhyâ punar vvipuḷayâ sa Jinêndra-buddhiḥ ।
śrî-Pûjyapâda iti chaisha budhaiḥ prachakhyê yat pûjitaḥ pada-yugê vana-dêvatâbhiḥ ॥

Bhaṭṭâkaḷaṅkô kṛita Saugatâdi-durvvâkya-paṅkais sakaḷaṅka-bhûtam ।
jagat sva nâmêva vidhâtum uchchaiḥ sârttham samantâd akaḷaṅkam êva ॥

jîyâj jagatyâṃ Jinasêna-sûriḥ yasyôpadêśôjvaḷa-darppaṇêna ।
vyaktikṛitaṃ sarvvam idaṃ vinêyâḥ puṇyaṃ purâṇaṃ purushâ vidanti ॥

vinaya-bharaṇa-pâtraṃ bhavya-lôkaika-mitraṃ
vibudha-nuta-charitraṃ tad Gaṇêndrâgra-putraṃ ।
vihita-bhuvana-bhadraṃ vîta-môhôru-nidraṃ
vinamata-Guṇabhadraṃ tîrṇṇa-vidyâ-samudraṃ ।

sad-vyañjana-svara-nabhas-tanu-lakshaṇâṅga-
chchhinnâṅga-bhauma-śakunâṅga-nimittakair yyaḥ ।
kâla-trayê 'pi sukha-duḥkha-jayâjayâdyam
tat sâkshivat punar avaiti samastam êva ॥

yaḥ Pushpadantêna cha Bhûtabaly-âkhyênâpi śishya-dvitayêna rêjê ।
phala-pradânâya jagaj-janânâṃ prâptôṅkurâbhyâm iva kalpa-bhûjaḥ ॥

Arhadbalis-saṅgha-chatur-vvidhaṃ sa śrî-Koṇḍakundânvaya-Mûla-saṅghaṃ ।
kâla-svabhâvâd iha jâyamânâd vêdêtarâ kalpîkaraṇâya chakrê ॥

sitâmbarâdau viparîta-rûpê khilê visaṅghô vitanôtu bôdhaṃ ।
tat Sêna-Nandi-tridivêśa-Siṃhas-saṅghêshu yas taṃ manutê kudṛitsaḥ ॥

saṅghêshu tatra gaṇa-gachchha-vali-trayêṇa lôkasya chakshushi bhidhâjushi Nandi-saṅghê ।
Dêśî-gaṇê dhṛita-guṇânvita-Pustakâchchha-gachchhê 'ṅguḷêśvara-valir jjayati prabhûtâ ॥

tatrâsan Nâgadêv-Ôdayaravi-Jina-Mêghaprabhâ Bâlachandrâ
dêva-śrî-Bhânuchandra-S'ruta-Naya-Guṇadharmmâdayaḥ kirtti-dêvâḥ ।
dêva-śrî-Chandradharmmêndra-kula-guṇa-tapô-bhûshaṇâs sûrayô 'nyê
Vidyâdhâmêndra-Padmâmara-vasuguṇa-Mâṇikkanandy-âhvayâś cha ॥

(*Second face.*)

vihita-durita-bhaṅgâ bhîma-vâdibha-śṛiṅgâ vitata-vividha-maṅgâḥ viśva-vidyâbja-bhṛiṅgâḥ ।
vijita-jagad-Anaṅgâvêśa-dûrôjvalâṅgâ viśada-charaṇa-tuṅgâ viśṛitâs tê 'sta-saṅgâḥ ॥

jîyâch chhrî-Nêmichandraḥ kuvalaya-laya-kṛit kûṭa-kôṭṭîrddha-gâtrô
nityôdyan-dṛishṭi-bâdhâ-virachana-kuśalas tat-prabhâkṛit-pratâpaḥ ।
chandrasy êva pradattâmṛita-vachana-ruchâ nîyatê yasya śântiṃ
dharmma-vyâjasya-nêtus svam abhimata-padaṃ yaś cha nêmî-rathasya ॥

śrî-Mâghanandi-vibudhô jagatyâm anvarttham êvâtanutâtma-nâma |
samullasat saṃvara nirjjitêna na yêna pâpâny abhinanditâni ||

tuṅgê tadîyê dhrita-vâdi-siṃhê guru-pravâhônnata-vaṃśa-gôtrê |
athôditô 'bhûn nija-pâda-sêvâ-pramôdi-lôkô 'bhayachandra-dêvaḥ ||

jayati jita-tamô 'ris tyakta-dôshânushaṅgaḥ-padam akhila-kalânâm pâtram **Ambhôruhâyâḥ** |
anugata-jaya-pakshaś châtta-mitrânukûlyas satatam Abhayachandras **sat-sabhâ-ratna-dîpaḥ** ||

tadîya-tanujaś S'rutamunir ggaṇi-padêśas tapô-bhara-n'yantrita-tanus **stuta-Jinêśaḥ** |
tatô 'jani Jinêndra-vachanâsta-vishayâśas tata sva-yaśasâ bhrita-samasta-**vasudhâśaḥ** ||

bhava-vipina-kriśânuḥ-bhavya-paṅkêja-bhânus sa vitata-nama-sônus sampadê **kâmadhênuḥ** |
bhuvi durita-tamô 'ri-prôttha-santâpa-vârî S'rutamuni-vara-sûriś śuddha-śîlô '**sta-nâriḥ** ||

chaṇḍôddaṇḍa-tri-daṇḍaṃ parama-sukha-padaṃ pâpa-bîjaṃ parâ gô-
vârâgârôru kâra-trividham adhikritâ-gauravaṃ gâravaṃ cha |
tulyaṃ bhallôna śalya trayam atula-vapuś-śarmma-marmma-chchhidaṃ hô
bhâshônmêshî tri-dôshaṃ S'rutamuni-munipô nirmmumôchaka êva ||

praśishya-bha-gaṇêṅga-mahasâ bhuvi tadîyê pravarddhayati pûrṇṇa-kala-indur iva yas sma |
anâdi-nidhanâdi-paramâgama-payôdhim abhûd Abhinava-S'rutamunir ggaṇi-padê saḥ ||

mârggê durggô nisarggât pratibhaṭa-kaṭu-jalpêna vâdêna vâpi
śrâvyê kâvyê 'ti navyê mridu-madhura-padaiḥ śarmmadair narmmadaiś cha |
mantrê tantrê 'pi yantrê nuta-sakala-kalâyâṃ cha śabdârṇṇavê vâ
kô vânyaḥ kôvidô 'sti S'rutamuni-munivad viśva-vidyâ-vinôdaḥ ||

śabdê śrî-Pûjyapâdaḥ sakala-vimata-chit-tarkka-tantrêshu Dêvaḥ
siddhântê satya-rûpê Jina-vinigaditê Gautamaḥ Koṇḍakundaḥ |
adhyâtmê Varddhamânô Manasija-mathanê vâri-mug-duḥkha-vanhâv
ity êvaṃ kîrtti-pâtraṃ S'rutamunivad abhûd bhû-trayê kô 'tra kaśchit ||

śraddhâṃ śuddhâṃ pravriddhâṃ dadhatam adhikritâṃ Jaina-mârggê susarggê
siddhiṃ buddhiṃ maharddhê budha-vara-nivahair adbhutâm artyamânâṃ |
mitraṃ chitraṃ charitraṃ bhava-bhaya-bhayadaṃ bhavya-navyâmbujânâṃ
apy ênô nyûnam ênaṃ S'rutamuni-munipaṃ chandram ârâdhayadhvaṃ ||

śrîmân itô 'syÂbhayachandra-sûrês tasyânujâtaś S'rutakîrtti-dêvaḥ |
abhûj Jinêndrôdita-lakshaṇânâm âpûrṇṇa-lakshîkrita-châru-vrittaḥ ||

vidita-sakala-vêdê vîta-chêtô-vishâdê vijita-nikhila-vâdê viśva-vidyâ-vinôdê |
vitata-charita-môdê visphurach-chit-prasâdê vinuta-Jinapa-pâdê viśva-rakshâṃ prapêdê ||

sa śrîmâṃs tat tanûjas tadanu gaṇipadê sasyadhâch Chârukîrttiḥ
kîrttyâkîrṇṇa-trilôkyâ muhur ayati vidhuḥ kârśyam adyâpy atulyaḥ |

(Third face.)

yasyôpanyâsa-vanya-dvipa-paṭu-ghaṭayôtpâṭitâś châṭuvâchaḥ
Padmâ-sadmâtta-mitrôjvalatara-ruchayô 'py utthitâ vâdi-padmâḥ ||

châru-śrîś Chârukîrttiḥ pada-nata-vasudhâdhîśvarô 'dhîśvarô 'yaṃ
garvvaṃ kurvvantam urvvîśvara-sadasi mahâ-vâdinaṃ vâda-vandyaṃ |
chakrê vikrîḍad agrêsara-sarasa-vachâḥ sâdhitâśêsha-sâdhyô
'vêdyâvêdyâdya-vidyâ vyapagama-vilasad-viśva-vidyâ-vinôdaḥ ||

Ballâḷa-kshôṇipâḷaṃ valita-Bali-balaṃ vâjibhir vvêjitâjiṃ
rôgâvêgâd gatâsu sthitim api sahasôllâ-ghatâ mâninâya ı
âiiryyai va svayaṃ sô 'khilavid Abhayasûrês tathâ târayattam
nissîmâśêsha-śâstrâmbunidhim Abhayasûriṃ paraṃ Siṃhaṇâryyaṃ ‖

śishṭô dushṭâgha-pishṭi-karaṇa-nipuṇa-sûtrasya tasyôpadêshṭuś
śishyaḥ pîyûsha-nishyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitâghaḥ ı
sûris sûrô vinêyâmburuha-vikasanê sarvva-dig-vyâpi-dhâmâ
śrîmân asthât kṛitâsthô Beḷuguḷa-nagarê tatra dharmmâbhivṛidhyai ‖

yasmiṃś Châmuṇḍa-Râjô Bhujabalinam inaṃ Gummaṭaṃ karmmaṭhâjñaṃ
bhaktyâ śaktyâ cha muktyaijita-Sura-nagarê sthâpayad bhadram adrau ı
tadvat kâlatrayôthôjvala-tanu-Jina-biṃbâni mânyâni chânyaḥ
Kailâsê śila-śâli tri-bhuvana-vilasat-kîrtti-chakrîva chakrê ‖

sthânê tat sthâna-mantrôjvalataram atulaṃ Paṇḍitô 'laṅkarôtu
śrîmân êshô 'rkkakîrttir nṛipa iva vilasat sâla sôpânakâdyaiḥ ı
chitraṃ śîrshê 'bhishichya tri-bhuvana-tilakaṃ taṃ punas sapta-vârân
paṅkônmuktaṃ vidhâyâkhila-jagad-uru-puṇyais tathâlaṃchakâra ‖

kiṃvâ kshîrâbhishêkâd uta nija-yaśasô nirmmalâch chhaṅkarâdrîn
gôtrâdrîn spâṭakîṃ cha kshitim amara-gajân dig-gajân êsha dhîraḥ ı
kshîrôdân sapta-sindhûn upari-jara-dharân śâradân nâga-lôkaṃ
S'êshâkîrṇṇaṃ vidîrṇṇâmṛita-kalaśam api svar-vvitênê na vidmaḥ ‖

Mêrau janmâbhishêkaṃ Sura-patir iva tat tathaivâtra śailê
dêvasyâdarśayan nô param akhila-janasyaisha sûrir vvidhâya ı
san-mârggaṃ châdhunainaṃ pihitam api chiraṃ vâma-dṛig vâktamôbhiḥ
nissêshaṃ tâni pûrvvaṃ Purur iva punar atrâkaḷaṅkô 'panîya ‖

rê rê Kâṇâda kôṇaṃ śaraṇam adhivasa kshudra-nidrâ-nivâsaṃ
maimâṃsêchchhâm atuchchhâṃ tyaja nija-paṭu-vâdêshu kṛichchhrâsu gachchha ı
Bauddhâbuddhê vimugdhô 'sy apasara sahasâ Sâṅkhya mâ raṅkha saṅkhyê
śrîmân mathnâti vâdîndra-gajam Abhayasûriḥ paraṃ vâdi-siṃhaḥ ‖

aiśvaryyaṃ vahataś cha śâśvata-mukhê dattaś cha sarvvajñatâṃ
bibhrâtê cha nirîśatâṃ śivatayâ śrî-Chârukîrttîśvarau ı
tatrâyaṃ Jina-bhâg asâv ajinabhâg dhîmân ayaṃ mârggaṇê
Hêmâdriṃ samadhatta-mârggaṇam uru-sthêmâsa Hêmâchalê ‖

sphûrjjad-Dhûrjjaṭi-bhâḷa-lôchana-śikhi-jvâlâvaḷîdasya tê
haṃ hô Manmatha-jîvanaushadhir abhûd êshâ purâ S'ailajâ ı
sarvvajñôttama-Chârukîrtti-sumunês samyak-tapô-vahninâ
nirddagdhasya charitra-chaṇḍa-marutô-ddhûtasya kâ tê gatiḥ ‖

pitâmaha-parishvaṅga-saṅgatainaḥ-praśântayê ı
Chârukîrtti-vachô Gaṅgâliṅgitâṅgî Sarasvatî ‖

âsyaṃ Vâṇî-nivâsyaṃ hṛidayam uru-dayaṃ svaṃ charitraṃ pavitraṃ
dêhaṃ śântyaika-gêhaṃ sakala-sujanatâ-gaṇyam udbhûta-puṇyaṃ ı
śrâvyâ bhavyâ guṇâlir nnikhila-budha-tatêr vyasya sô 'yaṃ jagatyâm
atyârûḍha-prasâdô jayatu chiram ayaṃ Chârukîrtti-vratîndraḥ ‖

mûḍham prauḍham daridram dhana-patim adhamam mânavam mânavantam
dushṭam śishṭam cha duḥkhânvitam api sukhinam durmmadam dharmma-śîlam ǀ

(*Fourth face.*)

kurvvan sâmanta-bhadram charitam anusaran namra sâmantabhadram
tanvan śrî-Chârukîrttir jjagati vijayatê chandrikâ chârukîrttiḥ ǁ

rê rê Chârvvâka-gârvvam parihara birudâḷim puraiva pramuñcha
Sâṅkhyâsaṅkhyêya-râjat-parikara-nikarâd âpta ghaṭṭô 'si Bhâṭṭa ǀ
pûrṇṇam Kâṇâda tûrṇṇam tyaja nijam aniśam mânam âpan-nidânam
hmsan pumsô 'bhiśamsyô vrajati yad aparân vâdinaḥ Simhanâryyaḥ ǁ

tat-paṇḍitâṅghry-anuratau tad ilâdhinâthau samyaktva-bôdha-charaṇônnata-dâna-nishṭhau ǀ
jâtâv ubhau Hariyaṇô bariṇâṅka-chârur Mmâṇikka-Dêva iti chÂrjjuna-dêva-kalpaḥ ǁ

dhanyâmanyêna sanyâsa-parama-vidhinâ nêtum êva svayam svam
dharmmam karmmâri-marmma-chchhidam uru-sukhadam durllabham vallabham cha ǀ
śântâś śântêr niśântikṛita-sakala-janâḥ sûkti-pîyûsha-pûrais
tê 'mî sarvvê 'sta-dêhâs sura-padam agaman dhyâta Jainêndra-pâdâḥ ǁ

tatra trayô-daśa-śataiś cha daśa-dvayêna S'âkê 'bdakê parimitê bhavad Îśvarâkhyê ǀ
Mâghê chaturddaśa-tithau Sitabhâji-vârê Svâtau śanais sura-padam Puru-paṇḍitasya ǁ

âsîd athÂbhinava-paṇḍita-dêva-sûrir âśânanâchchham ukuri-kṛita-kîrttir êshaḥ ǀ
śishyê nidhâya nija-dharmma-dhuriṇa-bhâvam yatrâtma-samskṛiti-padê 'jani Paṇḍitâryyaḥ ǁ

tathyam mithyâ-kadambam satatam api vidhitsû vṛithâ tâmyas
îdam tatvam Tâthâgatatvam taraḷa-jana-śirô-ratna tâva pradhâva ǀ
jîvan bhadrâṇi pasyaty uru-jagad-uditât tyakta-vâdâbhilâshô
yasmâd bhasmî-karôty agnir iva buvitarûn vâdinaḥ Paṇḍitâryyaḥ ǁ

samsârâpâra-vârâkara-dara-laharî tulya-śalyôtha dêha-
vyuhê muhyaj janânâm asukha-jala-charair arddîtânâm amîshâm ǀ
pôtô nîtô vinîtô 'dbhuta-tati-gatavan-navya-bhavyârchchitâṅghriḥ
bhadrônnidras sumudras satatam Abhinavô râjatê Paṇḍitâryyaḥ ǁ

ayam atha guru-bhaktyâkârayat tan-nishadyâm
apara-gaṇibhir uchchair ggêhibhis tais sahaiva ǀ
śubha-dina-sumuhûrttê pûritôdbhûbilâśam
yugapad akhila-vâdya-dhvâna-ratna-pradânaiḥ ǁ

ity âtma-śaktyâ nija-muktayê 'rhaddâsôditam śâsanam êtad urvvyâm ǀ
śâstraugha-kartṛi-traya-śamsanâṅgam âchandra-târam ravi-Mêru jîyât ǁ

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S'rîmat Karṇṇâṭa-dêśê jayati pura-varam Gaṅgavaty-âkhyam êtat
sadṛik dânôpavâsa-vrata-ruchir abhavat tatra Mâṇikya-dêvaḥ ǀ
Bâbâyî dharmma-patnî guṇa-gaṇa-vasatis tasya sûnus tayôś cha
śrîmân Mâyaṇṇa-nâmâjani guṇa-maṇi-bhâk Chandrakîrttêś cha śishyaḥ ǁ

samyaktva-chûḍâmaṇi-yenisida â bhavyôttamanu svasti śrî S'aka-varusha 1331 neya Virôdhi-samvatsarada Chaitra ba 5 Gu śrî-Gummaṭa-nâthana madhyâhnada ashṭa-vidhârchchana-nimittavâgi

Beluguḷada Gaṅgasamudrada kereya keḷege dâna-śâleya gadde kha 2 gavanû Beluguḷada mâṇikya-nakharada Hariya-Gauḍana maga Gummaṭa-Dêva Mâṇikya-Dêvana maga Bommaṇṇan oḷagâda gauḍagaḷa samakshamadalli dêvarige pâda-pûjeyaṃ mâḍi kramavâgi koṇḍu koṭṭu asâdhâraṇa vahanta kîrttiyanû puṇyavanû upârjjisi koṇḍanu maṅgaḷam ahâ śrî śrî śrî ||

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S'îladi Chandramauḷi-vibhuv Âchala-Dêvi-nijôdgha-kântey â- |
lôla-mṛigâkshi Belguḷada Gummaṭa-nâthana pâdad a- |
rchchâḷige bêḍi Bekkana śîmeyan ittan udâra-Vîra-Ba- |
llâḷa-nṛipâḷakan urviyum abdhiyum uḷḷinam ayde salvinaṃ ||

antu dhârâpûrvvakavaṃ mâḍikottanta grâma sîme | mûḍa Honnênahaḷḷi teṅka Bastihaḷḷi Dêvara-haḷḷi paḍuva Chôḷênahaḷḷi Hâḍunahaḷḷi

(*Below the third face.*)

baḍaga Mañchanahaḷḷiya biṭṭu tôṭa grâmavu âchandrârkka-sthâyiyâgi saluge maṅgaḷam ahâ śrî śrî śrî ||

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South of the Siddara basti.

(*First face.*)

S'rî Jayaty ajêyya-mâhâtmyaṃ viśâsita-kuśâsanaṃ |
śâsanaṃ Jainam udbhâsi-mukti-lakshmyaika-śâsanaṃ ||
aparimita-sukham analpâvagamamayaṃ prabala-bala-hṛitâtaṅkaṃ |
nikhilâvalôka-vibhavaṃ prasaratu hṛidayê paraṃjyôtiḥ ||
uddîptâkhila-ratnam uddhṛita-jaḍaṃ nânâ-nayântargṛihaṃ
sa-syâtkâra-sudhâbhilipti-janibhṛit kâruṇya-kûpôchchhritaṃ |
ârôpya śruta-yânapâtram amṛita-dvîpaṃ nayantaḥ parân
êtê tîrttha-kṛitô madîya-hṛidayê madhyê bhavâbdhyâ satâṃ ||
tatrâbhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrî-Varddhamâna-munir antima-tîrtthanâthaḥ |
yad-dêha-dîptir api sannihitâkhilânâṃ
pûrvvôttarâśrita-bhavân viśadî-chakâra ||
tasyâbhavach charama-chij-jagad-îśvarasya yô yauvvarâjya-pada-saṃśrayataḥ prabhûtaḥ |
śrî-Gautamô gaṇapatir bhhagavân varisṭhaś śrêshṭhair anushṭhita-nutir mmunibhis sa jîyât ||
tad-anvayê śuddhimati pratîtê samagra-śîlâmala-ratna-jâlê |
abhûd yatîndrô bhuvi Bhadrabâhuḥ payaḥ-payôdhâv iva pûrṇṇa-chandraḥ ||
Bhadrabâhur agrimas samagra-buddhi-sampadâ
śuddha-siddha-śâsanaṃ su-śabda-bandha-sundaraṃ |
iddha-vṛitta-siddhir atra baddha-karmma-bhit tapô-
vṛiddhi-varddhita-prakîrttir uddhadhê maharddhikaḥ ||
yô Bhadrabâhuḥ śruta-kêvalînâṃ munîśvarâṇâṃ iha paśchimô 'pi |
apaśchimô 'bhûd vidushâṃ vinêtâ sarvva-śrutârttha-pratipâdanêna ||

tadîya-śishyô 'jani Chandraguptaḥ samagra-śîlânata-dêva-vṛiddhaḥ ǀ
viveśa yat tîvra-tapaḥ-prabhâva-prabhûta-kîrttir bhuvanântarâṇi ǁ
tadîya-vaṃśâkarataḥ prasiddhâd abhûd adôshâ yati-ratna-mâlâ ǀ
babhau yad antar-mmaṇivan munîndras sa Kuṇḍakundôdita-chaṇḍa-daṇḍaḥ ǁ
abhûd Umâsvâti-muniḥ pavitrê vaṃśê tadîyê sakalârttha-vêdî ǀ
sûtrîkṛitaṃ yêna Jina-praṇîtaṃ śâstrârttha-jâtaṃ muni-puṅgavêna ǁ
sa prâṇi-saṃrakshaṇa-sâvadhânô babhâra yôgî kila gṛiddhra-pakshân ǀ
tadâ prabhṛity êva budhâ yam âhur âchâryya-śabdôttara-Gṛiddhrapiñchchham ǁ
tasmâd abhûd yôgi-kula-pradîpô Balâkapiñchchhaḥ sa tapô maharddhiḥ ǀ
yad-aṅga-saṃsparśana-mâtratô 'pi vâyur vvishâdîn amṛitî-chakâra ǁ
Samantabhadrô 'jani bhadra-mûrttis tataḥ praṇêtâ Jina-śâsanasya ǀ
yadîya-vâg-vajra-kaṭhôra-pâtaś chûrṇṇî-chakâra prativâdi-śailân ǁ
śrî-Pûjyapâdôddhṛita-dharmma-râjyas tatô surâdhîśvara-pûjya-pâdaḥ ǀ
yadîya-vaidushya-guṇân idânîṃ vadanti śâstrâṇi tad-uddhṛitâni ǁ
dhṛita-viśva-buddhir ayam atra yôgibhiḥ kṛita-kṛitya-bhâvam anubibhrad uchchakaiḥ ǀ
Jinavad babhûva yad-Anaṅga-châpahṛit sa Jinêndra-buddhir iti sâdhu-varṇṇitaḥ ǁ
śrî-Pûjyapâda-munir apratimaushadharddhir jjîyâd Vidêha-Jina-darśana-pûta-gâtraḥ ǀ
yat-pâda-dhauta-jala-saṃsparśaḥ-prabhâvât kâḷâyasaṃ kila tadâ kanakî-chakâra ǁ
tataḥ paraṃ śâstra-vidâṃ munînâm agrêsarô 'bhûd Akaḷaṅka-sûriḥ ǀ
mithyândhakâra-sthagitâkhiḷârtthâḥ prakâśitâ yasya vachô-mayûkhaiḥ ǁ
tasmin gatê svargga-bhuvaṃ maharshau divaḥ-patîn narttum iva prakṛishṭân ǀ
tad anvayôdbhûta-munîśvarâṇâṃ babhûvur itthaṃ bhuvi saṅgha-bhêdâḥ ǁ
sa yôgi-saṅghaś chaturaḥ prabhêdân âsâdya bhûyân aviruddha-vṛittân ǀ
babhâv ayam śrî-bhagavân Jinêndraś chatur-mmukhânîva mithas samâni ǁ
Dêva-Nandi-Siṃha-Sêna-saṅgha-bhêda-varttinâṃ
dêśa-bhêdataḥ prabôdha-bhâji dêva-yôginâṃ ǀ
vṛittatas samastatô 'viruddha-dharmma-sêvinâṃ
madhyataḥ prasiddha êsha Nandi-saṅgha ity abhût ǁ
Nandi-saṅghê sa-Dêśîya-gaṇê gachchhê 'chchha-Pustakê ǀ
Iṅgulêśa-balir jjîyân maṅgaḷî-kṛita-bhûtalaḥ ǁ
tatra sarvva-śarîri-rakshâ-kṛita-matir vvijitêndriyas
siddha-śâsana-varddhana-pratilabdha-kîrtti-kalâpakaḥ ǀ
viśruta-S'rutakîrtti-bhaṭṭâraka-yatis samajâyata
prasphurad-vachanâmṛitâṃśu-vinâśitâkhila-hṛittamâḥ ǁ
kṛitvâ vinêyân kṛita-kṛitya-vṛittin nidhâya têshu śruta-bhâram uchchaiḥ ǀ
sva-dêha-bhâraṃ cha bhuvi praśântas samâdhi-bhêdêna divaṃ sa bhêjê ǁ

(*Second face.*)

gatê gagana-vâsasi tridivaṃ atra yasyôchchhritâ
na vṛitta-guṇa-saṃhatir vvasati kêvalaṃ tad-yaśaḥ ǀ
amanda-mada-Manmatha-praṇamad-ugra-châpôchchalat-
pratâpa-hati-kṛit-tapaś-charaṇa-bhêda-labdhaṃ bhuvi ǁ
śrî-Chârukîrtti-munir apratima-prabhâvas tasmâd abhûn nija-yaśô dhavaḷî-kṛitâśaḥ ǀ
yasyâbhavat tapasi nishṭhuratôpaśântiś chittê guṇê cha gurutâ kṛiśatâ śarîrê ǁ
yas tapô-vallibhir vvêllitâgha-drumô varttayâmâsa sâra-trayaṃ bhûtalê ǀ
yukti-śâstrâdikaṃ cha prakṛishṭâśayaś śabda-vidyâmbudhêr vṛiddhi-kṛich-chandramâḥ ǁ

yasya yôgîśinaḥ pâdayôs sarvvadâ saṅginîm Indirâm paśyataś S'ârṅgiṇaḥ |
chintayêvâbhavat krishṇatâ varshmaṇaḥ sânyathâ nîlatâ kiṃ bhavêt tat tanôḥ ||
yêshâṃ śarîrâśrayatô 'pi vâtô rujaḥ praśântiṃ vitatâna têshâṃ |
Ballâḷa-râjôtthita-rôga-śântir âsît kilaitat kimu bhêshajêna ||
munir mmanîshâ-balatô vichâritaṃ samâdhi-bhêdaṃ samavâpya sattamaḥ |
vihâya dêhaṃ vividhâpadâṃ padaṃ vivêśa divyaṃ vapur iddha-vaibhavaṃ ||
astamâyâti tasmin kritiniyaryyamṇinâbhavishyat tadâ Paṇḍita-yatis |
sômaḥ vastu-mithyâ-tama-stôma-pihitaṃsarvvam uttamair ity ayaṃ vaktribhir upâghôshi ||
vibudha-jana-pâlakaṃ kubudha-mata-hârakaṃ
vijita-sakalêndriyaṃ bhajata tam alaṃ budhâḥ ||
Dhavalasarôvara-nagara-Jinâspadam asadriśam âkrita tad-uru-tapô-mahaḥ ||
yat-pâda-dvayam êva bhûpati-tatiś chakrê śirô-bhûshaṇaṃ
yad-vâkyâmritam êva kôvida-kulaṃ pîtvâ jijîvâniśaṃ |
yat-kirttyâ vimalaṃ babhûva bhuvanaṃ ratnâkarêṇâvritaṃ
yad-vidyâ viśadî-chakâra bhuvanê śâstrârttha-jâtaṃ mahat ||
kritvâ tapas tîvram analpa-mêdhâs sampâdya puṇyâny anupaplutâni |
têshâṃ phalasyânubhavâya datta-chêtâ ivâpa tridivaṃ sa yôgî ||
tasmin jâtô bhûmni Siddhânta-yôgî prôdyad-vâchâ varddhayan siddha-śâstraṃ |
śuddhê vyômni Dvâdaśâtmâ karaughair yyadvat padma-vyûham unnidrayan svaiḥ ||
durvvâdy-uktaṃ śâstra-jâtaṃ vivêkî vâchânêkântârttha sambhûtayâ yaḥ |
Indrô 'śanyâ mêgha-jalôtthayâ bhû-vriddhâṃ bhûbrit-saṃhatiṃ vâ bibhêda ||
yadvat padâmbuja-natâvanipâla-mauḷi-
ratnâṃśavô 'niśam amuṃ vidadhus sarâgaṃ |
tadvan na vastu na vadhûr nna cha vastra-jâtaṃ
nô yauvvanaṃ na cha balaṃ na cha bhâgyam iddhaṃ ||
praviśya śâstrâmbudhim êsha dhîrô jagrâha pûrvvaṃ sakalârttha-ratnaṃ |
parê 'samartthâs tad anupravêśâd êkaikam êvâtra na sarvvam âpuḥ ||
sampâdya śishyân sa muniḥ prasiddhân adhyâpayâmâsa kuśâgra-buddhîn |
jagat-pavitrî-karaṇâya dharmma-pravarttanâyâkhila-saṃvidê cha ||
kritvâ bhaktiṃ tê gurôs sarvva-śâstraṃ nîtvâ vatsa kâmadhênuṃ payô vâ |
svîkrityôchchais tat-pibantô 'ti-pushṭâḥ śaktiṃ svêshâṃ khyâpayâmâsur iddhâṃ ||
tadîya-śishyêshu vidâṃ-varêshu guṇair anêkaiś S'rutamuny-abhikhyaḥ |
rarâja śailêshu samunnatêshu sa ratna-kûṭair iva Mandarâdriḥ ||
kulêna śîlêna guṇêna matyâ śâstrêṇa rûpêṇa cha yôgya êshaḥ |
vichâryya taṃ sûri-padaṃ sa nîtvâ krita-kriyaṃ svaṃ gaṇayâṃchakâra ||
athaikadâ chintayad ity anênâḥ sthitiṃ samâlôkya nijâyushô 'lpâṃ |
samarpya châsmin sva-gaṇaṃ samartthê tapaś charishyâmi samâdhi-yôgyaṃ ||
vichâryya chaivaṃ hridayê gaṇâgraṇir nnivêdayâmâsa vinêya-bândhavaḥ |
munis samâhûya gaṇâgra-varttinaṃ sva-putram itthaṃ śruta-vritta-śâlinaṃ ||

(*Third face.*)

mad-anvayâd êsha samâgatô 'yaṃ gaṇô gaṇânâṃ padam asya rakshâ |
trayâṅga madvat kriyatâm itîshṭaṃ samarpayâmâsa gaṇî gaṇaṃ svaṃ ||
guru-viraha-samudyad-duḥkha-dûnaṃ tadîyaṃ saukham sgura-vachôbhis sa prasannî-chakâra |
sapadi vimalitâbda-ślishṭa-pâṃsu-pratânaṃ kim adhivasati yôshin-manda-phûtkâra-vâtaiḥ ||

kriti-tati-hita-vrittas satva-gupti-pravrittô jita-kumata-viśêshaś śôshitâśêsha-dôshaḥ ।
jita-Ratipati-satvas tatva-vidyâ-prabhutvas sukrita-phala-vidhêyaṃ sô 'gamad divya-bhûyam ‖
gatê 'tra tat-sûri-padâśrayô 'yaṃ munîśvaras saṅgham avarddhayat tarâm ।
guṇaiś cha śâstraiś charitair aninditaiḥ prachintayan tad-guru-pâda-paṅkajam ‖
prakritya-krityaṃ krita-saṅgha-rakshô vihâya châkrityam analpa-buddhiḥ ।
pravarddhayan dharmmam aninditaṃ tad-gurûpadêśân saphalî-chakâra ‖
akhaṇḍayad ayaṃ munir vvimala-vâgbhir aty-uddhatân
amanda-mada-sañcharat-kumata-vâdi-kôḷâhaḷân ।
bhramann-amara-bhûmi-bhrid-bhramita-vâridhi-prôchchalat-
taraṅga-tati-vibhrama-grahaṇa-châturîbhir bbhuvi ‖
kâ tvaṃ kâmini kathyatâṃ S'rutamunêḥ kîrttiḥ kim âgamyatê
Brahman mat-priya-sannibhô bhuvi budhas sammrigyatê sarvvataḥ ।
nêndraḥ kiṃ sa cha gôtra-bhid Dhana-patiḥ kiṃ nâsty asau kinnaraḥ
S'êshaḥ kutra gatas sa cha dvirasanô Rudraḥ paśûnâṃ patiḥ ‖
Vâg-dêvatâ-hridaya-rañjana-maṇḍanâni mandâra-pushpa-makaranda-rasôpamâni ।
ânanditâkhila-janâny amritaṃ vamanti karṇṇêshu yasya vachanâni kavîśvarâṇâm ‖
samanta-bhadrô 'py aSamantabhadraḥ śrî-pûjya-pâdô 'pi na Pûjyapâdaḥ ।
mayûra-piñchchhô 'py aMayûrapiñchchhaś chitraṃ viruddhô 'py aviruddha êshaḥ ‖
êvaṃ Jinêndrôdita-dharmmam uchchaiḥ prabhâvayantaṃ muni-vaṃśa-dîpinaṃ ।
adriśya-krityâ Kalinâ prayuktô vadhâya rôgas tam avâpa dûtavat ‖
yathâ khalaḥ prâpya mahânubhâvaṃ tam êva paśchât kabalî-karôti ।
tathâ śanais sô 'yam anupraviśya vapur bbabâdhê pratibaddha-vîryyaḥ ‖
aṅgâny abhûvan sakriśâni yasya na cha vratâny adbhuta-vritta-bhâjaḥ ‖
prakampam âpad vapur iddha-rôgân na chittam âvasyakam aty-apûrvvaṃ ।
sa môksha-mârggê ruchim êsha dhîrô mudañ cha dharmmê hridayê praśântiṃ ‖
samâdadê tad-viparîtakâriny asmin prasarppaty adhidêham uchchaiḥ ।
aṅgêshu tasmin pravijrimbhamâṇê niśchitya yôgî tad-asâdhya-rûpatâṃ ‖
tatas samâgatya nijâgrajasya praṇamya pâdâv avadat kritâñjaliḥ ‖
Dêva paṇḍitêndra yôgi-râja dharmma-vatsala
tvat-pada-prasâdatas samastam ârjjitaṃ mayâ ।
sad yaśaḥ śrutaṃ vrataṃ tapaś cha puṇyam akshayaṃ
kiṃ mamâtra varttita-kriyasya kalpa-kâṅkshiṇaḥ ‖
dêhatô vinâtra kashṭam asti kiṃ jaga-trayê tasya rôga-piḍitasya vâchyatâ na śabdataḥ ।
dhyêya êva yôgatô vapur vvisarjjana-kramas sâdhu-vargga sarvva-kritya-vêdinâṃ vidâṃ-vara ‖
vijñâpya kâryyaṃ munir ittham artthyaṃ muhur muhur vvârayatô gaṇêśât ।
svîkritya sallêkhanam âtmaninaṃ samâhitô bhâvayati sma bhâvyam ‖
udyad-vipat-timi-timiṅgila-nakra-chakra-prôttuṅga-mrityu-mriti-bhîma-taraṅga-bhâji ।
tîvrâjavaṃjava-payônidhi-madhya-bhâgê kliśnâty ahar-nniśam ayaṃ patitas sa jantuḥ ‖
idaṃ khalu yad-aṅgakaṃ gagana-vâsasâṃ kêvalaṃ
na hêyam asukhâspadaṃ nikhila-dêhabhâjâm api ।
atô 'sya munayaḥ paraṃ vigamanâya baddhâśayâ
yatanta iha santataṃ kaṭhina-kâya-tâpâdibhiḥ ‖
ayam vishaya-sañchayô visham aśêsha-dôshâspadaṃ
spriśaj-jani-jushâm ahô bahu-bhavêshu sammôhakrit ।
ataḥ khalu vivêkinas tam apahâya sarvvaṃ-sahâ
viśanti padam akshayaṃ vividha-karmma-hâny utthitaṃ ‖

(*Fourth face.*)

uddîpta-duḥkha-śikhi-saṅgatim aṅga-yashṭiṃ tîvrâjavaṃjava-tapâtapa-tâpa-taptâṃ ।
srak-chandanâdi-vishayâmisha-taila-siktâṃ kô vâvalambya bhuvi sañcharati prabuddhaḥ ॥
srashṭuḥ strîṇâm ênasâṃ srishṭitaḥ kiṃ gâtrasyâdhô bhûmi-srishṭya cha kiṃ syât ।
putrâdînâṃ śatru-kâryyaṃ kim arttham srishṭêr ittham vyartthatâ dhâtur âsît ॥
idaṃ hi bâlyaṃ bahu-duḥkha-bîjam idaṃ vayaḥ-śrîr ghana-râga-dâhâ ।
sa vṛiddhabhâvô 'py amarshâstra-śâlâ daśêyam aṅgasya vipat-phalâ hi ॥
labdhaṃ mayâ prâktana-janma-puṇyât su-janma-sad-gâtram apûrvva-buddhiḥ ।
sad-âśrayaḥ śrî-Jina-dharmma-sêvâ tatô vinâ mâ cha paraḥ kritî kaḥ ॥
itthaṃ vibhâvya sakalaṃ bhuvana-svarûpaṃ yôgî vinaśvaram iti praśamaṃ dadhânaḥ ।
arddhâvamîlita-dṛig askhalitântaraṅgaḥ paśyan svarûpam iti sô 'vahitas samâdhau ॥
hṛidaya-kamala-madhyê saiddham âdâya rûpaṃ
prasarad-amṛita-kalpair mmûla-mantraiḥ prasiñchan ।
muni-parishad-udîrṇṇa-stôtra-ghôshais sahaiva
S'rutamunir ayam aṅgaṃ svaṃ vihâya praśântaḥ ॥
agamad-amṛita-kalpaṃ kalpam alpîkṛitainâ
vigalita-parimôhas tatra bhôgâṅgakêshu ।
vinamad amara-kântânanda-bâshpâmbu-dhârâ
patana-hṛita-rajôntar-ddhâma-sôpâna-ramyaṃ ॥
yatau yâtê tasmin jagad ajani śûnyaṃ janibhṛitâṃ
manô-môha-dhvântaṃ gata-balam apûry apratihataṃ ।
vyadîpyad-yach chhôkô nayana-jalam ushṇaṃ virachayan
viyôgaḥ kiṃ kuryyâd iha na mahatâṃ dussahataraḥ ॥
pâdâ yasya mahâ-munêr api na kair bhûbhṛich-chhirôbhir dhṛitâ
vṛittaṃ san na vidâṃvarasya hṛidayaṃ jagrâha kasyâmalaṃ ।
sô 'yaṃ śrî-muni-bhânumân vidhi-vaśâd astaṃ prayâtô mahân
yûyaṃ tad-vidhim êva hanta tapasâ hantuṃ yatadhvaṃ budhâḥ ॥
yatra prayânti paralôkam anindya-vṛittâ sthânasya tasya paripûjanam êva têshâṃ ।
ijyâ bhavêd iti kṛitâkṛita-puṇya-râśêḥ sthêyâd iyaṃ S'rutamunês suchiraṃ nishadyâ ॥
ishu-śara-śikhi-vidhu-mita-S'aka-Paridhâvi-śarad-dvitîyagÂshâḍhê ।
sita-navami-Vidhudinôdaya jushi sa-Viśâkhê pratishṭhitêyam iha ॥
vilîna-sakala-kriyaṃ vigata-rôdham aty ûrjjitaṃ
vilaṅghita-tamas tulâ-virahitaṃ vimuktâ śayaṃ ।
avâṅ-manasa-gôcharaṃ vijita-lôka-śakty agrimaṃ
madîya-hṛidayê 'niśaṃ vasatu dhâma-divyaṃ mahat ॥
prabandha-dhvani-sambandhâ sad-râgôtpâdana-kshamâ ।
Maṅga-Râja-kavêr vvâṇî Vâṇî-viṇâyatê tarâṃ ॥

109

On the Tyâgada Brahma Dêva kambha.

(*North face.*)

Brahma-Kshatra-kulôdayâchala-śirô-bhûshâmaṇir bbhânumân
Brahma-Kshatra-kulâbdhi-varddhana-yaśô-rôchiḥ sudhâ-dîdhitiḥ ।
Brahma-Kshatra-kulâkarâchala-bhava-śrî-hâra-vallîmaṇiḥ
Brahma-Kshatra-kulâgni-chaṇḍa-pavanaś Châvuṇḍa-Râjô 'jani ॥

kalpânta-kshubhitâbdhi-bhishaṇa-balam Pâtâḷa-Mallânujam
jêtum Vajvaḷa-Dêvam udyata-bhujasyêndra-kshitîndrâjñayâ |
patyuś śrî-Jagadêkavîra-nṛipatêr jjaitra-dvipasyâgratô
dhâvad-dantini yatra bhagnam ahatânîkam mṛigânikavat ||

asmin dantini danta-vajra-daḷita-dviṭ-kumbhi-kumbhôpaḷê
vîrôttaṃsa-purô-nishâdini ripu-vyâḷâṃkuśê cha tvayi |
syât kô nâma na gôcharaṃ prati-nṛipô mad-bâṇa-krishṇôraga-
grâsasyêti Noḷamba-Râja-samarê yaḥ ślâghitaḥ svâminâ ||

khyâtaḥ kshâra-payôdhir astu paridhiś châstu Trikûṭaḥ purî
Laṅkâstu prati-nâyakô 'stu cha Surâratis tathâpi kshamê |
taṃ jêtuṃ Jagadêkavîra-nṛipatê tvat-têjasêti kshaṇân
nirvvyûḍhaṃ Raṇasiṅga-pârtthiva-raṇê yênôrjjitaṃ garjjitaṃ ||

vîrasyâsya raṇêshu bhûrishu vayaṃ kaṇṭha-grahôtkaṇṭhayâ
taptâs samprati labdha-nirvvṛiti-rasâs tvat-khaḷga-dhârâmbhasâ |
kaḷpântaṃ Raṇaraṅga-Siṅga-vijayî jîvêti Nâkâṅganâ
gîrvvâṇî-kṛita-Râja-gandhakariṇê yasmai vitîrṇṇâśishaḥ ||

âkrashṭuṃ bhuja-vikramâd abhilashan Gaṅgâdhirâjya-śriyaṃ
yênâdau Chaladaṅka-Gaṅga-nṛipatir vvyartthâbhilâshî-kṛitaḥ |
kṛitvâ vîra-kapâḷa-ratna-chashakê vîra-dvishaś-śôṇitaṃ
pâtuṃ kautukinaś cha Kôṇapa-gaṇâḥ pûrṇṇâbhilâshî-kṛitâḥ ||

110

(South face.)

S'rî-Gommaṭa-Jina-pâdâgrada chhâgada kambakke yakshanam mâḍisidaṃ Digambara-guṇâḍhyaṃ bhôga-Purandaran enippa herggaḍe Kaṇṇaṃ ||

111

On the rock east of Akhaṇḍa bâgilu.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

S'rî-Mûla-saṅgha-payaḥ-payôdhi-varddhana-sudhâkarâ vana-vâsô .. takîrtti-dêvâs tach-chhishyâ Jina-pati-śrîmad-Dêvêndra-Viśâlakîrtti-dêvâs tat-śishyâḥ bhaṭṭâraka-śrî-S'ubhakîrtti-dêvâs tach-chhishyâḥ Kalikâla-Sarvvajña-bhaṭṭâraka-Dharmmabhûshaṇa-dêvâḥ tach-chhishyâ śrî-Amalakîrtty-âchâryyâ tat-śishyâḥ .... tapita .... kuvalam ullâsaka .... Dêvaṅka .... châryya-paṭṭa-vipula .... mahâ-mâyô-ddhâraka-samaya-Malli-dêvânâṃ tatrârttha-vârddhi-varddhana-himâṃśunâ Varddhamâna-svâminâ kâritâ .... âchâryya S'aka-varsha 1295 Paridhâvi-saṃvatsara-Vaiśâkha-śuddha 3 Budhavâra ||

112

On the same.

S'rî-S'â .. kîrtti-dêvara śishyaru Hêmachandrakîrtti-dêvara nisidhi maṅgaḷam ahâ śrî ||

113

On the same.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

Svasti samadhigata-pañcha-mahâ-sabda-mahâ-mandalâchâryyadi praśyastaya-virâjita-chihnâlankritarum visambôdâvabôdhitarum sakala-vimala-kêvala-jñâna-nêtra-trayarum ananta-jñâna-darśana-vîryya-sukhâtmakarum vidita .... ddhârakarum êkatva-bhâvanâ-bhâvitâtmarum ubha-naya-samartthi-sakharum tri-danda-rahitarum tri-śalya-nirâkritarum chatu-kashâ-vinâsakarum chatur-vvidhav-upasargga-giri-kandarâdi-daireya-samanvitarum pañcha-dasa-pramâda-vinâsa-karttugalum pañchâchâra-vîryya-sâra-pravinarum samadarnśanada bhêdâbhêdigalum satu-karmma-sârarum sapta-naya-niratarum ashtânga-nimitta-kuśalarum ashta-vidha-jñânâchâra-sampannarum nava-vidha-brahmachariya-vinirmmuktarum daśa-dharmma-śarmma-śântarum êkâdaśa-śrâvakâchârav-upadêsa-bratâchâra-châritrarum dvâdaśa-tapa-niratarum dvâdaśânga-sruta-pravidhâna-sudhâkararum trayôdaśâchâra-śîla-guna-dhairyya ...... sampannarum embata-nâlku-laksha-jîva-bhêda-mârgganarum sarvva-jîvi-dayâ-pararum śrîmat-Kondakundânvaya-gagana-mârttandarum viditôtanda-kushamândaru ... gana-gajêndra-simhâkramada dhârâvabbhâsurarum śrîmad-Dêśi-gana-Pustaka-gachchhada Kondakundânvaya śrîmat-tri-bhuvana-râja-guru-śrî-Bhânuchandra-siddhânta-chakravarttigalum śrî-Sômachandra-siddhânta-chakravarttigalum Chaturmmukha-bhattâraka-dêvarum śrî-Simhanandi-bhattâchâryyarum śrî-S'ânti-bhattârakâchâryyarum śrî- .... kîrtti-dorage Bhattâraka-dêvarum Kanakachandra-Maladhâri-dêvarum śrî-Nêmichandra-Maladhâri-dêvarum chatur-vvidha-śrî-sakala-gana-sâdhârana- .. .. .. ra-dêvadhâmarum Kali-yuga-ganadhara-pañchâsata-munîndrarum avara śishyaru Gauraśrî-kantiyarum Sômaśrî-kantiyarum .... śrî-kantiyarum Dêvaśrî-kantiyarum Kanakaśrî-kantiyarum yippatt-entu-tanda-śishyaru verasu Hêbanandi-samvatsarada Phâlguna-su 8 Bri śrî-Gommata-dêvara tîrtha-subha-kalyâna- .... ke mangalam ahâ ||

114

On a stone erected against that rock.

Svasti śrî-Mûla-sangha-Dêśi-gana-Pustaka-gachchha-Kondakundânvaya-śrî-Traividya-dêvara śishyar Padmanandi-dêvaru Nala-samvatsara-Chaitra-śu 1 Sômavârad andu Nâka-S'ri-manas-sarôjini-râja-marâlar âdaru mangalam ahâ śrî ||

115

On the rock at Akhanda bâgilu.

Svasti śrîman-mahâ-pradhâna bhavya-jana-nidânam sêneyara kâra rana-ranga-dhîra śrîman-Mariyâne-dandanâthânujam dâna-bhânujan enisida Bharatamayya dandanâyakan î Bharata-Bâhubali-kêvaligala pratimegalumam basadigalum â tirttha-dvâra-paksha-sôbhârtthan mâdisidan î rangada happaligeyumam î mahâ-sôpâna-pantiyumam rachisidam śrî-Gommata-dêvara suttalu rangama-happaligeyam bigiyisidan adum alladeyum î Gangavâdi-nâdol allig allig elli nôrppadam ||

> kanda || prakata-yaśô vibhuv enba- |
> ttu-kanne-vasadigalan osedu jîrnnôddhâra- |
> prakaraman innûran alau- |
> kika-dhriti mâdisidan eseye Bharata-chamûpam ||

Bharata-chamûpati-sute suśîle S'ântala-dêvi Bûchi-Râjângane tad-vara-taneyam Ma.i .... vasadu barayisidan idam ||

116

On the rock west of Vodegal basti.

S'rîmatu S'alivâbana-śaka-varusha 1602 nê Siddhârthi-saṃvatsarada Mâgha-**bahuḷa 10 yallu Mumi**-gundada sîmeya dêśa-kulakaraṇiyara male-dalâṅka Honnappayyana anuja Veṅkappayyana **putra Sidda**-ppayyana anuja Nâgappayyana puṇya-striyar-âda Banadâmbikeyaru bandu darśanav **âdaru bhadram** bhûyât śrî ‖ S'rutasâgara-varṇigaḷa samêta ‖

Idê tithiyalli Mâḍigûra Jaḍagappa Nâgavvana putra Dânappa-Seṭṭara puṇya-stri-Nâgavvana maiduna Bhishṭappanu darśanav âdaru ‖

117

On the rock south of Kañchi-gubbi bâgilu.

S'rî Saumya-saṃvatsaradoḷu vibhada Âśvayuja ba 7 miyoḷu tâṃ śrî-Sômanâthapurav-enisida Koṅga-nâḍiṅg adam anâdiya grâmaṃ ‖ â grâmadalu śrîmat paṇḍi . . . .

118

In the Chauvîsa Tîrthaṅkara basti.
*(Nâgarî characters.)**

Oṃ nama-Siddhêbhyaḥ Gommaṭa-svâmîḥ Âdîśvaraḥ Muḷḷanâikaḥ Chôvvisa-tîrthaṅkara ki paratimâ Chârukîrti-paṇḍitaḥ Dharamachandraḥ baḷḷâta ka . . . . padasa Sakê 1570 Sarvadhârî-nâma-saṃvatsaraḥ Vaisâka-vadî 3 S'ukkuravâra dêharâṅkîpatî syaha . . . . . . lla gôvâḷaḥ yavare gôtraḥ śrî-Nâsâḥ śrî-Nâsikâ-putraḥ Sarâvanâsâḥ va âva mâmâsikâ-putraḥ Râmanâsaḥ Kamukapûra . . . .

119

On the rock west of the steps going up to Akhaṇḍa bâgilu.
(Nâgarî characters.)

Saṃvat 1119 varshê Vaiśâkha-śudhi śrî-Kâshṭa-saṅghê maṇḍita . . . .

120

On the rock east of the steps for ascending the hill.

Arakereya vîra-Vîra-Pallava-Râyana makaṃ . . . . du Siṅghara-Nâyakaṃ Beḷaguḷa . . . . baḍigara beṭṭakke ‖

121

On the rock behind Brahma Dêva maṇṭapa.

Siddhârtthi-saṃ । Kârtika-suddha 2 ralu । śrî-Brahma-Dêvara-maṇṭapavanuu Hirisâri Giri-gauḍanâ tamma Raṅgaiyana sêve ‖

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* The language seems to be Marathi or Gujarati.

122

At the southern foot of the hill.

Svasti prasiddha-saiddhântika-chakravarttigaḷ trivishṭapâvêshṭita-kîrttigaḷ Koṇḍakundânvayada gagana-**mârttaṇḍarum** appa śrîman Nayakîrtti-siddhânta-chakravartigaḷa guḍḍa Bamma-Dêva-heggaḍeya **maga** Nâga-Dêva-heggaḍe Nâgasamudram endu kereyaṃ kaṭṭisi tôṭavan ikkisidaḍ avara śishyaru **Bhânukîrtti**-siddhânta-dêvaru Prabhâchandra-dêvaru Bhaṭṭâraka-dêvaru Nêmichandra-paṇḍita-dêvaru **Bâḷachandra**-dêvara sannidhiyalu Nâga-Dêva-heggaḍege â tôṭa gadde avare-hola sarbba-bâdhâ-pari-**haravâgi** vaśakke gadyâṇa 4 teṟuvantâgi makkaḷa makkaḷu paryyanta koṭṭa śâsanârthavâgi śrî-**Gommaṭa**-dêvara ashṭa-vidhârchchanege biṭṭa datti ||

123

On a rock in Channayya's tope.

Puṭṭasâmi-Seṭṭara śrî-Dêvîrammana maga Chennaṇṇana maṇṭapa Âdi-tîrtada koḷa | vidu hâlu-goḷavo | vidu amurtta-goḷavo | vidu Gaṅge nadiyo | vidu Tungabadriyo | vidu maṅgalâ Gâuriyo | vidu runda-vanavo | vidu sraṅgâra-tôtavo ayi ayiyâ ayi ayiyâ vaḷe-tîrtta vaḷe-tîrtta jaya jaya jaya jaya ||

INSCRIPTIONS IN THE TOWN.

124

At Akkana basti.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanañ Jina-śâsanaṃ ||
bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
kutîrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ||
svasti śrî-jauma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ |
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ
prastutyaṃ nityam ambhônidhi-nibham esaguṃ Hoysaḷôrvvîśa-vaṃśaṃ ||
adaroḷu kaustubhad ond anargghya-guṇamaṃ dêvêbhad uddâma-sa- |
tvada garbbaṃ himaraśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâ- |
tad udâratvada pempan orbban enitâṃ tan tâḷdi tân alte pu- |
ṭṭidan udvêjita-vira-vairi-Vinayâdityâvanîpâḷakaṃ ||

kanda || vinayaṃ budharaṃ rañjise |
ghana-têjaṃ vairi-balaman alaṟise negaḷdaṃ |
Vinayâditya-nripâlakan |
anugata-nâmârtthan amaḷa-kîrtti-samartthaṃ ||

â-Vinayâdityana vadhu |
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhiḷa-ka- |
ḷâ-viḷasite Keḷayab-arasi yembaḷu pesariṃ ||

â-dampatigo tanûbhavan ।
âdam S'achigam Surâdhipatigam munn ent ।
âdam Jayantan ante vi- ।
shâda-vidûrântarangan Ereyanga-nripam ॥

âtam Châlukya-bhûpâlana balada bhujâ-dandam uddanda-bhûpa- ।
brâta-prôttunga-bhûbhrid-vidalana-kulisam vandi-sasyaugha-mêgham ।
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- ।
khyâta-prôdyad-yaśaś-śrî-dhavalita-bhuvanam dhiran êkânga-vîram ॥

ereyan eleg enisi negald irdd ।
Ereyanga-nripâla-tilakan angane chalving- ।
erevattu śîla-gunadim ।
nerad Êchala-dêviy antu nôntarum olarê ॥

ene negald avar ibbarggam ।
tanûbhavar negaldar alte Ballâlam Vi- ।
shnu-nripâlakan Udayâdi- ।
tyan emba pesarindam akhila-vasudhâ-taladol ॥

avarol madhyaman âgiyum bhuvanadol pûrvvâparâmbhôdhiy e- ।
yduvinam kûde nimirchchu vondu-nija-bâhâ-vikrama-kridey u- ।
dbhavadind uttaman âdan uttama-guna-brâtaika-dhâmam dharâ- ।
dhava-chûdâmani Yâdavâbja-dinapam śrî-Vishnu-bhûpâlakam ॥

elag eseva Kôyatûr ttat ।
Talavana-puram ante Râyarâyapuram ba- ।
lpala baleda Vishnu-têjô- ।
jvalanade bendavu balishtha-ripu-durggangal ॥

initam durggama-vairi-durgga-chayamam kondam nijâkshêpadind ।
inibar bbhûparan âjiyole tavisidam tann-astra-sanghâtadind ।
inibargg ânatargg ittan udgha-padamam kârunyadind endu tân ।
anitam lekkade pêlvod Abjabhavanum vibhrântan appam balam ॥

kanda ॥ Lakshmî-dêvi-khagâdhipa- ।
lakshang esedirdda Vishnug-ent antevalam ।
Lakshmâ-dêvi lasan-mriga- ।
lakshmânane Vishnug agra-satiyene negaldal ॥

avargge Manôjan ante sudatî-jana-chittaman ilkolalke sâlv- ।
avayava-śôbheyind Atanuv emb-abhidhânaman ânad anganâ- ।
nivahaman echchu muyvan anam ânade biraran echchu yuddhadol ।
tavisuvan âdan âtmabhavan apratimam Narasimha-bhûbhujam ॥

pade mât êm bandu kandang-amrita-jaladhi tâm garbbadim gandavâtam ।
mudiv âtang ênan embai pralaya-samayadolu mêreyam miri barppâ- ।
kadalannam Kâlanannam mulidu kulikanannam yugântâgniyannam ।
sidilannam simhadamam Puraharan-uriganannanu î Nârasimham ॥

tad-ardhânga-lakshmi ||

mṛidu-padey Êchala-dêvi |
sudatiye Narasimha-nṛipatig anupama-saukhya- |
prade paṭṭa-mahâ-dêvi- |
padavige sale yôgyey âgi dhareyoḷ negaḷdaḷ ||

vṛitta || lalanâ-lîlego munnav entu Kusumâstraṃ puṭṭidoṃ Vishṇugaṃ |
lalita-śrî-vadhuvingav ante Narasimha-kshôṇipâḷangav Ê- |
chaladêvi-vadhugaṃ parârttha-charitaṃ puṇyâdhikaṃ puṭṭidoṃ |
balavad-vairi-kuḷântakaṃ jaya-bhujaṃ Ballâḷa-bhûpâḷakaṃ ||

ripu-bhûpâḷêbha-siṃhaṃ ripu-nṛipa-naḷinânîka-râkâ-śaśânkaṃ |
ripu-râjanyaugha-mêgha-prakara-nirasanôdhvânta-vâta-prapâtaṃ |
ripu-dhâtrîśâdri-vajraṃ ripu-nṛipati-tama-stôma-vidhvaṃsanârkkaṃ |
ripu-pṛithvîpâḷa-kâḷânaḷan udayisidaṃ Vîra-Ballâḷa-Dêvaṃ ||

gata-lîḷaṃ Lâḷan âḷambita-bahaḷa-bhayôgra-jvaraṃ Gûrjjaraṃ san- |
dhṛita-śûḷaṃ Gauḷan uchchaiḥ kara-dhṛita-viḷasat-pallavaṃ Pallava prô- |
jjhita-chêḷaṃ Chôḷan âdaṃ kadana-vadanadoḷu bhêriyaṃ poyse vîrâ- |
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷaṃ Vîra-Ballâḷa-Dêvaṃ ||

bharadindaṃ tanna dôr-ggarbbadin Oḍey-arasaṃ kâydu kâdalk aṇaṃ pûṇ- |
d ire Ballâḷa-kshitîśaṃ naḍêdu baḷasiyuṃ mutte sênâ-gajêndrô- |
tkara-dantâghâta-saṃchûrṇṇita-śikharadoḷ Uchchangiyoḷ silkidaṃ bhâ- |
sura-kântâdêśa-kôśa-vraja-janaka-hayaughânvitaṃ Pâṇḍya-bhûpaṃ ||

chira-kâlaṃ ripugaḷg asâdhyam enisirdd Uchchangiyaṃ mutti dur- |
ddhara-têjô-nidhi dûḷigôṭeyane koṇḍ â Kâma-Dêvâvanî- |
śvaranaṃ sand-Oḍeya-kshitîśvaraṇan â bhaṇḍâramaṃ strîyaraṃ |
turaga-vrâtamumaṃ samantu piḍidaṃ Ballâḷa-bhûpâḷakaṃ ||

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ | Tuḷuva-baḷa-jaḷadhi-baḍavânaḷaṃ dâyâda-dâvânaḷaṃ Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍaḷika-bêṇṭekâra Chôḷa-kaṭaka-sûrekâra | sangrâma-bhîma | kali-kâla-Kâma | sakaḷa-vandi-bṛinda-santarppaṇa samagra-vitaraṇa-vinôda | Vâsantikâ-Dêvi-labdha-vara-prasâda | Yâdava-kuḷâmbara-dyumaṇi | maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ-gaṇḍa S'anivâra-siddhi giri-durgga-malla | nâmâdi praśasti-sahitaṃ śrîmat Tribhuvana-malla Taḷakâḍu-Kongu-Nangali-Noḷambavâḍi-Banavase-Hânungal-goṇḍa bhuja-baḷa Vîra-Ganga pratâpa Hoysaḷa Vîra-Ballâḷa-Dêvar ddakshiṇa-maṇḍalamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-sankathâ-vinôdadiṃ râjyaṃ geyyuttire

tat-pâda-padmôpajîvi ||

tanag ârâdhyaṃ Haraṃ vikrama-bhuja-parighaṃ Vîra-Ballâḷa-Dêvâ- |
vanîpâḷaṃ svâmi vibhrâjita-vimaḷa-charitrôtkaraṃ S'ambhu-dêvaṃ |
janakaṃ śishṭêshṭa-chintâmaṇi janani jagat-khyâtey Akkavve yend and |
inisaṃ śrî-Chandramauḷi-prabhuge samame kâḷêya-mantrîśa-varggaṃ ||

pati-bhaktaṃ vara-mantraśakti-yutan Indrang entu bhâsvad-Braha- |
spati-mantrîśvaran âdan ante viḷasad-Ballâḷa-dêvâvanî- |
patig î-viśruta-Chandramauḷi-vibudhêśaṃ mantriy âdaṃ samu- |
nnata-têjô-niḷayaṃ virôdhi-sachivônmattêbha-pañchânanaṃ ||

vara-tarkkâmbuja-bhâskaraṃ Bharata-śâstrâmbhôdhi-chandraṃ samu- ।
ddhuta-sâhitya-latâlavâlan esedaṃ nânâ-kaḷâ-kôvidaṃ ।
sthira-mantraṃ dvija-vaṃśa-śôbhitan aśêsha-stutyan udyad-yaśaṃ ।
dhareyoḷ viśruta-Chandramauḷi-sachivaṃ saujanya-janmâlayaṃ ॥

tad-arddhânga-lakshmî ॥

ghana-bâhâ-bahaḷôrmmi-bhâsite mukha-vyâkôśa-pankêja-man- ।
ḍane driû-mîna-vaḷâse nâbhi-vitatâvarttânke lâvaṇya-pâ- ।
vana-vâk-sambhṛite Chandramauḷi-vadhuv î śrîy-Âchiyakkaṃ jagaj- ।
jana-saṃstutye kaḷanka-dûre nute Gangâ-dêvi tân allaḷê ॥

svasty anavarata-vinamad-amara-mauḷi-mâḷâ-miḷita-chaḷaṇa-naḷina-yugaḷa-**bhagavad-Arhat-paramêśvara**-snâta-gandhôdaka-pavitrîkṛitôttamângeyuṃ chaturvvidhânûna-dâna-samuttungeyuṃ **appa śrîmatu** hiriya-herggaḍitiy Âchala-dêviy anvayav ent endoḍe ॥

vara-kîrtti-dhavaḷitâśâ- ।
dviradaughaṃ Mâsavâḍi-nâḍa vinûtaṃ ।
parama-śrâvakan amaḷaṃ ।
dharaṇiyoḷ î S'iveya-Nâyakaṃ vibhuv esedaṃ ॥

âtana satige sitâmbuja- ।
śîtâṃśu-śarat-payôda-viśada-yaśaś-śrî- ।
dhauta-dharâtaḷeg akhiḷa-vi- ।
nîtege Chandavveg abaleyar ddorey uṇṭê ॥

tat-putra ॥

Jinapati-pada-sarasîruha- ।
vinamad-bhrungaṃ samasta-lalanânangaṃ ।
vinaya-nidhi-viśva-dhâtriyoḷ ।
anupaman î Bamma-Dêva-heggaḍe negaḷdaṃ ॥

tat-sahôdaraṃ ॥

gata-duritan amaḷa-charitaṃ ।
vitaraṇa-santarppitâkhiḷârtthi-prakaraṃ ।
kshitiyoḷ Bâveya-Nâyakan ।
ati-dhîraṃ kalpa-vṛikshamaṃ gelev andaṃ ॥

tat-sahôdari ॥

sarasiruha-vadane ghana-kuche ।
hariṇâkshi madôtka-kôkiḷa-svane madavat- ।
kari-pati-gamane tanûdari ।
dhareyoḷ Kâḷavve rûpin âgaram âdaḷ ॥

tat-sahôdari ॥

dhareyoḷ rûḍhiya Mâsavâḍiy-arasaṃ Hemmâḍi-Dêvaṃ guṇâ- ।
karan â-bhûpana chitta-vallabhe lasat-saubhâgye Gangâ niśâ- ।
kara-târâchaḷa-târa-hâra śarad-ambhôda sphurat-kîrtti-bhâ- ।
surey app Âchala-Dêvi viśva-bhuvana-prakhyâtiyaṃ tâḷdidaḷ ॥

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tat-sahôdaram ||

vara-vidvaj-jana-kalpa-bhûjan amaḷâmbhôrâsi-gambhîran u- |
ddhura-darppa-pratinâyaka-prakara-tîvra-dhvânta-saṅghâta-sam- |
haraṇârkkam śarad-abhra-śubhra-viḷasat-kîrtty-aṅganâ-vallabham |
dhareyoḷ Sôvaṇa-nâyakaṃ negaḷdan udyad-dhairyya-śauryyâkaram ||

kanda || Giri-sutege Jahnu-kannege |
Dharaṇî-suteg Attimabbeg anupama-guṇadoḷ |
ore yenal int î sakaḷôr- |
vvareyoḷ Bâchavve śîlavati sati negaḷdaḷ ||

tat-putraṃ ||

para-sainyâhi-vibhaṅgan ûrjjita-yaśas-saṅgaṃ Jinêndrâṅghri-pa- |
dmarajô-bhṛiṅgan udâra-tuṅgan esedaṃ taṇn oppuv î sad-guṇô- |
tkaradiṃ dêśiya-daṇḍa-nâyakaṇ iḷâbhîshṭârttha-sandâyakaṃ |
dhareyoḷ Bammeya-nâyakaṃ nikhiḷa-dînânâtha-santrâyakaṃ ||

tad-vanite ||

śatapatrêkshaṇe Malli-Seṭṭi-vibhugaṃ niśśêsha-châritra-bhâ- |
siteg î Mâchave-Seṭṭikavvegav anûnâtmîya-saundaryya-nir- |
jjita-chittôdbhava-kânteyudbhavisidaḷ Dôchavve sat-kânte tâ- |
ra-tushârâṃśu-lasad-yaśô-dhavaḷitâśâ-chakrey î dhâtriyoḷ ||

Bammeya-nâyakan-anujaṃ ||

Mâraṃ madanâkâraṃ |
hâra-kshîrâbdhi-viśada-kîrttyâdhâraṃ |
dhîraṃ dhareyoḷ negaḷdaṃ |
dûrîkṛita-sakaḷa-durita-vimaḷâchâraṃ ||

tad-anuje ||

hariṇi-lôchane paṅkajânane ghana-śrôṇi stanâbhôga-bhâ- |
sure bimbâdhare kôkiḷa-svane sugandha-śvâse chañchat-tanû- |
dari bhṛiṅgâvaḷi-nîḷa-kêśe kaḷa-haṃsî-yâney i kambu-kan- |
dharey app Âchala-Dêvi kantu-satiyaṃ saundaryyadind êḷipaḷ ||

tad-anuje ||

indu-mukhi mṛiga-vilôchane |
Mandara-giri-dhairyye tuṅga-kucha-yuge bhṛiṅgî- |
brinda-śita-kêśa-viḷasite |
Chendavve vinûtey âdaḷ akhiḷôrvvareyoḷ ||

tad-anujaṃ ||

hâra-Harahâsa-himaruchi |
târagiri-sphaṭika-śaṅkha-śubhrâmburuha- |
kshîra-sura-Sindhu S'ârada- |
nîrada-bhâsura-yaśôbhirâmaṃ Kâmaṃ |

Sirigam Vishṇugav entu munna visamâstram puṭṭidam S'ambhugam ।
Girisañjâtegev entu Shaḍvadanan âdam putramant igaḷ î ।
dharaṇi-viśruta-Chandramauḷi-vibhugam śrîy Âchiyakkengav u- ।
ddhura-têjam guṇi Sôman udbhavisidam nissîma-puṇyôdayam ॥
vara-Lakshmî-priya-vallabham vijaya-kântâ-karṇapûram vibhâ- ।
sura-Vâṇî-hṛidayâdhipam tuhina-târa-kshîra-vârâsi-pâṇ- ।
ḍura-kîrttiśan udagra-durddhara-turaṅgârûḍha-dêvan tenu- ।
ddhura-kântâ-kamaniya-kâman esedam śrî-Sôman î dhâtriyoḷ ॥
paramârâdhyan ananta-saukhya-nilayam śrîmaj-Jinâdhîśvaram ।
guru-saiddhântika-chakravartti Nayakîrtti-khyâta-yôgîśvaram ।
dharaṇi-viśruta-Chandramauḷi-sachivam hṛit-kântan end andaḍ âr ।
ddorey îy Âchala-dêvig indu viśadôdyat-kîrttig î dhâtriyoḷ ॥
bharadim Beḷugoḷa-tîrthadoḷ Jinapati-śrî-Pârśva-dêvôdgha-man- ।
diramam mâḍisidaḷ vinûta-Nayakîrtti-khyâta-yôgîndra-bhâ- ।
sura-śishyôttama-Bâḷachandra-muni-pâdâmbhôjanî-bhakte su- ।
sthirey app Âchala-dêvi kîrtti-viśadâśâ-chakre sad-bhaktiyim ॥

tad-guru-kuḷa śrî-Mûla-saṅgha Dêśiya-gaṇa Pustaka-gachchha Koṇḍakundânvayadoḷ ॥

kanda ॥ vidita-Guṇachandra-siddhân- ।
ta-dêva-sutan âtma-vêdi-paramata bhûbhṛid- ।
bhidura Nayakîrtti-siddhân- ।
ta-dêvan esedam munîndran apagata-tandram ॥

vara-saiddhânta-payôdhi-varddhana śarat-târâdhipam târa-hâ- ।
ra-ruchi-bhrâjita-kîrtti-dhauta-nikhilôrvvî-maṇḍaḷam durddhara- ।
smara-bâṇâvaḷi-mêgha-jâḷa-pavanam bhavyâmbuja-vrâta-bhâ- ।
suran î śrî-Nayakîrtti-dêva-munipam vikhyâtiyam tâḷdidam ॥

tach-chhishyar ॥

vara-saiddhântika-Bhânukîrtti-munipa śrîmat-Prabhâchandra-dê- ।
vara śishya stuta-Mâghanandi-muni-râjar Ppadmanandi-vrati- ।
śvarar urvvî-nuta-Nêmichandra-muni-nâtha khyâtar âdar nnira- ।
ntarav î śrî-Nayakîrtti-dêva-muni-pâdâmbhôruhârâdhakar ॥

Smara-mâtaṅga-mṛigêndran udgha-Nayakîrtti-khyâta-yôgîndra-bhâ- ।
sura-pâdâmburuhânanan-madhukaram chañchat-tapô-lakshmig î- ।
śvaran âdam narapâla-mauḷi-maṇi-ruṅmâḷârchchitâṅghri-dvayam ।
sthiran Âdhyâtmika-Bâḷachandra-munipam châritra-chakrêśvaram ॥

Gauri tapaṅgaḷam negaḷdu tâm neredaḷ gaḍa Chandramauḷiyoḷ ।
nâriyargg inu ade sobagu pêḷ valavum bhavadoḷ nirantaram ।
sâra-tapaṅgaḷam paḍedu tâm neredaḷ gaḍa Chandramauḷi gam- ।
bhirey enippa tamman enip Âchalevôl sobagiṅge nôntar âr ॥

S'aka-varshada sâyirada nûra nâlkeneya Plava-samvatsarada Paushya-bahuḷa-tadige Sukravârad uttarâ-yaṇa-saṅkrântiy endu ॥

vṛitta ॥ śîladi Chandramauḷi-vibhuv Âchala-dêvi nijôdgha-kântey â- ।
lôla-mṛigâkshi mâḍisida Beḷguḷa-tîrthada Pârśva-dêvar a- ।
rchchâḷige bêḍe Bammeyanahaḷḷiyan ittan udâri-Vîra-Ba- ।
llâḷa-nṛipâlakan dhareyum abdhiyum uḷḷinam eyde salvinam ॥

tad avanipan itta dattiya- ı
n adan Achale Bâḷachandra-muni-râja śrî- ı
pada-yugamam pûjisi chatu- ı
r-udadhi-varam nimire kîrtti-Jinapatig ittaḷ ||

antu dhârâ-pûrvvakam mâḍi koṭṭa tad-grâma-sîme ı mûḍa Kembareya haḷḷam ı allim teṅka Meṭṭare ı allim teṅka hiriya-heddâri ı allim teṅka âlada-mara ı allim teṅka Meḷiyajjan obbe ı allim teṅkalam Kadahâḷḷ obbe ı allim teṅka Nâgaragaṭṭakke hôda heddâri ı allim paḍuva Kentaṭṭiya haḷḷam ı allim paḍuva mara-nelliya guṇḍu ı allim paḍuva Meṭṭare ı allim paḍuva piriy areya kallatti ı allim paḍuval Kaḍavada koḷa ı allim paḍuva kallatti ı allim paḍuva bandi-dâriy-obbe ı allim baḍagal ôṇiya dâri ı allim baḍaga Dêvaṇana-kereya tây-vaḷḷa ı allim baḍaga huṇiseya guṇḍu ı allim baḍagal âlada guṇḍu ı allim mûḍal obbe ı allim mûḍa naṭṭa-guṇḍu ı allim mûḍal attey aliyana gaḍḍe ı allim mûḍal âlada-mara ı allim mûḍal Kembareya haḷḷamam sîme gûḍittû || sthaḷa vritti ||

S'rîkaraṇada Kêśiyaṇṇana tamma Bâchaṇa kaiyim mâṛam koṇḍu Bekkana kiḷkereya Châmagaṭṭamam biṭṭar adaṛa sîme || mûḍa Sâgara ı teṅka Sâgara ı paḍuva Huḷḷagaṭṭa ı baḍaga naṭṭa kal || hiriya Jakkiya-bbeya kereya tôṭa ı Kêtaṅgere ı Gaṅgasamudrada kiḷêriya tôṭa ı basadiya mundaṇa aṅgaḍi ippattu ||

nânâ-dêśiyam nâḍum nagaramum dêvar-ashṭavidhârchchanege biṭṭ âya-davasada hêriṅge baḷḷa 1 aḍakeya hêriṅge hâga 1 meḷasina hêriṅge hâga 1 arisinada hêriṅge hâga 1 battiya moḷavege hâga 1 sîreya moḷavege haṅge visa 1 eleya hêriṅge ayu-nûṛu ||

dânam vâ pâlanam vâtra dânâch chhrêyônupâlanam ı
dânât svarggam avâpnôti pâlanâd achyutam padam ||

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ ı
yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||

sva-dattâm para-dattâm vâ yô harêti vasundharâm ı
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ||

maṅgaḷam ahâ śrî śrî śrî ||

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On the south wall facing the main entrance to Akkana basti.

Kshayâhvaya-ku-vatsarê dvitaya-yukta-Vaiśâkhakê
Mahî-tanaya-vârakê yuta-baḷaksha-pakshêtarê ı
pratâpa-nidhi-Dêva-Râṭ pralayam âpa hantâsamô
chatur-daśa-dinê katham Pitripatê 'nivâryâ gatiḥ ||

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At the east angle.

Târaṇa-samvatsarada Bhâdrapada-bahuḷa-daśamiyû Sômavâradalu Harihara-Râyanu svahsthau âdanu ||

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Kshayâhvaya-ku-vatsarê-dvitaya-yukta-Vaiśâkhake Mahî-tanaya-vârakê yu . . . . .

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At Nagara Jinâlaya, outside.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nathasya śâsanam Jina-śâsanam ॥

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîvrâmśuvam ।
naya-nikshêpa-yuta-pramâṇa-parinirṇnîtârttha-sandôhanam ।
nayanânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam ।
Nayakîrtti-vrati-râjanam nenedodam pâpôtkaram pingugum ॥

avara tach-chhishyaru ॥

śrî-Ddâmanandi-traividya-dêvaru śrî-Bhânukîrtti-siddhânta-dêvaru Bâḷachandra-dêvaru Prabhâchandra-dêvaru Mâghanandi-bhaṭṭâraka-dêvaru mantravâdi-Padmanandi-dêvaru Nêmichandra-paṇḍita-dêvaru int ivara śishyaru Nayakîrtti-dêvaru ॥

dhareyoḷ khaṇḍaḷi-Mûḷa-bhadra-viḷasad-vamśôdbhavar satya-śau- ।
charatar simha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purâm- ।
tara-nânâ-vyavahâra-jâḷa-kuśalar vikhyâta-ratna-trayâ- ।
bharaṇar Beḷguḷa-tîrttha-vâsi-nagarangaḷu rûḍhiyam tâḷdidaru ॥

śrî-Gommaṭa-purada samasta-nagarangaḷge śrîmatu-pratâpa-chakravartti-Vîra-Ballâḷa-dêvara kumâra Sômêśvara-dêvana pradhânam hiriya-mâṇikya-bhaṇḍâri-Râma-Dêva-nâyakara sannidhiyalu śrîman-Nayakîrtti-dêvaru koṭṭa-śâsanad artthaḷeya-kramav ent endaḍe ॥

Gommaṭa-purada mane-dere Akshaya-samvatsara modalâgi âchandrârkka-târam baram saluvant âgi haṇa-vondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Têligara gâṇa voḷagâgi aramaneya nyâyav-anyâyam oḷa-braya ônum bandaḍam â sthaḷad âchâryyaru tâvê tettu nirṇnayisuvaru okkaḷa kâraṇa kathey illa ।

î-śâsana-maryyâdeyam miridavaru dharmma-sthaḷava keḍisidavaru । î-tîrtthada nakharangaḷoḷage vabbar-ibbaru grâmaṇigaḷâgi âchâryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu toḷas-âṭavam mâḍi hâga beḷeyan aḷihi bêḍikoḷḷiy endu âchâryyarige manam gottaḍe avaru samaya-drôharu râja-drôharu Baṇanjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru । idan aridu nakharangaḷu upêkshisidar âdaḍe î-dharmmava nakharangaḷê keḍisidavar allade âchâryyarum durjjanarum keḍisidavar alla । nakharangaḷa anumatav illade obbar ibbaru grâmaṇigaḷu âchâryyara maney anakke aramaney anakke hokkaḍe samaya-drôharu । mânya-mannaṇeya pûrvva-maryyâde naḍasuvaru ।

î-maryyâdeyam keḍisidavaru Gangeya taḍiya kapileyam Brâhmaṇam konda pâpade hôharu ।

sva-dattâm para-dattâm vâ yô harêti vasundharâm ।
shashṭir-vvarsha-sahasrâṇi vishṭâyâm jâyatê krimiḥ ॥

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Inside Nagara Jinâlaya, to the south.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ॥

namaḥ kumuda-chandrâya vidyâ-viśada-mûrttayê ।
yasya vâk-chandrikâ bhavya-kumudânanda-nandinî ॥

namô namra-janânanda-syandinê Mâghanandinê ।
jagat-prasiddha-siddhânta-vêdinê chit-pramôdinê ॥

svasti śrî-janma-gêham nibhṛita-nirupamaurvvânaḷôddâma-têjam ı
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmam ı
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambam gabbhîram ı
prastutyaṃ nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśam ‖

svasti śrî-jayâbhyudayam Saka-varsham 1205 neya Chitrabhânu-saṃvatsara S'râvaṇa-su 10 Bṛi dandu **svasti** **samasta**-praśasti-sahitam śrîman-mahâ-maṇḍalâchâryyarum âchâryya-varyyarum śrî-Mûla-saṅ-**ghada** Iṅgaḷêśvara-Dêśiya-gaṇâgra-gaṇyarum râja-gurugaḷum appa Nêmichandra-paṇḍita-dêvara śishyaru Bâḷachandra-dêvaru śrîman-mahâ-maṇḍalâchâryyarum âchâryya-varyyarum Hoysaḷa-Râya-râja-gurugaḷum appa śrî-Mâghanandi-siddhânta-chakravarttigaḷa priya-guḍḍagaḷum appa śrî-Beḷuguḷa-tirttha-da Balâtkâra-gaṇâgra-gaṇyarum agaṇya-puṇyarum appa samasta-mâṇikya-nagaraṅgaḷu Nakhara-Jinâlayada Âdi-dêvara amṛita-paḍigo Râchêyanahaḷḷiya hola-vereg oḷagâda eḍa vaḷḷa gereya keḷage pûrvvad etti modalêriya tôṭamam amṛita-paḍiya gardde .. âraṛa bhûmiya seruvege â-Bâḷachandra-dêvara kayyalu samasta mâṇikya-nagaraṅgaḷu biḍsikoṇḍa vaḷḷaya śâsanada kramav ent endaḍe Râcheyana-haḷḷiya Mallikârjjuna-dêvara dêva-dânada gadde hoṛagâgi â-gaddeyim mûḍalu naṭṭa-kallu ı allim teṅka hâsare-gallu ı allim teṅka Giḍiganâḷada guṇḍugaḷim mûḍaṇa kiṛu-kaṭṭada gadde ı nirott oḷagâda chatus-sîme ı â-kiṛu-kaṭṭada paḍuvaṇa kôḍiyalu huṭṭu-guṇḍinalli barada mukkoḍe hasube neṭṭe allim teṅka hiriya-beṭṭada tappala hâsare-gallu ı allim mûḍa .. ya dêvara gereya teṅkaṇa .... ya mundinalli barada mukkoḍe hasubege neṭṭa .... mêle kereya baḍagaṇa kôḍiya guṇḍinalli barada mukkoḍe hasube neṭṭa i kereya kiṛu-kaṭṭe voḷagâda chatus-sîmeya gadde ....

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Inside Nagara Jinâlaya, north side.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ı
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖
svasti śrî-janma-gêham nibhṛita-nirupamaurvvânaḷôddâma-têjam ı
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmam ı
vastu-vrâtôdbhava-sthânakam atiśaya-satvâvaḷambam gabhîram ı
prastutyam nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśam ‖

adaroḷ kaustubhad ond anargghya-guṇamam dêvêbhad uddâma-sa- ı
tvada gurvvam himaraśmiy ujvaḷa-kaḷâ-sampattiyam pârijâ- ı
tad udâratvada pempan orvvan enitâⁿtam tâḷdi tân alte pu- ı
ṭṭidan udvêjita-vîra-vairi-Vinayâdityâvanîpâlakam ‖

kanda ‖ Vinayâditya-nṛipâlana ı
tanu-bhavan Ereyaṅga-bhûbhujam tat-tanayam ı
vinutam Vishṇu-nṛipâlam ı
jana-pati tad-apatyan esedan î Narasiṃham ‖

tat-putram ‖
gata-lîlam Lâḷan âḷambita-bahaḷa-bhayôgra-jvaram Gûrjjaram sam- ı
dhṛita-śûḷam Gauḷan uchchaiḥ kara-dhṛita-vilasat-pallavam Pallavam prô- ı
jjhita-chêḷam Chôḷan âdam kadana-vadanadoḷ bhêriyam poyse vîrâ- ı
hita-bhûbhṛij-jâḷa-kâḷânaḷan atuḷa-baḷam Vîra-Ballâḷa-Dêvam ‖
chira-kâlam ripugaḷg asâdhyam enisirdd Uchchaṅgiyam mutti dur- ı
ddhara-têjônidhi dhûḷigôṭeyane koṇḍ â Kâma-Dêvâvani- ı
śvaranam sand-Oḍeya-kshitiśvaranan â bhaṇḍâramam striyaram ı
turaga-vrâtamumam samantu piḍidam Ballâḷa-bhûpâḷakam ‖

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvara Dvârâvatî-pura-varâdhîśvara । Tuḷava-baḷa-jaḷadhi-baḍavânaḷa । dâyâda-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍaḷika-bêṭekâṟa । Chôḷa-kaṭaka-sûṟekâṟa । sangrâma-bhîma । Kali-kâla-Kâma । sakaḷa-vandi-brinda-santarppaṇa-samagra-vitaraṇa-vinôda । Vâsantikâ-Dêvî-labdha-vara-prasâda । Yâdava-kuḷâmbara-dyumaṇi । maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa Malaparoḷ gaṇḍa nâmâdi-praśasti-sahitam śrîmat-Tribhuvana-malla Taḷakâḍu Kongu Nangali Noḷambavâḍi Banavase Hânungal Lôkiguṇḍi Kummaṭa Erambaragey oḷagâda samasta dêśada nânâ-durggangaḷam lîlâ-mâtradim sâdhyam mâḍikoṇḍa bhuja-baḷa-Vîra-Ganga pratâpa-chakravartti Hoysaḷa Vîra-Ballâḷa-Dêvar samasta-mahî-maṇḍalamam dushṭa-nigraha-śishṭa-pratipâlana-pûrvvakam sukha-sankathâ-vinôdadim râjyam geyyuttire

tadîya-karataḷa-kaḷita-karâḷa-karavâḷa-dhârâ-daḷana-nissapatnîkṛita-chatuṟ--payôdhi-parikhâ-parita-pṛithuḷa-pṛithvî-taḷântarvvarttiyum śrîmad-dakshiṇa-Kukkuṭêśvara-Jinâdhinâtha pada-kuśêśayâḷankṛitamum śrîmat-Kamaṭha-Pârśva-Dêvâdi-nânâ-Jinavarâgâra-maṇḍitamum appa śrîmad-Beḷgoḷa-tîrtthada śrîman-mahâ-maṇḍalâchâryyar ent appar endaḍe ॥

bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tîbrâṃśuvam ।
naya-nikshêpa-yuta-pramâṇa-pari-nirṇîtârttha-sandôhanam ।
nayan-ânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam ।
Nayakîrtti-brati-râjanam nenedoḍam pâpôtkaram pingugum ॥

tach-chhishyar śrî-Dâmanandi-traividya-dêvarum । śrî-Bhânukîrtti-siddhânta-dêvarum । śrî-Bâḷachandra-dêvarum । śrî-Prabhâchandra-dêvarum । śrî-Mâghanandi-bhaṭṭâraka-dêvarum । śrî-Mantravâdi-padmanandi-dêvarum । śrî-Nêmichandra-paṇḍita-dêvarum ।

śrî-Mûla-sanghada Dêśiya-gaṇada Pustaka-gachchhada śrî-Koṇḍakundânvaya-bhûshaṇar appa śrîman-mahâ-maṇḍalâchâryyar śrîman-Nayakîrtti-siddhânta-chakravarttigaḷa guḍḍam ॥

kshiti-taḷadoḷ râjisidam ।
dhṛita-satyam negaḷda Nâga-Dêvâmâtyam ।
pratipâḷita-Jina-chaitya- ।
kṛita-kṛityam Bamma-Dêva-sachivâpatyam ॥

tad-vanite ॥

mudadim paṭṭaṇa-sâmiy emba pesaram tâḷdirdda lakshmî-samâ- ।
spadan appa Guṇamalli-Seṭṭi-vibhugam lôkôttamâchâra-sam- ।
padeg î Mâcheve-Seṭṭikavvegam anûnôtsâhamam tâḷdi pu- ।
ṭṭida Chandavve ramâgra-gaṇye bhuvana-prakhyâtiyam tâḷdidaḷ ॥

tat-putra ॥

paramânandadin entu Nâkapatigam Paulômigam puṭṭidom ।
vara-saundaryya-Jayantan ante tuhina-kshîrôda-kallôḷa-bhâ- ।
sura-kîrtti-priya-Nâga-Dêva-vibhugam Chandavvegam puṭṭidom ।
sthiran î paṭṭaṇa-sâmi-viśva-vinutam śrî-Malli-Dêvâhvayam ॥

kshitiyoḷ viśruta-Bamma-Dêva-vibhugam Jôgavvegam prôdbhavat- ।
sutan î paṭṭaṇa-sâmig ârjjita-yaśang î Malli-Dêvangam û- ।
rjjiteg î Kâmala-dêvigam janakan ambhôjâsyeg urvvîtaḷa- ।
stuteg i Chandale-nârig îsan esedam śrî-Nâga-Dêvôttamam ॥

kâritê Vîra-Ballâḷa-paṭṭana-svâmi-nâmunâ ।
Nâgêna Pârśva-dêvâgrê nṛitya-raṅgâśma-kuṭṭimê ॥

śrîman-Nayakîrtti-siddhânta-chakravarttigaḷge parôksha-vinayârtthavâgiy uḍijanumam nishidhiyumam **śrîmat-Kamatha**-Pârśva-dêvara basadiya mundaṇa kallu-kaṭṭumam nṛitya-raṅgamumam mâḍisida tad-**anantaram** ॥

śrî-Nagara-Jinâlayamam ।
śrî-niḷayaman amala-guṇa-gaṇam mâḍisidam ।
śrî-Nâga-Dêva-sachivam ।
śrî-Nayakîrtti-vratîśa-pada-yuga-bhaktam ॥

taj-Jinâlaya-pratipâḷakar appa nagaraṅgaḷ ॥

dhareyoḷ khaṇḍaḷi-Mûḷa-bhadra-viḷasad-vaṃśôdbhavar satya-śau- ।
charatar siṃha-parâkramânvitar anêkâmbhôdhi-vêḷâ-purân- ।
tara-nânâ-vyavahâra-jâḷa-kuśaḷar vikhyâta-ratna-trayâ- ।
bharaṇar Beḷguḷa-tîrttha-vâsi-nagaraṅgaḷ rûḍhiyaṃ tâḷdidar ॥

Saka-varsha 1118 neya Râkshasa-saṃvatsarada Jêshṭha su 1 Bṛihavâradandu Nagara-Jinâlayakke yaḍa vaḷagereya modalêriya tôṭamuṃ yâru-salage-gaddeyuṃ Udukara-maneya mundaṇa kereya keḷagaṇa beddal koḷaga 10 Nagara-Jinâlayada baḍagaṇa Kêti-Seṭṭiya kêri â teṅkaṇa eradu mane â aṅgaḍi-sede yakki gâṇa eraḍu manege haṇa aydu ûriṅge maḷachiya haṇa mûru

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North of the inner door of Nagara Jinâlaya.

S'rîmatu-S'aka-varsha 1203 neya Pramâdi-saṃvatsara Mârggaśira-su 10 Bri dandu śrî-Beḷuguḷada-tîrtthada samasta-nakharaṅgaḷige Nakhara-Jinâlayada pûjâkârigaḷu oḍambaṭṭu barasida śâsanada kramav ent endade । Nakhara-Jinâlayada Âdi-Dêvara dêva-dânada gadde beddalu chalsi uḷḷadanu beḷada-kâladalu dêvara-ashṭa-vidhârchchane amṛita-paḍi-sahita śrîkâryyavanu nakaraṅgaḷu niyâmisi koṭṭa paḍiyanu kundade naḍasuvevu â dêvara dânada gadde beddalanu âdi-kraya-hâlote-gutege emma vaṃśav âdiyâgi **makkaḷu** makkaḷu tappade âtu-mâḍipaḍaṃ râja-dôhi samaya-dôhigaḷenduv oḍambaṭṭu barasida śâsana int appudakke avara voppa śrî-Gommaṭanâtha ॥ śrî-Beḷuguḷa-tîrtthada Nagara-Jinâlayada Âdi-Dêvara nityâbisêkake śrî-Huligereya Sôvaṇṇa aksha-bhaṇḍâravâgi koṭṭa gadyâṇaṃ ayidu î honniṅge hâlu ba 1¼

Sarvvadhâri-saṃvatsarada dvitîyâ-Bhâdrapada-su 5 Bri śrî-Beḷuguḷa-tîrtthada Jinanâthapurada samasta-mâṇikya-nagaraṅgaḷu tammoḷ oḍambaṭṭu barisida śâsanada kramav ent andoḍe । Nagara-Jinâlayada śrî-Âdi-Dêvara jîrṇôddhârav upakaraṇa-śrîkâryyakkevû dhârâ-pûrvvaka-mâḍi âchandrârkka-târaṃ baraṃ saluvant âgi â yeraḍu-paṭṭaṇada samasta-nakharaṅgaḷû sva-dêśi-para-dêśiyindaṃ bandantaha-davaṇa-gadyâṇa-nûrakke gadyâṇaṃ vondarôpâdiya-davaṇa Âdi-Dêvarige saluvante koṭṭa śâsana yidaroḷe virahita-guptavan ârum âdidaḍam avana santâna nissantâna ava dêva-drôhi râja-drôhi samaya-drôhigaḷendu voḍambaṭṭu barasida samasta nakaraṅgaḷ oppa śrî-Gommaṭa ॥

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South of the entrance to Maṅgâyi basti.

(First face.)

Svasti **śrî-Mûla-saṅgha** Dêśiya-gaṇa Pustaka-gachchha Koṇḍakundânvayada śrîmad-Abhinava-Châru-kîrtti-paṇḍitâchâryyara **śishyaḷu** samyaktvâdy-anêka-guṇa-gaṇâbharaṇa-bhûshita râya-pâtra-chûḍâmaṇi **Beḷuguḷada** Maṅgâyi mâḍisida Tribhuvana-chûḍâmaṇiy emba chaityâlayakke maṅgaḷam ahâ śrî śrî śrî ॥

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North of the entrance.

S'rimatu Pandita-dêvarugala guddagalâda Belugulada Nâga-Channa-gondana maga **Nâga-gonda Muttu**-gada Honnênahalliya Kala-gondan olagâda gaudagalu Mangâyi mâdisida bastige **kotta Doddanakatte** gadde beddalu yidakke alupidavaru Vâranâsiyalu sahasra-kapileyam konda pâpakke **hôguvaru mangalam** aha śrî śrî śrî ||

134

On the south wall of Mangâyi basti.

S'rimat-parama-gambhîra-syâdvâd-âmôgha-lânchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

târâsphârâlakâpi sura-krita-sumanô-vrishti-pushpâ-śayâri
stômâh krâmânti driha jagam patalidambhatôyas samâdi |
sôyah śrî-Gommatêśas tri-bhuvana-sarasî-ranjanê râjahamsô
bhava sthitim babhânu Belugula-nagarê sâdhu jêjiya tîram ||

Nandana-samvatsarada Puśya-śu 3 lû Gerasoppeya hiriya-Âyyagala śishyaru Gummatannagalu Gummatanâthana-sannidhiyalli bandu chikka-bettadali chikka-bastiya kalla-kattisi jîrnnôddhâra badaga-vâgila basti mûru Mangâyi-basti vondu hâge aydu-basti-jîrnnôddhâra vondu tandakke ahâra-dâna

135

Vikâri-samvatsarada S'râvana-śu 1 Gerasoppeya śrîmati-Avvegalu samasta-kûta-brinda-kotugam |

136

At Bhandâri basti, east side.

Svasti samasta-praśasti-sahitam ||

pâshanda-sâgara-mahâ-badavâ-mukhâgni śrî-Ranga-râja-charanâmbuja-mûla-dâsa |
śrî-Vishnu-lôka-mani-mantapa-mârgga-dâyi Râmânujô vijayatê yati-râja-râja ||

S'aka-varsha 1290 neya Kîlaka-samvatsarada Bhâdrapada-śu 10 Bri svasti śrîman-mahâ-mandalêśvaram âri-râya-vibhâda bhâshege tappuva râyara ganda śrî-Vîra-Bukka-Râyanu prithvî-râjyava mâduva kâladalli Jainarigû bhaktarigû samvâjav âdalli Âneyagondi Hosapattana Penagunde Kallehada-pattana volagâda samasta-nâda bhavya-janangalu â Bukka-Râyange bhaktaru mâduva anyâyangalannu binnaha mâdalâgi Kôvil Tirumale Perumâl-kôvil Tirunârâyanaparam mukhyavâda sakalâchâryyarû sakala-samayigalû sakala-sâtvikarû môshtikaru tirupani-tiruvidi-tanniravaru nâlvatt-entu-ta... galu sâvanta-bôvakkalu Tirukula Jâmbavakula volagâda hadinentu-nâda śrî-Vaishnavara kaiyyalu Mahârâyanu Vaishnava-darśanakke-û Jaina-darśanakke-û bhêdav illav endu Râyanu Vaishnavara kaiyyalu Jainara kai vidida kottu yî Jaina-darśanakke pûrvva-mariyâdeyalu pancha-mahâ-vâdyangalû kalaśavu saluvudu Jaina-darśanakke bhaktara deseyinda hâni-vriddhiy âdarû Vaishnava-hâni-vriddhiy âgi pâlisuvaru yî mariyâdeyalu yallâ-râjyadolag ullantaha bastigalige śrî-Vaishnavaru śâsanaru

naṭṭu pâlisuvaru chandrârkka-sthâyiyâgi Vaishṇava-samayavu Jaina-darśanava rakshisikoṇḍu bahevu **Vaishṇavarû** Jainarû vondu-bhêdavâgi kâṇal âgadu śrî-Tirumaleya-tâtayyaṅgaḷu samasta-râjyada bha-**vya-janaṅgaḷa** anumatadinda Beḷuguḷa-tîrtthadalli dêvara aṅga-rakshaṇegôsuka samasta-râjyadoḷag **uḷḷantaha** Jainaru bâgilu-daṭṭaṇeyâgi mane-manege varshakke 1 haṇa koṭṭu â yettida honniṅge dêvara **aṅga-rakshege** yippatt âḷa mâsantav iṭṭu mikka honniṅge jîrṇṇa-Jinâlayaṅgaḷige sotheyan ikkûdu yî mari-**yâdeyalu** chandrârkkar uḷḷannaṃ tappaliyadê varsha-varshakke koṭṭu kîrttiyannu puṇyavannu upârjjisi-**kombudu** yî mâḍida kaṭṭaḷeyanu âvan obbanu miṛidavanu râja-drôhi saṅgha-samudâyakke-drôhi **tapasviy** âgali grâmaṇiy âgali yî dharmmava keḍsidar âdaḍe Gaṅgeya taḍiyalli kapileyanû Brâhmaṇa-nanû konda pâpadalli hôharu ||

ślôka || sva-dattaṃ para-dattaṃ vâ yô harêti vasundharâṃ |
shashṭi-varsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

Subsequently added above.

śrî-Kallehaḷa .. dvi-Seṭṭi .... Busuvi-Seṭṭi Bukka-Râyarige binnahaṃ mâḍi Tirumaleya-tâtayyaṅgaḷu **bijayaṃ gaisi** tara .. jîrṇṇoddâraṃ mâḍisidaru ubhaya samavû kûḍi Busuvi-Seṭṭiyarige Siṅgha-nâyka **paṭṭava kaṭṭidaru** ||

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In the same place.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ |
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

bhadram astu Jina-śâsanâya ||

svasti śrî-janma-gêhaṃ nibhṛita-nirupamaurvvânaḷôddâma-têjaṃ |
vistârântaḥ-kṛitôrvvî-taḷam amaḷa-yaśaś-chandra-sambhûti-dhâmaṃ |
vastu-brâtôdbhava-sthânakam atiśaya-satvâvaḷambaṃ gabhîraṃ |
prastutyaṃ nityam ambhônidhi-nibham esegum Hoysaḷôrvvîśa-vaṃśaṃ ||

adaroḷu kaustubhad ond anargghya-guṇamaṃ dêvêbhad-uddâma-sa- |
tvada gurvvaṃ hima-raśmiy ujvaḷa-kaḷâ-sampattiyaṃ pârijâ- |
tad udâratvada pempan ôrvvan enitântaṃ tâḷdi tân altê pu- |
ṭṭidan udvêjita-vîra-vairi-Vinayâdityâvanî-pâḷakaṃ ||

kanda || vinayaṃ budharaṃ rañjise |
ghana-têjaṃ vairi-balaman aḷarise negaḷdaṃ |
Vinayâditya-nṛipâḷakan |
anugata-nâmârtthan amaḷa-kîrtti-samartthaṃ ||
â Vinayâdityana vadhu |
bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhiḷa-ka- |
ḷâ-viḷasite Keḷeyab-arasiy embaḷ pesariṃ ||

â dampatige tanûbhavan |
âdaṃ S'achigaṃ Surâdhipatigaṃ munnant |
âdaṃ Jayantan ante vi- |
shâda-vidûrântaraṅgan Ereyaṅga-nṛipaṃ ||

âtaṃ Châḷukya-bhûpâḷana balada bhujâ-daṇḍam uddaṇḍa-bhûpa- |
brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷiśaṃ vandi-sasyaugha-mêghaṃ |
śvêtâmbhôjâta-dêva-dviradana-śarad-abhrêndu-kundâvadâta- |
khyâta-prôdyad-yaśaś-śrî-dhavaḷita-bhuvanaṃ dhîran êkâṅga-vîraṃ ||

Ereyan eḷeg enisi negaḷdirdd ।
Ereyanga-nripâla-tiḷakan angane chalvim- ।
gere vaṭṭu śîla-guṇadim ।
nered Êchala-dêviy antu nôntaru moḷarê ॥

ene negaḷdavar îrvarggaṃ ।
tanûbhavar nnegaḷdar alte Ballâḷaṃ Vi- ।
shṇu-nripâlakan Udayâdi- ।
tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ॥

vṛitta ॥ avaroḷ madhyaman âgiyuṃ bhuvanadoḷu pûrvvâparâmbhôdhiy e- ।
yduvinaṃ kûḍe nimirchchuv ondu nija-bâhâ-vikrama-kriḍey u- ।
dbhavadind uttaman âdan uttama-guṇa-vrâtaika-dhâmaṃ dharâ- ।
dhava-chûḍâmaṇi-Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâḷakaṃ ॥

kanda ॥ eḷeg eseva Kôyatûr ttat ।
Taḷavana-puram ante Râyarâya-puraṃ ba- ।
ḷvaḷa baḷeda Vishṇu-têjô- ।
jvaḷaṇade savedavu baḷishṭha-ripu-durggangaḷ ॥

vṛitta ॥ anitaṃ durggama-vairi-durgga-chayamaṃ koṇḍaṃ nijâkshêpadind ।
inibar bbhûparan âjiyoḷ tavisidaṃ tann astra-sanghâtadind ।
inibargg ânatargg ittan udgha-padamaṃ kâruṇyadind endu tân ।
anitaṃ lekkade pêḷvoḍ abjabhavanuṃ vibhrântan appaṃ balaṃ ॥

kanda ॥ Lakshmî-dêvi Khagâdhipa- ।
lakshmang esedirdda Vishṇug ent antevalaṃ ।
Lakshmâ-dêvi lasan-mṛiga- ।
lakshmânane Vishṇug agra-satiy ene negaḷdaḷ ॥

avargge manôjanante sudatî-jana-chittaman irkkoḷalke sâlv- ।
avayava-śôbheyind atanuv emb abhidhânaman ânad-anganâ- ।
nivahaman echchu muyvanaṇam ânade biraran echchu yuddhadoḷ ।
tavisuvan âdan âtma-bhavan apratimaṃ Narasiṃha-bhûbhujaṃ ॥

paḍe mât êṃ bandu kaṇḍang amṛita-jaḷadhi tâṃ garbbadiṃ gaṇḍavâtaṃ ।
nuḍiv âtang ênan embai praḷaya-samayadoḷ mêreyaṃ miṟi barppâ- ।
kaḍalannaṃ Kâḷanannaṃ muḷida-kuḷikanannaṃ yugântâgniyannaṃ ।
siḍilannaṃ siṃhadannaṃ Pura-haran-uriganṇannan î Nârasiṃhaṃ ॥

ripu-sarppa-darppad-dâvânaḷa bahaḷa-sikhâ-jâḷa-kâḷâmbuvâhaṃ ।
ripu-bhûpôdyat-pradîpa-prakara-paṭutara-sphâra-jañjhâ-samîraṃ ।
ripu-nâgânîka-târkshyaṃ ripu-nṛipa-naḷinî-shaṇḍa-vêdaṇḍa-rûpaṃ ।
ripu-bhûbhṛid-bhûri-vajraṃ ripu-nṛipa-mada-mâtanga-siṃhaṃ Nṛisiṃhaṃ ॥

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍaḷêśvara । Dvârâvatî-pura-varâdhîśvara । Tuḷuva-bala-jaladhi-baḍavânaḷa । dâyâda-dâvânaḷa । Pâṇḍya-kuḷa-kamaḷa-vêdaṇḍa । gaṇḍa-bhêruṇḍa । maṇḍaḷika-bêṇṭekâra Chôḷa-kaṭaka-sûrekâra । sangrâma-Bhîma । Kali-kâla-Kâma । sakaḷa-vandi-brinda-santarppaṇa samagra-vitaraṇa-vinôda Vâsantikâ-dêvi-labdha-vara-prasâda । Yâdava-kulâmbara-dyumaṇi । maṇḍaḷika-makuṭa-chûḍâmaṇi kadana-prachaṇḍa । Malaparoḷ-gaṇḍa । nâmâdi-praśasti-sahitaṃ śrîmat Tribhuvana-malla Taḷakâḍu Kongu Nangali Noḷambavâḍi Banavase Hânungal goṇḍa bhuja-baḷa Vîra-Ganga-pratâpa-Hoysaḷa Nârasiṃha-Dêvar dakshiṇa-mahî-maṇḍaḷamaṃ dushṭa-nigraha-śishṭa-pratipâḷana-pûrvvakaṃ sukha-sankathâ-vinôdadiṃ râjyaṃ geyyuttam ire tadîya-pitṛi-Vishṇu-bhûpâḷa-pâda-padmôpajîvi ॥

â negaḷda Nârasiṃha-dha- |
rânâthaṅg Amara-patige Vâchaspati vôl |
tân esedan uchita-kâryya-vi- |
dhâna-paraṃ mânya-mantri Huḷḷa-chamûpaṃ ||

vṛitta || akaḷaṅkaṃ pitṛi-Vâchi-vaṃśa-tiḷakaṃ śrî-Yaksha-râjaṃ nijâṃ- |
bike lôkâmbike lôka-vandite suśîlâchâre daiva-divi- |
śa-kadamba-stuta-pâda-padman Aruhan nâthaṃ Yadu-kshôṇipâ- |
ḷaka-chûḍâmaṇi Nârasiṃhan enal êṃ pempuḷḷanô Huḷḷapaṃ ||
dhareyaṃ geldirdda tiṇpuḷḷanan udadhiy en ên emba guṇpuḷḷanaṃ Maṅ- |
daramaṃ mârkkoḷvad î puḷḷanan amara-mahijâtamaṃ mikku lôkô- |
ttaram app â puḷḷanaṃ Puḷḷanan eseva Jinêndrâṅghri-paṅkêja-pûjô- |
tkaradoḷ taḷpo poyd alampuḷḷanan anukarisal marttyan âvon samartthaṃ ||
sumanas-santati-sêvitaṃ guru-vachô-nirddishṭa-nîtikramaṃ |
samadârâti-baḷa-prabôdhana-karaṃ śrî-Jaina-pûjâ-samâ- |
ja-mahôtsâha-paraṃ dhurandharana pempaṃ tâḷdi bhaṇḍâri-Hu- |
ḷḷama-daṇḍâdhipan irddapaṃ mahiyoḷ udyad-vaibhava-bhrâjitaṃ ||
satataṃ prâṇi-vadhaṃ vinôdam anṛitâḷâpaṃ vachaḥ-prauḍhi san- |
tatam anyârtthaman iḷdu koḷvude valaṃ têjaṃ para-strîyaroḷ |
rati saubhâgyam anûna-kâṅkshe matiy âyt ellarggam âr ppôltapar |
bbrata-ratna-prakarakke śîḷa-bhaṭaroḷg â huḷḷanaṃ Huḷḷanaṃ ||
sthira-Jina-śâsanôddharaṇar âdiyoḷ âr ene Râcha-Malla-bhû- |
vara-vara-mantri-Râyane baḷikke budha-stutan appa Vishṇu-bhû- |
vara-vara-mantri-Gaṅgaṇane matte baḷikke Nṛisiṃha-dêva-bhû- |
vara-vara-mantri-Huḷḷane peraṅg init uḷḷoḍe pêḷal âgadê ||
Jina-gaditâgamârttha-vidar asta-samasta-bahiḥ-prapañchar aty- |
anupama-śuddha-bhâva-niratar ggata-môhar enippa Kukkuṭâ- |
sana-Maladhâri-dêvare jagad-gurugaḷ gurugaḷ nija-vrata- |
kk ene guṇa-gauravakke toṇe yâro chamûpati-Huḷḷa-Râjanâ ||
Jina-gêhôddharaṇaṅgaḷiṃ Jina-mahâ-pûjâ-samâjaṅgaḷiṃ |
Jina-yôgi-braja-dânadiṃ Jina-pada-stôtra-kriyâ-nishṭheyiṃ |
Jina-sat-puṇya-purâṇa-saṃśravaṇadiṃ santôshamaṃ tâḷdi bha- |
vya-nutaṃ nichchalum inte poḷtu gaḷevaṃ śrî-Huḷḷa-daṇḍâdhipaṃ ||

kanda || nippaṭamê jîrṇnam âduda- |
n uppaṭṭaytana mahâ-Jinêndrâlayamaṃ |
nip posatu mâḍidaṃ karaṃ |
oppire Huḷḷaṃ manasvi Baṅkâpuradoḷ ||

mattam alliyê ||

vṛitta || kalitanamaṃ vitatvamuman uḷḷaman âdiyoḷ orppey urvviyoḷ |
Kalivitan emban âtana Jinâlayamaṃ nere jîrṇnam âdudaṃ |
kalisade dânadoḷ parama-saukhya ramâ-ratiyoḷ viṭaṃ vini- |
śchalav enisirdda Huḷḷan adan ettisidaṃ Rajatâdri-tuṅgamaṃ ||

priyadindaṃ Huḷḷa-sênâpati Kopaṇa-mahâ-tîrtthadoḷ dhâtriyuṃ vâ- |
rddhiyum uḷḷannaṃ chatur-vviṃśati-Jina-muni-saṅghakke niśchintamâg a- |
kshaya-dânaṃ salva pâṅgiṃ bahu-kanakaman â kshêtrajargg ittu sadvṛi- |
ttiyin int î lôkam ellaṃ pogaḷe bidisidaṃ puṇya-puñjaika-dhâmaṃ ||

â Kellaṅgeṟey âdi-tîrttham adu munnaṃ Gaṅgariṃ nirmmitaṃ |
lôka-prastutam âytu kâla-vaśadiṃ nâmâvaśêshaṃ baḷikk |
âkalpa-sthiram âge mâḍisidan î-bhâsvaj-Jinâgâramaṃ |
śrîkântaṃ taḷadindam eyde kaḷasaṃ śrî-Huḷḷa-daṇḍâdhipaṃ ||

kanda || pañcha-mahâ-vasatigaḷaṃ |
pañcha-su-kalyâṇa-vâñchheyiṃ Huḷḷa-chamû- |
paṃ chaturaṃ mâḍisidaṃ |
kâñchana-naga-dhairyyan enisi Kellaṅgeṟeyoḷ ||

kanda || Huḷḷa-chamûpana guṇa-gaṇa- |
m uḷḷ aṇituman âro nereye pogaḷal neṟevar |
baḷḷadoḷ aḷed udadhiya jala- |
m uḷḷ aṇituman âro pavaṇisal neṟe vannar ||

saṃśrita-sad-guṇaṃ sakala-bhavya-nutaṃ Jina-bhâshitârttha-nis- |
saṃśaya-buddhi-Huḷḷa-pṛitanâ-pati kairava-kunda-haṃsa-śu- |
bhrâṃśu-yaśaṃ jagan-nutadoḷ î vara-Beḷguḷa-tîrtthadoḷ chatur- |
vviṃśati-tîrtthakṛin-niḷeyamuṃ neṟe mâḍisidan dal int idaṃ ||

kanda || Gommaṭa-pura-bhûshaṇam idu |
Gommaṭam âyt ene samasta-parikara-sahitaṃ |
sammadadiṃ Huḷḷa-châmû- |
paṃ mâḍisidaṃ Jinôttamâlayaman idaṃ ||

vṛitta || parisûtraṃ nṛitya-gêhaṃ pravipuḷa-viḷasat-paksha-dêśastha-śaiḷa- |
sthira-Jainâvâsa-yugmaṃ vividha-suvidha-patrôllasad-bhâva-rûpô- |
tkara-râjadvâra-harmmyaṃ beras atuḷa-chatur-vviṃśa-tîrtthêśa-gêhaṃ |
paripûrṇṇaṃ puṇya-puñja-pratimam esedud îy andadiṃ Huḷḷanindaṃ ||

svasti śrî-Mûla-saṅghada Dêsiya-gaṇada Pustaka-gachchhada Koṇḍakundânvaya-bhûshaṇar appa śrî-Guṇachandra-siddhânta-dêvara śishyar appa śrî-Nayakîrtti-siddhânta-dêvar ent appar endoḍe ||

vṛitta || bhaya-môha-dvaya-dûraṇaṃ madana-ghôra-dhvânta-tivrâṃśuvaṃ |
naya-nikshêpa-yuta-pramâṇa-parinirṇṇitârttha-sandôhanaṃ |
nayanânandana-śânta-kânta-tanuvaṃ siddhânta-chakrêśanaṃ |
Nayakîrtti-brati-râjanaṃ nenedoḍaṃ pâpôtkaraṃ piṅguguṃ ||

kṛita-dig-jaitrav idaṃ barutte Narasiṃha-kshôṇipaṃ kaṇḍu san- |
matiyiṃ Gommaṭa-Pârśvanâtha-Jinaraṃ matt î chatur-vviṃśati- |
pratimâ-gêhaman int ivakke vinataṃ prôtsâhadiṃ biṭṭan a- |
pratimallaṃ Savaṇêṟan ûran abhayaṃ kalpântaraṃ salvinaṃ ||

adakke Nayakîrtti-siddhânta-chakravarttigaḷaṃ mahâ-maṇḍaḷâchâryyaran âchâryyar mmâḍi ||

vṛitta || tavad-auchityade Nârasiṃha-nṛipaniṃ tâṃ pettuvaṃ sad-guṇâ- |
rṇṇavan î Jaina-gṛihakke mâḍidan achaṇḍaṃ Huḷḷa-daṇḍâdhipaṃ |
bhuvana-prastutan opputirppa Savaṇêṟ emb ûran ambhôdhiyuṃ |
raviyuṃ chandranum urvvarâvaḷayamuṃ nilvannegaṃ salvinaṃ ||

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grâma-sîmey ent endade । mûḍaṇa-deseyoḷ Savaṇêṟa-Bekkan-edeya sîme karaḍi yaṟe allim teṅka hiriy-**obbeyim pôgalu** Bimbi-Seṭṭiya keṟeya kôḍiya kiḷ-bayalu allim teṅka Barahâḷa-keṟey-achchugaṭṭu mêreyâgi **hiriy-obbeya basuriya** teṅkaṇa kemb-areya huṇise teṅkaṇa deseyoḷu Biḷattiya Savaṇêṟa yaḍeya êreya **diṇṇeya huṇiseya** koḷa hiriy-âla allim haḍuvalu hiriy-obbeya challe-moṟaḍiya haḍuvaṇa Balleya keṟeya **teṅkaṇa kôḍiya** baḷariya bana allind atta taṟihariya kaliya manakaṭṭada tây-vaḷḷa Jannavurada hiriya **keṟeya tây-vaḷḷa** sîme । haḍuvaṇa deseyoḷ Jannavurakkam Savaṇêṟiṅgam sâgara-maryyâde Jannavura Savaṇêṟa keṟe yêriya naḍuvaṇa hiriya huṇise sîme baḍagaṇa deseyoḷ kakkina kôhu adaṟa mûḍaṇa Birajjana keṟe â keṟey olage Savaṇêṟa Beḍuganaballiya naḍuve basuriya gôṇi allim mûḍal Âlajjana-kummari allim mûḍa Chilladare sîme ॥

î-sthaḷadind âda dravyaman illiy âchâryyar î-sthânada basadigaḷa khaṇḍa-sphuṭita-jîrṇnôddhârakkam dêvatâ-pûjegam raṅga-bhôgakkam basadige besa-geyva prajegam ṛishi-samudâyad âhâra-dânakkam salisuvudu ॥

idam âvam nija-kâladoḷ su-vidhiyind âḷippa lôkôttamam ।
viditam nirmmaḷa-puṇya-kîrttiyum avam tâm tâḷugum mattam in- ।
t idan âvam kiḍivonu keṭṭa-bageyam tand âtan âḷdum gabhi- ।
ra durane .... ॥

(*Second face.*)

śrîmat-Supârśva-dêvam ।
bhû-mahitam mantri-Huḷḷa-Râjaṅgam taḍ- ।
bhâmini-Padmâvatigam ।
kshêmâyur-vvibhava-vṛiddhiyam mâḷke bhavam ॥

kamanîyânana-hêma-tâmarasadim nêtrâsitâmbhôjadin- ।
d amaḷâṅga-dyuti-kântiyim kucha-rathâṅga-dvandvadim śrî-nivâ- ।
sam enalu Padmala-dêvi râjisutam irppaḷ Huḷḷa-Râjântaram- ।
ga-marâḷam ramiyippa padminiyavolu nitya-prasâdâspadam ॥

chala-bhâvam nayanakke kâśyam udarakk atyanta-râgam padau- ।
shṭha-lasat-pâṇi-talakke karkkaśate vakshôjakke kârshṇyam kacha- ।
kk alasatvam gatig allad illa hṛidayakk endendu Padmâvati- ।
lalanâ-ratnada rûpa-śîla-guṇamam pôlvaunar âr kkânteyar ॥

Uragêndra-kshîra-nirâkara-Rajatagiri śrî-sita-chchhatra-Gaṅgâ- ।
Hara-hâs Airâvatêbha-sphaṭika-vṛishabha-śubhrâbhra-nîhâra-hârâ- ।
maravâji śvêta-paṅkêruha Haḷadhara-Vâk-chhaṅkha haṁsêndu kundô- ।
tkara-chañchat-kîrtti-kântam budha-jana-vinutam Bhânukîrtti-vratîndram ॥

śrî-Nayakîrtti-munîśvara- ।
sûnu-śrî-Bhânukîrtti-yatipatig ittam ।
bhû-nutan .. appa Huḷḷapa- ।
sênâpati dhârey eredu Savaṇêṟ-ûram ॥

(*Third face.*)

Svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varsham 1200 neya Bahudhânya-saṁvatsarada Chaitra-śuddha 1 S'ukravâra Bhaṇḍâriyaṟyaṇa basadiya śrî-dêvara Vallabha-dêvarige nityâbhishêkakke akshaya-bhaṇḍâravâgi śrîmanu-mahâ-maṇḍalâchâryyaru Udayachandra-dêvara śishyaru Munichandra-dêvaru ga 2 pa 5 kkam hâlu-mânâ 2 śrîmatu Chandraprabha-dêvara śishyaru Padumanandi-dêvaru

kotta pa 9 ta 1 śriman-mahâ-maṇḍalâchâryyaru Nêmichandra-dêvara tamma Sâtappanavaru maga Padumaṇṇanavaru kotta ga 2 pa 2 Munichandra-dêvara aliya Âdiyaṇṇa ga 1 pa 2½ Bamma-Seṭṭiyaru tamma Pârisa-dêva ga 1 pa 2½ Jannavurada sênabôva Mâdayya ga 1 pa 2½ âtana tamma Pârisa-dêvayya Siṅgaṇa pa 6½ sênubhôva Padumaṇṇana maga Chikkaṇṇa ga 1½ Bhâratiyakkana Nemmadiyakka pa 8 kappage.

S'rîman-mahâ-maṇḍalâchâryyarum râja-gurugaḷum appa śrî-Mûla-saṅgha-samudâyaṅgaḷ Durmmukhi-saṃvatsarada Âshâḍha-su 5 .. Gommaṭa-dêvar śrî-Kamaṭha-Pârśva-dêvaru Bhaṇḍâryyayana basadiya śrî-dêvara Vallabha-dêvaru mukhyavâda basadigaḷa dêva-dânada gadde beddalu sahita bâṇa abhyâgati kaṭaka-śese-basadi-manakshateyavu muntâgi yênu vanaṃ koḷḷiv endu biṭṭu śrî-Beḷugoḷa-tîrtthada samasta-mâṇikya-nagaraṅgaḷu Kabbâhu-nâtha aruvaṇada gauḍa-prajegaḷu muntâgi śrî-dêvara Vallabha-dêvara Hâḍuvarahaḷḷige Sambhu-dêva anyâyavâgi maḷa-brayavâgi komba gadyâṇa aydanu â-dêvara Vallabha-dêvara raṅga-bhôgakke saluvudu â-haḷḷiya ashṭa-bhôga-têja-sâmya kiṛukuḷa yên âdoḍaṃ â-dêvara Vallabha-dêvara raṅga-bhôgakke salu ||

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At Bhaṇḍâri basti, west side.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchanaṃ |
jîyat trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ ||

bhadraṃ bhûyâj Jinêndrâṇâṃ śâsanâyâgha-nâśinê |
ku-tîrttha-dhvânta-saṅghâta-prabhêda-ghana-bhânavê ||

svasti Hoysaḷa-vaṃśâya Yadu-mûḷâya yad-bhavaḥ |
kshatra-mauktika-santânaṛ pṛithvî-nâyaka-maṇḍanaṃ ||

śrî-dharmmâbhyudayâbja-shaṇḍa-taraṇiḥ samyaktva-chûḍâmaṇiḥ
nîti-śrî-saraṇiṛ pratâpa-dharaṇiḥ dânârtthi-chintâmaṇiḥ |
vaṃśê Yâdava-nâmni mauktika-maṇir jjâtô jagan-maṇḍanaḥ
kshîrâbdhâv iva kaustubhô 'tra Vinayâdityâvanîpâḷakaḥ ||

apicha || śrî-kântâ-kamanîya-kêḷi-kamaḷôllâsât su-nityôdayâd
darppântha-kshitipândhakâra-haraṇâd bhûyaḥ pratâpânvayât |
dik-chakrâkramaṇâd vishat-kuvaḷaya-pradhvaṃsanâd bhûtaḷê
khyâtô 'nvarttha-nijâkhyaisha Vinayâdityâvanîpâḷakaḥ ||

Dhâtrâ tri-lôkôdara-sâra-bhûtair aṃśair mmudâśvasya vinirmmitêva |
tasya priyâ Kêḷiya-nâma-dêvî Manôja-râjya-prakṛitir bbabhûva ||

tayôr abhûd bhû-nuta-bhûri-kirttir parâkramâkrânta-diganta-bhûmiḥ |
tanûbhavaḥ kshatra-kula-pradîpaḥ pratâpa-tuṅgônv Eṛeyaṅga-bhûpaḥ ||

vitaraṇa-latâ-vasantaṛ pramadâ-rati-vârddhi-târakâ-kântaḥ |
sâkshât samara-Kṛitântô jayati chiraṃ bhûpa-makuṭa-maṇir Eṛeyaṅgaḥ ||

apicha || śarad-amṛita-dyuti-kîrttir Mmanasija-mûrttir vvirôdhi-Kuru-Kapikêtuḥ |
Kali-kâla-jaladhi-śêtuḥ jayati chiraṃ kshatra-mauḷi-maṇir Eṛeyaṅgaḥ ||

apicha || Jaya-lakshmî-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ praṇûta-guṇa-tuṅgaḥ |
bhûri-pratâpa-raṅgô jayati chiraṃ nṛipa-kirîṭa-maṇir Eṛeyaṅgaḥ ||

apicha || **Lakshmî**-prêma-nidhir vvidagdha-janatâ-châturyya-charchchâ-vidhir
vvîra-śrî-naḷinî-vikâsa-mihirô gâmbhîryya-ratnâkaraḥ |
kîrtti-śrî-latikâ-vasanta-samayas saundaryya-lakshmîmayas
sa **śrîmân** Ereyaṅga-tuṅga-nripatiḥ kaiḥ kair nna samvarṇnyatê ||

apicha || **kaś** śaknôty Ereyaṅga-maṇḍaḷapatêr ddôr-vvikrama-krîḍanaṃ
stôtuṃ Mâḷava-maṇḍaḷêśvara-purîṃ Dhârâm adhâkshît kshaṇât |
dôḥ-kaṇḍûḷa-karâḷa-Chôḷa-kaṭakaṃ drâk kândiśîkaṃ vyadhân
nirddhâmâkṛita Chakragoṭṭam akarôd bhaṅgaṃ Kaḷiṅgasya cha ||

kântâ tasya Laṭântabâṇa-lalanâ lâvaṇya-puṇyôdayaiḥ
saubhâgyasya cha viśva-vismayakṛitaḥ pâtrî Dharitrî-bhṛitaḥ |
putrîvad vilasat-kalâsu sakalâsv Ambhôjayônêr vvadhûr
âsîd Êchala-nâma-puṇya-vanitâ râjñî yaśaś-śrî-sakhî ||

apicha || **Kuntaḷa**-kadaḷî-kântâ pṛithu-kucha-kumbhâ madâlasâ bhâti sadâ |
Smara-samara-sajja-vijaya-Mataṅgôdbhava-châru-mûrttir Êchala-Dêvî ||

apicha || S'achîva S'akraṃ Janakâtmajêva Râmaṃ Girîndrasya sutêva S'ambhuṃ |
Padmêva **Vishṇuṃ** **madayaty** ajasraṃ sânaṅga-lakshmîr Ereyaṅga-bhûpaṃ ||

Kausalyayâ Daśarathô bhuvi Râmachandraṃ śrî-Dêvakî-vanitayâ Vasudêva-bhûpaḥ |
Krishṇaṃ S'achî-pramadayêva Jayantam Indrô Vishṇuṃ tayâ sa nripatir jjanayâṃ babhûva ||

udayati Vishṇau tasminn anêśad ari-chakra-kulam iḷâdhipa-chandrê |
adhikatara-śriyam abhajat kuvaḷaya-kulam aśvad amaḷa-dharmmâmbhôdhiḥ ||

apicha || nirddaḷita-Kôyatûrô bhasmîkṛita-Koṅga-Râyarâyapuraḥ |
ghaṭṭita-Ghaṭṭa-kavâṭaḥ kampita-Kâñchîpuras sa Vishṇu-nripâlaḥ ||

apicha || atuḷa-nija-baḷa-padâhati-dhûḷîkṛita-tad-Virâṭa-narapati-durggaḥ |
vana-vâsita-Vanavâsô Vishṇu-nripas taraḷitôru-Vallûraḥ ||

apicha || **nija**-sênâ-pada-dhûḷî-karddamita-Malaprahâriṇî-vâriḥ |
kaḷapâla-śôṇitâmbu-niśâtîkṛita-nija-karâsir avanipa-Vishṇuḥ ||

apicha || **Narasiṃha**-**Varmma**-**bhûbhuja**-**Sahasrabhuja**-bhûja-Paraśurâmô 'pi |
chitraṃ Vishṇu-nripâlaś śatakṛitvô 'py âjani jita-śatru-kshatraḥ ||

Adiyama-pṛithu-śauryyâryyama-Râhur Vvengi-girîndra-hati-pavi-daṇḍaḥ |
Taḷavana-pura-lakshmîṃ punar aharaj jayam iva ripôs sa Vishṇu-nripaḥ ||

apicha || chakri-prêshita-Mâḷavêśvara-Jagaddêvâdi-sainyârṇṇavaṃ
ghûrṇnantaṃ sahasâ pibat karataḷênâhatya mṛityu-prabhuḥ |
prâk **paśchâd** **asinâgrahîd** iha mahîṃ tat Krishṇavêṇyâvadhi
śrî-Vishṇur bbhuja-daṇḍa-chûrṇṇita-nitântôttuṅga-Tuṅgâchalaḥ ||

apicha || Iruṅgôḷa-kshôṇipati-mriga-mṛigârâtir atuḷaḥ
Kadamba-kshôṇîśa-kshitiruha-kuḷa-chchhêda-paraśuḥ |
nija-vyâpâraika-prakaṭita-lasach-chhauryya-mahimâ
sa **Vishṇuḥ** **pṛithvîśô** na bhavati vachô-gôchara-guṇaḥ ||

sâkshâl **Lakshmîr** vvipad-apagamô viśva-lôkasya nâmnâ
Lakshmî-Dêvî viśada-yaśasâ digdha-dik-chakra-bhittêḥ |
dṛipyad-vairi-kshitipa-Ditija-vrâta-vidhvaṃsa-Vishṇôḥ
Vishṇôs **tasya** praṇaya-vasudhâsît sudhâ-nirmmitâṅgî ||

brahmâṇḍa-bhâṇḍa-bharitâmaḷa-kirtti-lakshmî-
kântas tayôr ajani sûnur Ajâtaśatruḥ |
prithvîśa-Pâṇḍu-Prithayôr iva Pushpachâpô
Daityadvishat-Kamalayôr iva Nârasiṃhaḥ ||

apicha || garbbaṃ Barbbara muñcha kâñchana-chayaṃ Chôḷâsu râśikuru
kshêmaṃ bhikshaya Chêra chîvara-mukhâṃ dûrêṇa vijñâpaya |
svaṃ Gauḍêti Nṛisiṃha-bhûri nṛipatêr mmadhyê sadas sarvvadâ
durvvâras sarati dhvaniḥ parijanân nirgghâta-nirgghôsha-jit ||

apicha || śauryyaṃ naisha Harêḥ paratra-taraṇir anyatra têjasvitâṃ
dânitvaṃ kariṇaḥ paratra rathinâm anyatra kîrttiṃ vadât |
râjyaṃ chandramasaḥ paratra vishamâstratvaṃ cha pushpâyudhâd
anyatrânya-janê manâk cha sahatê śrî-Nârasiṃhô nṛipaḥ ||

apicha || sa bhuja-baḷa-Vîra-Gaṅga-pratâpa-Hoysaḷâpara-nâmâ |
pâḷayati chatus-samayaṃ maryyâdâm ambunidhir ivâti-prîtyâ ||
Châgala-Dêvî-ramaṇô Yâdava-kula-kamaḷa-vimala-mârttaṇḍa-śrîḥ ||
chhitvâ dṛipta-virôdhi-vaṃśa-gahanaṃ dig-jaitra-yâtrâ-vidhâv
âruhyôdaya-bhûdharaṃ ravir ivâdriṃ dîpa-vartti-śriyâ |
natvâ dakshiṇa-Kukkuṭêśvara-Jina-śrî-pâda-yugmaṃ nidhiṃ
râjyasyâbhyudayâya kalpitam idaṃ svasyâtma bhaṇḍâriṇâ ||
sarvvâdhikâriṇâ kâryyavidhau Yôgandha-Râyaṇâd |
api dakshêṇa nîtijña-guruṇâ cha Gurôr api ||
Lôkâmbikâ-tanûjêna Jakki-Râjasya sûnunâ |
jyâyasâ lôka-rakshaika-lakshmaṇâmara yôr api ||
Maladhâri-svâmi-pada prathita-mudâ Vâji-vaṃśa-gaganâṃśumatâ |
hima-ruchirâ Gaṅga-mahî-nikhila-Jinâgâra-dâna-tôyadhi-vibhavai ||
dûrîkṛita-Kali-syûta-ari-kaḷaṅkêna bhûyasâ |
charitra-payasâ kîrtti-dhavaḷîkṛita-diśâḷinâ ||
tri-śakti-śakti-nirbbhinna-madavad-bhûri-vairiṇâ |
Huḷḷapêna jagan-nûta-mantri-mâṇikya-mauḷinâ ||
chatur-vviṃśati-Jinêndra-śrî-nilayaṃ Maḷayâchalam |
sad-dharmma-chandanôdbhûtâṃ dṛishṭvâ nirmmâpitaṃ tataḥ ||
dvitîyaṃ yasya samyaktva-chûḍâmaṇi-guṇâkhyayâ |
Bhavya-chûḍâmaṇir nnâma tasmai prîtyâ dadât tataḥ ||
dânârttham Bhavya-chûḍâmaṇi-Jina-vasatau vâsinâṃ san-munînâṃ
bhôgârtthaṃ chinna-jîrṇnôddharaṇam iha Jinêndrâshṭavidhy-archchanârtthaṃ |
śrî-Pârśva-svâminâṃ cha tri-jagad-adhipatêḥ Kukkuṭêśasya patyuḥ
paṇya-śrî-kanyakâyâ vivahana-vidhayê mudrikâm arppayan vâ ||

êkâśîty-uttara-sahasra-Saka-varshêshu gatêshu Pramâdi-saṃvatsarasya Pushya-mâsa-śuddha S'ukravâra-chaturddaśyâm uttarâyaṇa-saṅkrântau śrî-Mûla-saṅgha Dêśiya-gaṇa Pustaka-gachchha-sambandhinaṃ vidhâya ||

Narasiṃha-Himâdri tad-udhrita-kalaśa-hrada-ka-Huḷḷa-kara-jihvikê |
yânata-dhârâ Gaṅgâmbuni sa chatur-vviṃśati-Jinêśa-pâda-sarasi-madhyê ||
Savaṇêrum abhid bhûpatir aganita-Bali-Karṇṇa-nripati-S'ibi-Khacharapatiḥ |
pragaṇita-kuchêra-vibhavas tri-guṇîkṛita-siṃha-vikramô Narasiṃhaḥ ||

atas tad-grâma-simâbhidhâsyatê ‖ tatra pûrvvasyâṃ diśi Savaṇêra-Bekkana yaḍeya sîmê karaḍiy-aṟe allim teṅka hiriy-obbeyum pôgalu Bimbi-Seṭṭiya kereya kôḍiya kibbayalu ‖ allim teṅka Barahâḷa-kereya achchugaṭṭu mêreyâgi hiriy-obbeya basuriya teṅkaṇa kemb-areya hunise ‖ dakshiṇasyâṃ diśi Biḷattiya Savaṇêra yaḍeya ereya diṇṇeya huniseya koḷa hiriy-âla । allim haḍuvalu hiriy-obbeya seḷḷe moraḍiya haḍuvaṇa baḷḷêya kereya teṅkaṇa-kôḍiya baḷariya bana ‖ allind atta Tarihaḷiya Kaliya-mana kaṭṭada tây-vaḷḷa Jannavurada hiriya kereya tây-vaḷḷa sîme ‖ paśchimâyâṃ diśi Jannavurakkam Savaṇêriṅgam sâgara-mariyâde Jannavura Savaṇêra kere-yêriya naḍuvaṇa hiriya-hunisê sime ‖ uttara-syâṃ diśi kakkina kôlu adara mûḍaṇa Bîrajjana-kerey â kerey oḷage Savaṇêra Beḍuganahaḷḷiya naḍuve basuriya doṇe । allim mûḍal âlajjana kummari allim mûḍa billadara sîme ‖

sâmânyô 'yaṃ dharmma-sêtur nṛipâṇâṃ kâlê kâlê pâlanîyô bhavadbhiḥ ।
sarvvân êtân bhâvinaḥ pârtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ‖
sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâm ।
shashṭiṃ varsha-sahasrâṇi vishṭhâyâṃ jâyatê krimiḥ ‖
na visham visham ity âhur ddêvasvaṃ visham uchyatê ।
visham êkâkinaṃ hanti dêvasvaṃ putra-pautrakam ‖

śaraj-jyôtsnâ Lakshmî-vapushi bahalaś chandana-rasô
diśâdhîśa-strîṇâṃ sphurad uru-dukûlaika-vasanam ।
tri-lôkâ-prâsâda-prakaṭita-sudhâ-dhâma-viśadaṃ
yaśô yasya śrîmân sa jayati chiraṃ Huḷḷapa-vibhuḥ ‖

astu svasti chirâya Huḷḷa bhavatê śrî-Jaina-chûḍâmaṇê
bhavya-vyûha-sarôja-shaṇḍa-taraṇê gâmbhîryya-vârânnidhê ।
bhâsvad-viśva-kaḷânidhê Jina-nuta-kshîrâbdhi-vṛiddhîndavê
svôdyat-kîrtti-sitâmbujôdara-lasad-vârâsi-vâr-bbindavê ‖

śrî-Gommaṭa-purada tippe-suṅkadalli aḍakeya hêriṅge 200 hasumbege ayvattu uppu . . . . ge bisige 1 hasumbe gôshala 5 meḷasu hêriṅge baḷḷa 1 hasumbege mâna 1 maripannâyadalli eleya . . . . rega hâga 1 mêl-ele 200 gâṇa-dere initumam tamma suṅka-pathikâradandu chatur-vviṃśati-tîrtthaṅkara pû . . . . pradhâna sarvvâdhikâri hiriya-bhaṇḍâri Huḷḷayyaṅgaḷu heggaḍe-Lakka-yyaṅgaḷum heggaḍe-A . . . . Hoysaḷa Nârasiṃha-dêvanâ kayya bêḍikoṇḍu biṭṭaru ippatta-nâlvara mane-dere pa . . . . tâṃ nuḍidudê sad-vâṇi tanna pêḷd andadoḷ âr ṇnaḍadoḍ ade mârggam endaḍe naḍedu . . . .

S'aśiyind ambaram abjadim tiḷigoḷam nêtraṅgaḷind ânanam ।
posa-mâvim banam Indranim Tridivam âsê . . . . . ।
. . . . . kîrtti-dêva-muniyim saiddhânta-chakrêśanind ।
esegum śrî-Jina-dharmmam endaḍe baḷikkê vaṇṇipam baṇṇipam ‖

. . . . tau labdhau chamû-nâyakaḥ । śrî-Huḷḷas Savaṇêru mêra madadâ dâba . . . . ttyâ mudâ dhârâpûrvvakam urvvarâstuti bhṛi . . . . śrî śrî

bhavyâmbhôruha-bhâskaras Surasariṃ nîhâra . . . . parârttha-ratnâkaraḥ ।
siddhântâmbudhi-varddhanâmṛitakaraḥ Kandarppa-śailâśanis so . . . . bhûtaḷê ‖

139

North of the Maṭha.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ‖

svasti śrî-Varddhamânasya varddhamânasya śâsanê |
śrî-Koṇḍakunda-nâmâbhûch chatur-aṅguḷa-châraṇaḥ ||

tasyânvayô 'jani khyâtê vikhyâtê Dêśikê-gaṇê |
guṇî Dêvêndra-siddhânta-dêvô Dêvêndra-vanditaḥ ||

avara santânadoḷ ||

vṛitta || para-vâdi-kshitibhṛin-niśâta-kuḷiśaṃ śrî-Mûla-saṅghâbja-shaṭ- |
charaṇaṃ Pustaka-gachchha Dêśiga-gaṇa prakhyâta-yôgîśvarâ- |
bharaṇaṃ Manmatha-bhañjanaṃ jagadoḷ âdaṃ khyâtan âdaṃ Divâ- |
karanandi-bratipaṃ Jinâgama-sudhâmbhôrâśi-târâdhipaṃ ||

ant enal int enalk ariyen eyde jagat-traya-vandyar appa peṃ- |
paṃ taḷed irppar embud ane ballen adallade saṃyamaṃ chari- |
traṃ tapam emb iv attaḷagam intu Divâkaranandi-dêva-sai- |
ddhântigargg endoḍ ondu rasanôktiyoḷ âu adan entu baṇṇipeṃ ||

tat-śishyar appa ||

neṟeye tanutram ikkidavol ida malan tine meyyan ormmeyuṃ |
turisuvad illa nidde vare maggulan ikkumad illa bâgilaṃ |
kiṟu teṟeyambud ill uguḷdud illa malaṅgumad ill Alûndranuṃ |
neṟevane baṇṇisal guṇa-gaṇâvaḷiyaṃ Maḷadhâri-dêvarâ ||

avara śishyar ||

vṛitta || Kantu-madâpahar ssakaḷa-jîva-dayâpara-Jaina-mârgga-râ- |
ddhânta-payôdhigaḷu vishaya-vairigaḷ uddhata-karmma-bhañjanar |
ssantata-bhavya-padma-dinakṛit-prabharaṃ S'ubhachandra-dêva-si- |
ddhânta-munîndraraṃ pogaḷvud ambudhi-vêshṭita-bhûri-bhûtaḷaṃ ||

int ivara gurugaḷ appa śrîmad-Divâkaraṇandi-siddhânta-dêvaru ||

vṛitta || â-muni-dîksheyaṃ kuḍe samagra-tapô-nidhiy âgi dâna-chiṃ- |
tâmaṇiy âgi sad-guṇa-gaṇâgraṇiy âgi dayâ-dama-kshamâ- |
śrî-mukha-lakshmiy âgi vinayârṇṇava-chandrikey âgi santataṃ |
śrîmati Gantiyar nnegaḷdar urvviyoḷ urvvere kûrttu kîrttisal ||

śrîmati Gantiyar jjita-kashâyigaḷ ugra-tapaṅgaḷindam int |
î mahiyoḷ pogarttege negarttege nôntu samâdhiyiṃ jagat- |
svâmiy enippa pempina Jinêndrana pâda-payôja-yugmamaṃ |
prêmadi chittadoḷ nilisi dêva-nivâsa-vibhûtig eydidaḷ ||

Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phâlguṇa-śuddha-pañchamî-Budhavâradandu sannyasana-vidhiyiṃ śrîmati Gantiyar mmuḍipi dêva-lôkakke sandar ||

agaṇitam ene châru-tapaṃ |
praguṇita-guṇa-gaṇa-vibhûshaṇâḷaṅkṛitey int |
agaṇita-nija-guruvige nisi- |
dhigeyaṃ Mâṅkabbe Gantiyar mmâḍisidar ||

karuṇaṃ prâṇi-gaṇaṅgaḷoḷ chaturatâ-sampatti-siddhântadoḷ |
paritôshaṃ guṇa-sêvya-bhavya-janadoḷ nirmmatsaratvaṃ munî- |
śvararoḷ dhîrate ghôra-vîra-tapadoḷ kayg aṇmi poṇmal Divâ- |
karaṇandi-vrati pempan êṃ taḷedanô yôgîndra-bṛindaṅgaḷoḷ ||

140

Copper plate inscription in possession of the Maṭha.

S'ri-svasti śrî-S'âlivâhana-śaka-varusha 1556 neya Bhâva-saṃvatsarada Âshâḍa-śuddha 13 Stiravâra Brahma-yôgadalu śrîman-mahâ-râjâdhirâja-râja-paramêśvara ari-râya-mastaka-śûla śaraṇâgata-vajra-pañjara para-nârî-sahôdara satu-tyâga-parâkrama-mudrâ-mudrita bhuvana-vallabha suvarṇa-kalaśa-sthâpanâchâryya shaḍ-darmma-chakrêśvarar âda Mahîsûra-paṭṭaṇa-puravarâdhîśvarar âda Châma-Râja-Voḍeyar-Ayyanavaru dêvara Beḷuguḷada Gummaṭa-nâtha-svâmiyavara archanâ-vṛittiya svâstiyanu sthânadavaru tamma tamma anupatyadind â-varttaka-gurastarige adahu-bhôgyâdiy âgi koṭṭu aḍahu-gâraru bahu-kâlâ anubhavisi baruttâ yiralâgi Châma-Râja-Voḍeyar-Ayyanavaru vichârisi aḍahu bôgyâdiya anubhavisi baruttâ yiddanta varttaka-gurastaranu kareyisi । sthânadavarige nivu koṭṭantha sâlavannu tîrisi koḍisêvu yendu hêḷalâgi varttaka-gurastaru âdida mâtu tâvu sthânadavarige koṭṭantha sâlavu tamma tande-tâyigaḷige puṇyav âgaliy endu dhârâ-dattavâgi dhâreyanu yeredu koṭṭevu yendu samastaru âḍalâgi । sthânadavarige varttaka-gurastara kaiyallu । Gummaṭa-nâtha-svâmiya sannidhiyalli dêvaru-guru-sâkshiy âgi dhâreyanu yerisi ॥ âchandrârkka-sthâyiyâgi dêvatâ-sêveyanu mâḍikoṇḍu sukhadalli yiharu endu bidisi koṭṭa dharma-śâsana ॥ munde Beḷuguḷada sthânadavaru svâstiyanu ârânân obbanu aḍahu-hiḍidantavaru aḍava-koṭṭantavaru daruśana-dharmakke horagu sthâna-mânyake kâruṇav illa । yishṭakkû mîri aḍava-koṭṭantavaru aḍahu-hiḍidantavaranu î-râjyakke adhipatiy âgiddantha doregaḷu î-dêvara dharmavannu pûrva-mêrege naḍesal uḷḷavaru ॥ î-mêrege naḍesal ariyade upêksheya doregaḷige Vâraṇâsiyalli sahasra-kapileyanu Brâhmaṇarannu konda pâpakke hôharu yendu baresi koṭṭa dharma-śâsana maṅgaḷam ahâ śrî ॥ śrî śrî ॥

141

*In the Maṭha.**

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanam ।
jîyât trailôkya-nâthasya śâsanaṃ Jina-śâsanam ॥

nânâ-dêśa-nṛipâla-mauli-vilasan-mâṇikya-ratna-prabhâ-
bhâsvat-pâda-sarôja-yugma-ruchiraḥ śrî-Krishṇa-Râja-prabhuḥ ।
śrî-Karṇâṭaka-dêśa-bhâsura-Mahîśûrastha-siṃhâsanaḥ
śrî-Châma-kshitipâla-sûnur avanau jîyât sahasraṃ samâḥ ॥

svasti śrî-Varddhamânâkhyê Jinê muktiṃ gatê sati ।
vahni-randhrâbdhi-nêtraiś cha vatsarêshu mitêshu vai ॥

Vikramâṅka-samâsv indu-gaja-sâmaja-hastibhiḥ ।
satishu gaṇanîyâsu gaṇita-jñair budhais tadâ ॥

S'âlivâhana-varshêshu nêtra-bâṇa-nagêndubhiḥ ।
pramitêshu Vikṛity-abdê S'râvaṇê mâsi maṅgalê ॥

krishṇa-pakshê cha pañchamyâṃ tithau chandrasya vâsarê ।
dôrddaṇḍa-khaṇḍitârâtiḥ sva-kîrtti-vyâpta-dik-taṭaḥ ॥
saḥ śrîmân Kṛishṇa-Râjêndrasyâyuḥ-śrî-sukha-labdhayê ।
êtasmin dakshiṇê Kâśau nagarê Beḷguḷâhvayê ॥

Vindhyâdrau bhâsamânasya śrîmatô Gommaṭêśinaḥ ।
śrî-pâda-padma-pûjâyai śêshâṇâṃ Jina-vêsmanâṃ ॥

* Sanskrit version, by the guru of that period, of the sanad then granted, which was in Kannaḍa.

sârddhaṃ Hêmâdri-Pârśvêśa-châru-śrî-chaitya-vêśmanâ ।
dvâ-ttriṃśat-pramitânâṃ śrî-saparyyôtsava-hêtavê ॥
Jinêndra-pañcha-kalyâṇa-śrî-rathôtsava-sampadê ।
śrî-Chârukirtti-yôgîndra-maṭha-rakshaṇa-kâraṇât ॥
âhârâbhaya-bhaishajya-śâstra-dânâdi-sampadê ।
Belguḷâkhya-mahâ-grâmaṃ Vindhya-Chandrâdri-bhâsuraṃ ॥
Bhû-dêvi-maṅgaḷâdarśa-kalyâṇy-âkhya-sarô-'nvitaṃ ।
Jinâlayais tu lalitair mmaṇḍitaṃ gôpurânvitaiḥ ॥
sa-taṭâkaṃ sa-chaṃpêyaṃ Hosahaḷḷi-samâhvayaṃ ।
îśâna-dik-sthitaṃ grâmaṃ śâlyâdy-utpatti-bhâsuraṃ ॥
Uttanhaḷḷiti vikhyâtaṃ pratîchyâṃ kakubhis sthitaṃ ।
grâmaṃ Kabbâḷu-nâmânaṃ grâmaṃ gô-pâla-saṅkulaṃ ॥
pûrvvaṃ Pûrṇṇaiyya-sandattaṃ kumârê nṛipatau sati ।
iti grâmân chatus-saṅkhyân dadau bhaktyâ svayaṃ mudâ ॥
svasti śrî-Diḷḷi-Hêmâdri-Sudhâ-Saṅgîta-nâmasu ।
tathâ Svêtapura-Kshêmavêṇu-Belguḷa-rûḍhishu ॥
saṃsthânêshu lasat-siddha-siṃha-pîṭha-vibhâsinâṃ ।
śrîmatâṃ Chârukîrttînâṃ paṇḍitânâṃ satâṃ vaśê ॥
śâsanî-kṛitya tân grâmân arppayâmâsa sâdaraṃ ।
êshaḥ śrî-Kṛishṇa-bhûpâlaḥ pâlitâkhila-maṇḍalaḥ ॥

142

On the rock north of Iâvaṇe kere.

S'rî-S'aka-varusha 1565 neya

śrîmach-Châru-sukîrti-paṇḍita-yatiḥ Sôbhânu-saṃvatsarê
mâsê Pushya-chaturddaśi-tithi-vârê kṛishṇê supakshê mahân ।
madhyâhnê vara-Mûla-bhê cha karaṇê Bhârggavya-vârê Dhṛivê
yôgê Svargga-puraṃ jagâma matimân traividya-chakrêśvaraḥ ॥ śrî ॥

143

On a stone in Bâṇâvara Basavayya's field east of the town.

Svasti śrîmat-Taḷakâḍu-goṇḍa-Bhuja-baḷa-Vîra-Gaṅga-Poysaḷa-Dêvaruṃ hiriya-daṇḍanâyakaruṃ râjye uttarôttarav âge śrî-Gomaṭṭêsvara-Dêvara Baladadaseyahaḷḷiva kaṇḍu challadi Chaladaṅka-Râva Heḍe-jaya Gavaṛe-Seṭṭiya magaṃ Beṭṭi-Seṭṭiya Râvabeya magaṃ Mâchi-Seṭṭi ...... v-Seṭṭi-makkaḷu Mari-Seṭṭi ...... yivaru tale hora uktyaki ......

144

East of the Aiegal basti in Jinanâthapura.

S'rîmat-parama-gambhîra-syâdvâd-âmôgha-lâñchhanaṃ ।
jîyât trailôkya-nâthasy śâsanaṃ Jina-śâsanaṃ ॥
bhadram astu Jina-śâsanâya sampadyatâṃ pratividhâna-hêtavê ।
anya-vâdi-mada-hasti-mastaka-sphâṭanâya ghaṭanê paṭiyasê ॥

Svasti samasta-bhuvanâśrayam śrî-prithvî-vallabha-mahâ-râjâdhirâjam paramêśvara-parama-bhaṭṭâra-**kam Satyâśraya**-kula-tilakam Châḷukyâbharaṇam śrimat Tribhuvana-Malla-Dêvara râjya-râjyam utta-**rôttarâbhivṛiddhi**-pravarddhamânam âchandrârkka-târam baram salluttam ire ||

Vinayâditya-nṛipâḷam |
jana-vinutam Poysaḷâmbarânvaya-dinapam |
Manu-mârggan enisi negaḷdam |
vana-nidhi-parivṛita-samasta-dhâtrî-taḷadoḷ ||

tat-putra ||

Eṛeyaṅga-Poysaḷam ta- |
ḷt aṛey aṭṭi virôdhi-bhûparam dhurad-eḍeyoḷe |
taṛi-sandu geldu vîrakk- |
eṛeva ṭagirda sukhade râjyam geydam ||

â negaḷd-Eṛaga-nṛipâḷana |
sûnu-bṛihadvairi-marddanam sakaḷa-dhari- |
trî-nâthan artthi-janatâ- |
Kâninam dharage negaḷda Ballâḷa-nṛipam ||

âtana tamma ||

Koṅg-eḷum Male yoḷuma- |
n aṅgayg aḷavaḍisi tâkigunḍ ivaram dê- |
śaṅgaḷan iḷkuḷi-goṇḍa-Nṛi- |
siṅga-śrî-Vishṇuvarddhanôrvvipâḷam ||

svasti samadhigata-pañcha-mahâ-śabda-mahâ-maṇḍaḷêśvaram Dvârâvatî-pura-varâdhiśvaram **Yâdava**-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malaparoḷ-gaṇḍa râja-mârttaṇḍa **Taḷakâḍu-Koṅgu-Naṅgali**-Koyatûr-Tereyûr-Uchchaṅgi-Taleyûr-Ppombuchcham end ivu-modalâge palavu-durggagaḷam **koṇḍu** Gaṅgavâḍi-tombatt-aṛu-sâsiramam pratipâḷisi sukhadim râjyam geyuttam ire tat-pâda-padmôpajîvigaḷ ||

vṛitta || Jina-dharmmâgraṇi-Nâga-Varmmana sutam śrî-Mâramayyam jaga- |
d-vinutam tat-sutan Êchi-Râjan amaḷam Kauṇḍinya-sad-gôtran â- |
tana chittôtsave Pôchikabbe avarg aty-utsâhadim puṭṭidar |
.... Bamma-chamûpan .... adhaṭam śrî-Gaṅga-daṇḍâdhipam ||

antu ||

adaṭarpp unnati satyam ambu chalam âyuḥ saucham audâryyam a- |
ṇmu diṭam tannate ninduv emba guṇa-samghâtaṅgaḷam tâḷdi lô- |
kada vandi-prakara-gatam tan-nidhi kaḥ kênârtthiy-end ittu châ- |
gada pempindame Gaṅga-Râjan esedam viśvambharâ-bhâgadoḷ ||

Taḷekâḍam seḷad ante Koṅgan oḷakoṇḍ .... yam tûḷdi dô- |
r-bbaḷadim Vêṅgiyam kaḷalchi Narasiṅgaṅg antakâvâsamam |
niḷayam mâḍi nimirchchi Vishṇu-nṛipanâ .. mârggadim Gaṅga-maṇ- |
ḍaḷamam koṇḍan arâti-yûdha-mṛiga-siṅgam Gaṅga-daṇḍâdhipam ||

âtana piriy-aṇṇa ||

vyâpita-dig-vaḷaya-yaśa- |
śrî-pati vitaraṇa-vinôda-pati dhana-pati vi- |
dyâ-patiy enippa Bamma-cha- |
mûpati Jina-pati-padâbja-bhriṅgan anindyam ||

âtana sati ||

parama-śrî-Jinan âptaṃ |
gurugaḷ śrî-Bhânukîrtti-dêvare lakshmî- |
karau enippa Bamma-Dêvane |
purushan enalu Bâgaṇabbe paḍedaḷ jasamaṃ ||

kanda || â satige puṇyavatige vi- |
ḷâsada kaṇi sakaḷa-bhavya-sêvyaṃ garbbhâ- |
vâsadin udayisidaṃ śasi- |
bhâsuratara-kîrttiy Êcha-daṇḍâdhîśaṃ ||

vṛitta || mâḍisidaṃ Jinêndra-bhavanagaḷan â Kopaṇâdi-tîrtthadal |
rûḍiyan êḷge-vett esava Beḷgoḷadal bahu-chitra-vittiyiṃ |
nôḍidaraṃ manaṅgoḷipuv embinam Êcha-chamûpan artthi-kai- |
gûḍe daritrî koṇḍu konedâḍe jasaṃ nalidâḍe lîleyiṃ ||

antu dâna-vinôdanuṃ Jina-dharmmâbhyudaya-pramôdanum âgi pala-kâlaṃ sukhadal irmme baḷika sanyâsana-vidhiyiṃ śarîramaṃ biṭṭu Sura-lôka-nivâsiy âdan itta ||

vṛitta || malav-aty-udhṛita-dêśa-kaṇṭakaran âṭandâtta beṅkoṇḍu dô- |
r-bbaladiṃ Koṅgaran otti vairi-nṛiparaṃ bennaṭṭi tûḷd anya-inaṃ- |
ḍaḷamaṃ tat-patig eyde mâḍi jagadoḷ bîrade tân int aguṃ- |
daley âdaṃ Kali-Gaṅgan agra-tanayaṃ śrî-Boppa-daṇḍâdhipaṃ ||

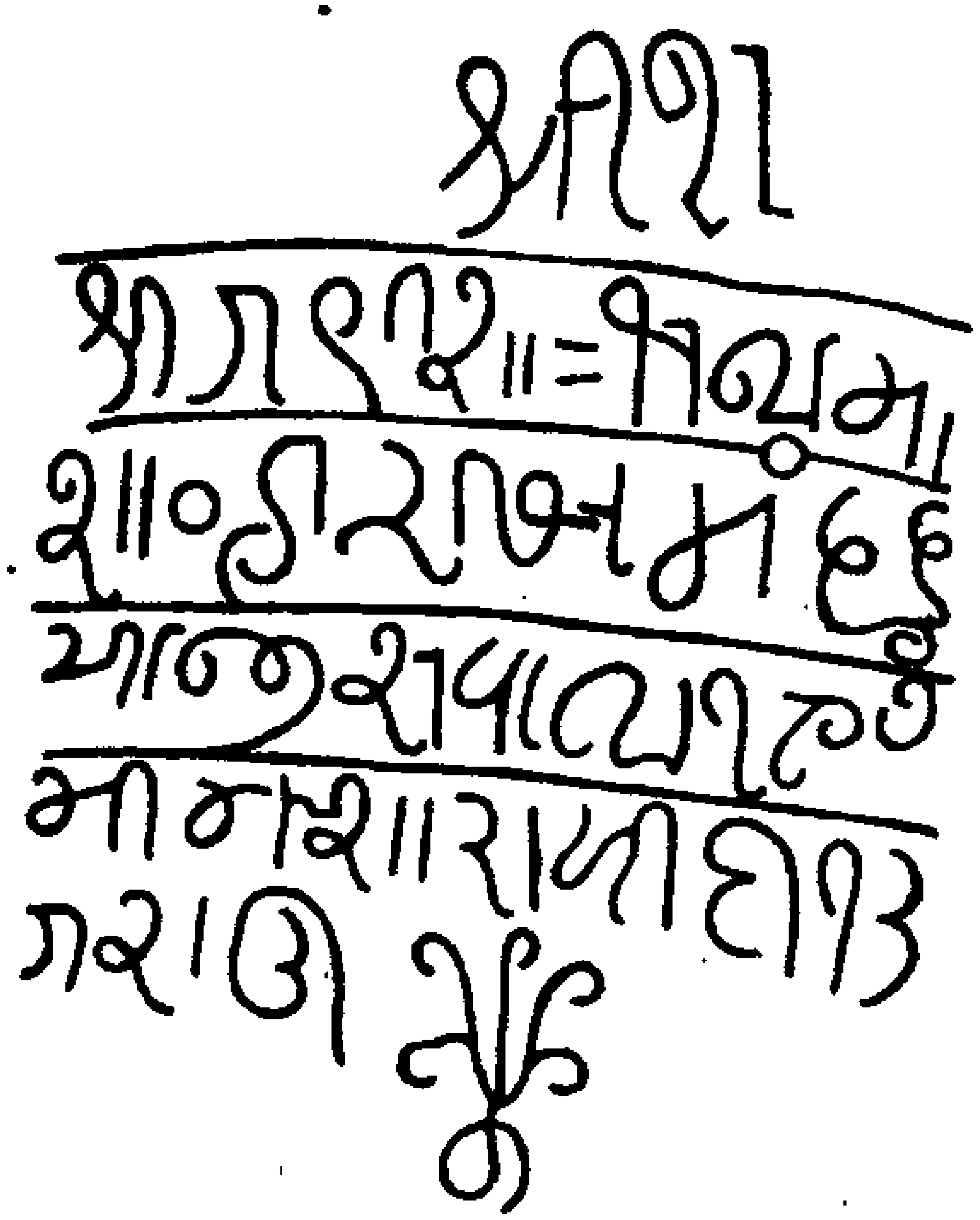
svasti samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachaṇḍa-daṇḍanâyaka vairi-bhaya-dâya drôha-gharaṭṭa saṅgrâma-jattalaṭṭa | Haya-vatsa-Râjaṃ | kântâ-mannja | gôtra-pavitra | budha-jana-mitraṃ | śrîmatu Boppa-Dêva-daṇḍanâyakaṃ | tamm aṇṇan appa Êchi-Râja-daṇḍanâyakaṅge parôksha-vinayaṃ nisidhigeyaṃ nilisi âtana mâḍisida basadige | khaṇḍa-sphuṭitakkaṃ vâhâra-dânakkaṃ | Gaṅgasamudradalu 10 khaṇḍu gaddeyuṃ hûvina-tôṭamuṃ basadiya mûḍana kiṛu-gereyuṃ | Bekkana-kereyuṃ berddaleyuṃ tamma gurugaḷ appa śrî-Mûla-saṅghada Dêsiga-gaṇada Pustaka-gachchha śrîmatu Subhachandra-siddhânta-dêvara śishyar appa Mâdha[va]chandra-dêvargge dhârâ-pûrvvakaṃ mâḍi-koṭṭa datti ||

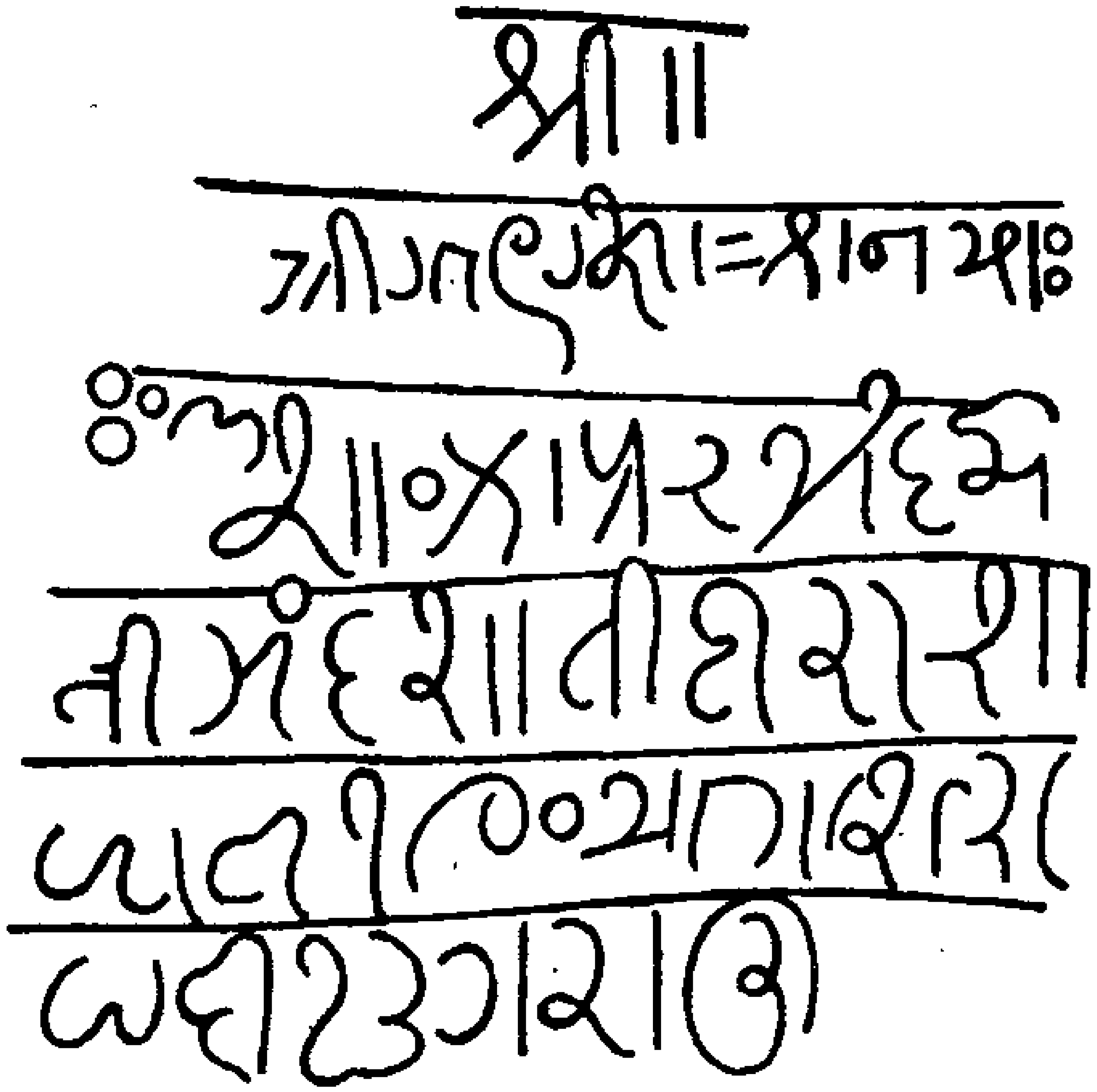
ślôka || sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ |
shashṭir-vvarsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ ||

...... kântig .. urmmaṇi- |
g âtata-yaśan Êchi-Râjan arddhâṅganey ê |
mât âdudo pesarisal â |
bhûtaḷadoḷag Êchikabbe ra .... rûpiṃ ||

dânadoḷ abhimânadoḷ â |
mânini .... |
.... yendu kuḍuvaḷe |
dânam ent Êchikabbe .... ||

antu parama- .. râja-daṇḍanâyana-daṇḍanâyakiti śrîmatu-S'ubhachandra-siddhânta-dêvara guḍḍi Êchikabbeyuṃ tamm atte Bâgaṇabbeyuṃ śâsanamaṃ nilisi mahâ-pûje mâḍi mahâ-dânaṃ geydaḷ andina ...... m âdalu || śrî ||





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TRANSLATIONS.

Inscriptions on Chandra-giri.

1[1]

Size 15′ 3″ × 4′ 7″.

Two Vases [2] decorated with leaves.

Be it well.

Success through the adorable Varddhamâna, the fortunate establisher of the science of merit;
an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance).
Support of both the upper and lower worlds, being himself all things moveable and immoveable;
by his own power of discerning both spirit and mind, pervading all.
Having obtained inconceivable greatness and supreme honour throughout the world;
having acquired the great *arhantya* in the group of worthies who have become *tîrthaṅkaras.*
Moreover, whose indisputable doctrine, overcoming those of the other disputing sects,
is supreme in śrî Viśâlâ,[3] and a security to the world.

After the great sun Mahâvira had gone down,—an abode of glorious qualities which illuminated all worlds; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people[4] multiplying in the lake of the supreme Jaina faith:—(there arose) the adorable great Rishi *Gautama*-gaṇadhara, his personal disciple *Lôhârya, Jambu, Vishṇu-dêva, Aparâjita, Gôvarddhana, Bhadrabâhu, Visâkha, Prôshṭhila, Kshatrikârya, Jayanâma, Siddhârtha, Dhritishêna, Buddhila*, and other gurus.

Bhadrabâhu-svâmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayinî a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the ṛishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was Kaṭavapra,[5] —an ornament to the earth; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees; the rocks on which were dark as the great rain-clouds filled with water; abounding with wild boars, panthers, tigers, bears, hyænas, serpents and deer; filled with caves, caverns, large ravines and forests;—the *âchâri*, with Prabhâchandra[6] also [7], perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

[1] Originally published by me in 1874 (*Ind. Ant.* III, 153.)

[2] It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

[3] An ancient name of Ujjayini.

[4] *Bhavya jana*, a term appropriated by the Jains to express their own sect.

[5] ? "having matted sides."—In the Kannada inscriptions it appears as Kaḷvappu and Kaḷbappu.

[6] Explained as the clerical name assumed by Chandra Gupta.

[7] The construction is stated to be *Prabhâchandrêṇa+avaṇî+avanitala* &c. [an.& saha-samijê cha—*Amara Kôs'a.*]

disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *rishis*.

May it prosper, the Jina *s'âsana*.

2[8]

Nâgamati-ganti,[9] the (female) disciple of the excellent Silent *guru*[10] of Chittûr in Âdeyare nâḍ,[1] having kept the vow three months, expired.[2]

3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'rî*, in (the mountain) called Kaḷbappi praised by the munis of svarga, performing the vows of a muni, attained to the condition of a happy man.

4

.... keeping the vows, expired.

5

Be it well. The fortunate (lady) *Jambû Nâygi*, having kept the vow a month, expired.

6

The fortunate Silent *bhaṭṭâra* of Nêdubomre, having kept the vow, expired.

7

Bala Dêva guru, disciple of .... Dharmma Sêna guru of Kittûru, having kept the vow of a *sannyâsi*, expired.

8

Ugra Sêna guru, disciple of Paddini guru of Mâlenûru, having kept the vow of a *sannyâsi* one month, expired.

---

[8] Originally published by me, with Nos. 3 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

[9] *Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

[10] *Guravaḍigaḷ*, literally the 'guru feet': a similar use of *aḍi*, foot, is seen in *Dimmaḍigaḷ*, No. 16, *Permmanaḍigaḷ* and *Permmaḍigaḷ*, or their singulars, as titles of the Gaṅga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Châḷukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannaḍa, but appears to be known in Tamil and Malayâḷam. The idea of 'worshipful' seems associated with *aḍi*, as it is with *pâda* in Sanskrit, in the expression *tâta-pâda*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mâdhva Brahmans as follows:—*Uttamânâm svarûpan tu pâda-s'abdêna bhanyatê.*

[1] This name occurs as *Adeyâra-râshṭra* in a grant of the Pallava king Nandi-Varmma, and, with reference to its being on the Pâlâr, as *âs'raya-nadi-vishaya* in a grant of Nandi-Varmma Pallava-Malla. Chittur is also Sanskritized as Anupura. These coincidences were pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Salem Manual*, II, 364.)

[2] *Muḍippidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muḍi* is given among the Kannada verbal roots in Kês'i Râja's *S'abdamaṇi-darpaṇa*, and is explained by *kês'a-bandhanê nirvahaṇê cha*, to bind the hair, and to end. On the analogy of *maḍi, maraṇê* (to die), and *maḍipu, maraṇa-karaṇê* (to kill or cause death) in the same list, *muḍipu* would be the causal form of *muḍi* and equivalent to *nirvahaṇa-karaṇê*, to procure *nirvahaṇa* or one's end. The latter word is derived from *nirvah*, to which Benfey gives the meanings 'to extricate oneself, to pass away'—the first on the authority of Lassen. *Muḍippidar* appears in these inscriptions to include all three ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvahaṇa* and the Buddhist term *nirvâṇo*, derived from *nirvâ*, to be extinguished. The Amara Kôs'a explains the latter thus:—*nirvâṇô muni-vahny-âdau*, which means 'blown out or gone out'—applied either to a sage or to fire; extinct.

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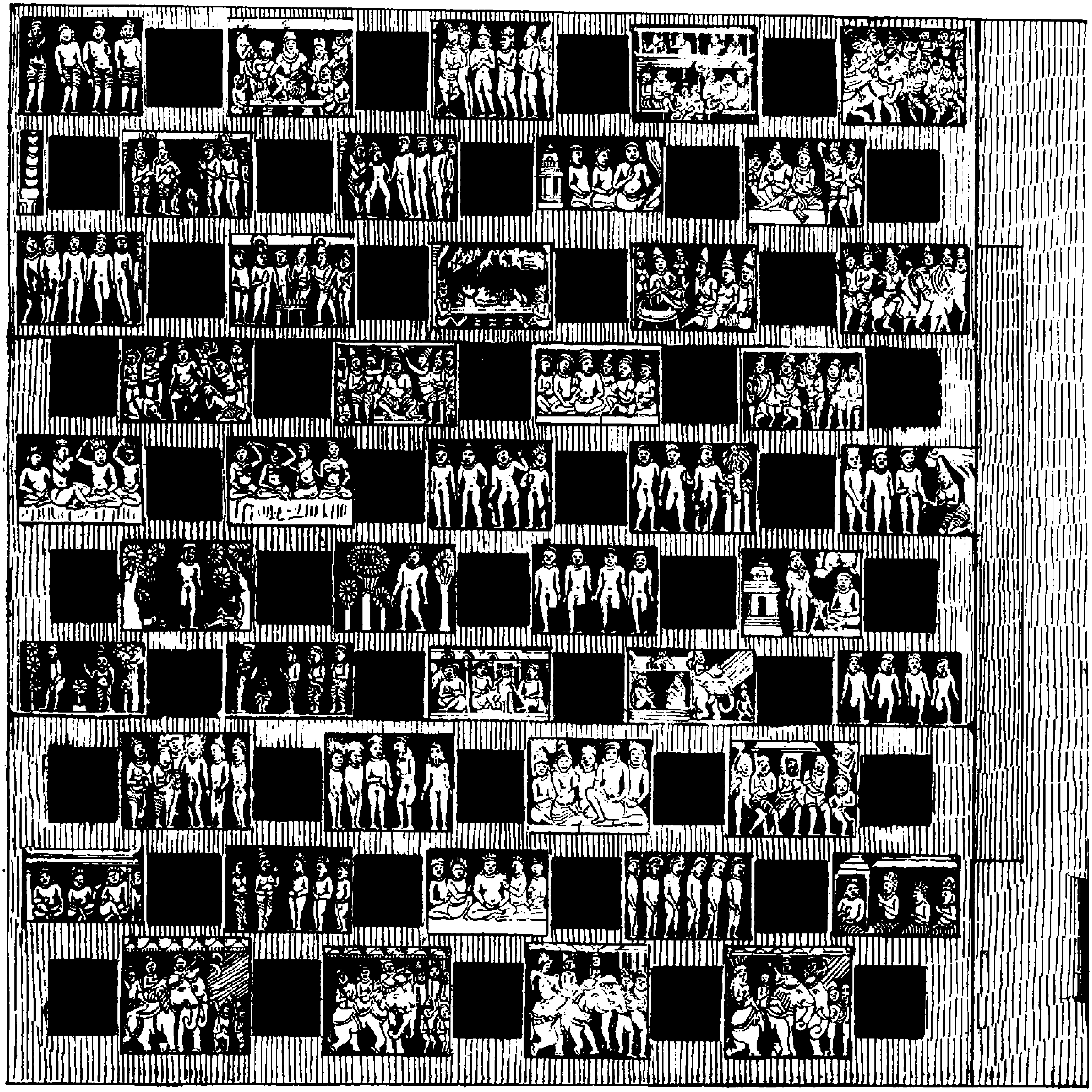

CHANDRAGUPTA BASTI

9

Guṇa Sêna guru of Koṭṭâra, disciple of the Silent guru of Agare, having kept the vow, expired.

10

Êchi guravi of Kuttâra, the chief (female) disciple of Perumâḷa guru,........ expired.

11

The Uṭlakkal guru, having kept the vow, expired.

12

The guru of the holy tirtha..........................

13

The guru of Taḷekâḍu, with the great mass of matted hair and a bunch of peacocks' feathers [3] bound with a bowstring, disciple of Kâlôchi guru, having kept the vow of a *sannyâsi* twenty one days, expired.

14

Size 3′ 8″ × 1′ 6″.

Nâga Sêna guru, disciple of Rishabha Sêna guru, thus expired, in the manner of a *sannyâsi* :—

To Nâga Sêna, the sinless, possessor of the highest good qualities,
To Nâga Nâyaka, by whom the world of enemies hath been conquered,
The worshipped of kings, in rank of unblemished fortune,
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

15

Size 6′ 8″ × 2′ 9″.

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove); shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures; worshipping on the summit of the mountain; born to the virtuous Kanaka Sêna, was a chief of virtue. Behold, (this) *Bala Dêva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the sidda lôka, did he not?

16

The fortunate Great One, having kept the vow, ended his time (or life.)

17 [4]

Size 4′ 7″ × 2′ 10″.

Saying 'to be in accord with the pair S'ri Bhadrabâhu together with the great muni Chandra Gupta is the true faith'—after coming (here) and being gratified, the .... of her race, the coral-lipped wife of S'ânti-sêna munîśa, *Êchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not being born again.

[3] One of the signs of a Jain yati; it is used to keep away insects, lest they should be killed by entering the mouth or nostrils, or by being trodden on.

[4] By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannaḍa text.

19

Singa-nandi, ?son of the mountain guru, having performed the vow, ended his life (or time.)

20

.... I, having come down from this throne.......... she, the daughter *Nachchikavve*, ... attained to the wealth of the world of gods.

21

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of a virtuous guru, a son of the ? Sadviga gaṇa, dweller on the top of the mountain, not going down below the space on the slope, virtuous ....

22

On *Kottayya*, the lay disciple of Abhayanandi paṇḍita, coming (here), he .... a thousand.

23

Be it well............ the guru of Ingalûru................ on the Kaḷbappu mountain ended his life (or time.)

24

(*Date about A. D.* 670.—*Size* 14′ × 7″.)

While *Navalôka S'rî Kambaiyan*, son of the lord of great feudatories, entitled to the five big drums, *S'rî Ballabha* (para)mêśvara mahârâja, was ruling the earth :—a grant of land at the request of.... gânâ Arasi, with details of the boundaries (*much illegible.*)

25 [5]

The disciple of ...., *Ariṭṭô-Nêmi*, caused the sidda to be made.

26 [6]

Size 7′ 7″ × 2′ 11″.

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed the state of a *saunyâsi*, the great mighty one, *Nandi Sêna*, best and most excellent of munis, reached the world of gods (*dêva lôka.*)

27

The fortunate .... of the Navilûru[7] saṅgha, ... in this mountain named [Kaṭava]pra .... in the Kâripura village, of the Mayûra[7] saṅgha, lord of this world, in the middle of the Kaṭapra [8] mountain, gained the tomb.

28

.... the great *Anantamati-ganti*, of the Navilûr saṅgha, on the broad Kaṭavapra mountain performed the vow, and settled in the good path, gained the supreme happiness of the world of gods. Obeisance.

29

.... *Saundaryya Aryya* by name, of the Mayûra grâma saṅgha, on the Kaṭavapra mountain gained the tomb.

---

[5] To the south of the dotted image.

[6] The first of these inscriptions published by me in 1873 (*Ind. Ant.* II, 265.)

[7] Navilu and Mayûra mean the same, the former being Kannada, and the latter Sanskrit, for peacock.

[8] The name has been shortened to this form evidently to suit the metre.

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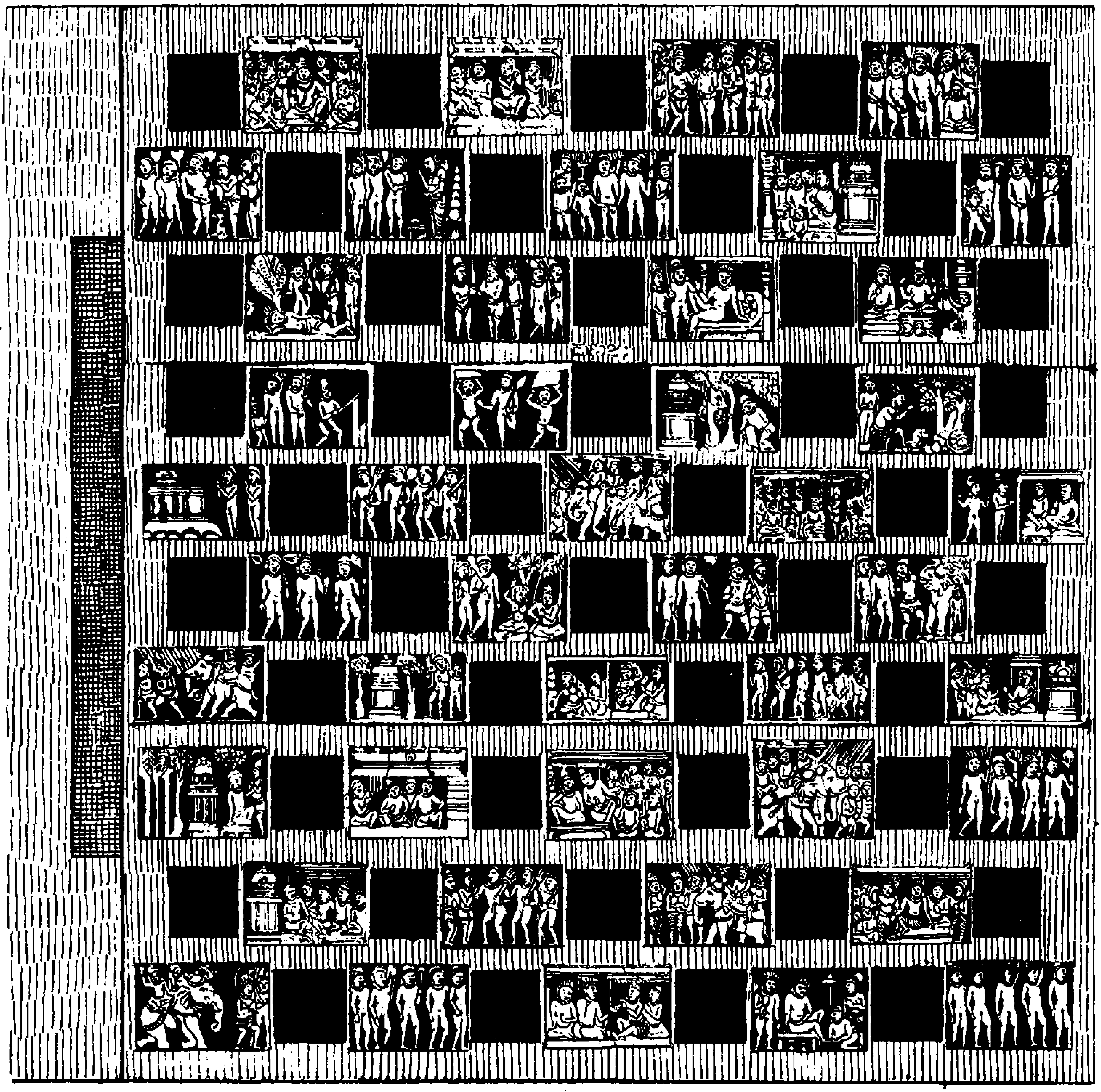

CHANDRAGUPTA BASTI

30

Aṅgaḷi **by name, famed for many good qualities, while standing in penance in unmeasured devotion,** .... on the mountain ....

31

In the Navilūr saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛishabha-nandi muniśa. Be it well. His grandmother gained the world of svarga.

32

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities .... the worshipful great muni named *Dêva-sêna*, performing the vow, ... ascended to Svarga.

33

Having selected a good place for penance, *Adaridinne Nâgêndu*, of the Keḷatûr saṅgha, ruling the Nadekere 200, ... rites without number.

34

Be it well. Free from fault, of a fame pure (white) as Alindra or milk, ... obedient, highly revered for the greatness of his penance. In the famous Kaḷvappu, ascending the ṛishi giri, the free from fault, ... having gained the blessed land of svarga, the highly revered for penance ....

35

.... of lofty virtue, of firm qualities, possessed of great learning, ... the theme of praise, *Sasirmmati ganti* .... rising up and coming to Kaḷbappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

36

The auspicious *Ereyagavve* in Kavaṭṭa (or Kalvappu) ....

37

May he firmly prevail—the auspicious *Garuḍa Kêsari Râjâ.*

38

(*Date A.D.* 973.—*Size* 3′ × 1′ 10″.)[*]

(*South face.*)

Be it well .... having acquired .... the earth, ... by the power of the sword in his hand having acquired all fortune .... king of the Gaṅga line..............

He who was as moonlight in unfolding the water-lilies the *Gaṅga* kula, renowned in all the world; *Satya-Vâkya Koṅguṇi-Varmma Dharmma-Mahârâjâdhirâja;* who from Kṛishṇa Râja's victorious expedition to the north was known as the Gûrjjara Adhirâja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kirâtas .... dwelling in the skirts of the Vindhya forests; having by his power .... driven out the

* As this inscription belongs to the same king who is stated in the Mêlâgâni inscription to have died in Śaka 896, the above, taken in connection with the statement at the end, is the evident date.

army of the emperor of (or ? from) Mânyakhêṭa[10]; holding festival at the coronation of Indra Râja; .... rejoicing those ready for war; .... reverenced through fear by the king of the Vanavâsi country; celebrated in songs for ...., having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nolambas, who, receiving obeisance from the son of ...... of the Mâṭûra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchangi-durga[1] to powder; having slain the S'abara minister named Naraga; on account of his power reverenced by Chêra, Chôḷa, Pâṇḍya and Pallava; having promoted the Jina śâsana; having the flag of ....; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Noḷamba kula:—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(*The following names appear in the upper portion, which is greatly defaced*)—Gaṅga-chûḍâmaṇi.. king Guttiya Gaṅga, ... Yama to the Noḷambas, ... Pallava .... śrî-Mârasiṃha .... renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Râjâditya, the head-jewel of the Châḷukyas,—was this head-jewel of the Gaṅgas; as if saying 'Daityêndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragâsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Noḷambas.

(North face.)

[*Entirely defaced: the name* Gaṅga-chûḍâmaṇi *occurs.*]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the .... praised in all the earth; shall I celebrate the valour with which he slaughtered the .... of the Pallava king:—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Kâpâḷika; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together':—thus famously was tribute levied by the maṇḍaḷika-Triṇêtra.

His inborn valour having for a long time prevailed—the fort of Uchchaṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Râvaṇa, or S'iśupâla, became his servant; and without effort .... came into the possession of Gaṅga-chûḍâmaṇi.

.... in his spoken word he will not fail—Gaṅga-chûḍâmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mânyakhêṭa, Gônûru, Uchchaṅgi, the Banavâsi country, the Pâṛise fort and many other places;

[10] Mâlkhêḍ in the Nizam's Dominions, about 90 miles south-east of Sholapur: it was the capital of the Raṭṭa or Râshṭrakûṭa kings.

[1] In the Bellary district, just over the borders of Mysore, near Dâvaṅgêri and Harihara.

having won great fame in many lands ; having made great gifts ; the renowned Ganga Vidyâdhara ; the **champion among** the Gangas ; the lion of the Gangas ; the head-jewel of the Gangas ; the Ganga Cupid ; **the Ganga diamond** ; Chalad-uttaranga ; Guttiya Ganga ; incarnation of merit ; the sole hero of **the world** ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to mandalikas **Trinêtra** ; the king who was a Yama to the Nolamba kula,—caused basadis and mâna-stambhas to be erected in numerous places. Fortune.

(*The following is apparently a subsequent addition*) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasêna-bhattâraka of Bankâpura[2], in the manner of a faithful worshipper .... entered the tomb. (Verse). O Chôla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pândya, grin and run not away in haste from your kingdom through fear .... the Ganga chief has departed to the dwelling of the gods.

39

(*Date A.D.* 1163.—*Size* 4′ 5″ × 1′ 8″.)

(*East face.*)

(*Abstract*) :—Praise of the mahâ-mandalâchâryya *Dêvakîrtti* pandita dêva.

In the S'aka year 1085, the year Subhânu, on the 9th of the bright fortnight of Âshâdha, Wednesday, at sunrise, 'the most beloved *Dêvakîrtti* vrati was wedded to the women of svarga' (*i. e.* died.)

Sarasvatì and the Lakshmi of liberality lament through all the world.

40

(*Date A.D.* 1163.)

(*South face.*)

(*Abstract*) :—Praise of *Nâbhê a* nâtha and the other tîrthankaras ending with *Mahâvîra*. Praise of *Gautama*, in whose line arose the śruta-kêvali *Bhadrabâhu*. His disciple was *Chandra-Gupta*, whose glory was such that his gana of munis was worshipped by the forest deities. In whose line arose *Padmanandi*, which was his first name, but called *Kondakunda* the first famous muniśvara. Then there was *Umâsvâti*, who had the name *âchâryya* following after the word *Griddhra-pinchchha* : in his line there was none equal to him in his time in discerning the *padârtha*.[3] His disciple was *Balâka-pinchchha*, in whose line arose *Samanta-bhadra*, a lion among disputants.

After him was *Dêvanandi*, which was his first name, who on account of his great learning was called *Jinêndra-buddhi*, and from his two feet being worshipped by the deities, named *Pûjyapâda*. His own incomparable grammar the *Jainêndra* ; his *Sarvvârtha-siddhi* ; his skill in siddhânta ; his superior poetry ; his crowning of the Jaina faith ; the *Samâdhi-śataka* of this critic in prosody : these proclaim aloud the fame of Pûjyapâda munipa, worshipped by the ganas of munis.

(*West face.*)

After him arose *Akalanka*. And in the line of this and other great munis, in the śri-Mûla-sangha, and the Nandi-gana division of the Dêśi gana, was the celebrated muni *Gollâchâryya*, ruler of the Golla country, who for some reason (*kêna hêtunâ*) formerly took dikshe.

---

[2] About 40 miles south of Dharwar.

[3] Categories or predicaments in logic.

His disciple was *Traikâlya* yôgi, whose disciple was *Aviddha-karnna*[4] *Padmanandi* saiddhântika, famous in the world as *Kaumâra-dêva.* His disciple was called *Kuḷabhûshaṇa* yati; whose colleague was *Prabhâchandra* munirâja paṇḍita, a celebrated author on logic.

The disciple of Kuḷabhûshaṇa muni was *Kuḷachandra* dêva munipa. His disciple was *Mâghanandi* munipa, who made a tîrttha in *Kollâpura*, and caused the Koṇḍakundânvaya to be greatly celebrated.

Of whose disciple the sâmanta *Nimba Dêva* and the sâmanta *Kâma Dêva* were lay-disciples.

(*North face.*)

'The saiddhântika *Mâghanandi* munipa being his guru, the general *Bharatam* his student, the learned *Bhânukîrti* and *Dêvakîrtti* his disciples, who was superior to *Gaṇḍavimukta dêva* ?'

His colleague was *S'rutakîrtti* traividya vrati: who wrote with great skill the *Râghava-Pâṇḍavîyam*[5], reading forwards or backwards: his elder brothers, *Kanakanandi* yôgi and *Dêvachandra* muni. Their colleagues, *Mâghanandi* traividya dêva, *Dêvakîrtti* paṇḍita dêva's disciple *S'ubhachandra* traividya dêva, and *Gaṇḍavimukta Vâdi-chaturmmukha Râmachandra* traividya dêva.

Also *Akaḷaṅka* traividya dêva, whose lay-disciples were the treasurer *Mariyâne* daṇḍanâyaka, the great minister *Bharatimayya*, the heggaḍe *Bûchimayya*, and the heggaḍe *Kôrayya.*

His father being *Yaksha Râja* of the Vâji vaṃsa; his mother Lôkâmbike, his god Aruhan, his lord the head-jewel of the Yadu kings, *Nârasiṅga*—how fortunate was *Huḷḷapa* ?

The great minister, sarvvâdhikâri, senior treasurer, a new Gaṅga-daṇḍanâyaka, śrî *Huḷḷa Râja*, having rebuilt the town of Kellaṅgere, which belonged to the basadi of his guru śrî-Rûpa-Nârâyaṇa of Kollâpura, of the Koṇḍakundânvaya, śrî Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachchha;—erected a stone hall for gifts (*dânaśâle*) in Jinanâtha-pura,[6] and set up a tomb in memory of the mahâ-maṇḍalâchâryya *Dêvakîrtti* paṇḍita dêva: whose disciples Lekhkhaṇandi, Mâdhava and Tribhuvana-dêva anointed it with great ceremony and consecrated it.

41

(*Date A.D.* 1313.—*Size* 2′ 7″ × 1′ 4″.)

(*Abstract*):—The line of gurus in the śrî-Mûla-saṅgha, the Dêśi-gaṇa, the Pustaka-gachchha, and the Koṇḍakundânvaya, how can they be here briefly described ?

Mêghachandra traividya dêva praised; whose disciple was the sage *Vîranandi.* His disciple, whose mind was fixed on the *Gurupañchaka-smṛiti* (? the name of a work), was *Maladhâri Râmachandra* yati.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year Pramâdi,[7] the month S'râvaṇa, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra.* From a desire to see the city of the immortals, the dwelling-place of the gods, the Jina temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* paṇḍita dêva.

The disciple of guru Râmachandra yati, Râya-râjaguru-*Gummaṭa*, ruler of *Beḷukare*, had the tomb of S'ubhêndu muni erected. Worshipper of the feet of Vijayapârśva Jina was *Bôgâra Râja*, whose name was changed to *S'ubhachandra.*

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[4] Having unbored ears.

[5] This work is mentioned by Nâgachandra in the opening verses of the *Pampa Râmâyaṇa* or *Râmachandra Charita Purâṇa.*

[6] A suburb of S'ravaṇa Beḷgoḷa.

[7] S'aka 1235 was Pramâdicha.

Kulabhûshaṇa's disciple was *Mâghanandi* brati, whose disciple was *S'ubhachandra.* His disciple was *Chârukîrtti* paṇḍita, whose disciple was *Mâghanandi* brati, whose disciple was *Abhayaśaśi*, whose disciple was the great *Bâḷêndu* paṇḍita, whose feet were praised by *Râmachandra.*

By S'ubhachandra dêva's own house-disciple *Padmanandi* paṇḍita dêva (praised in several verses), and by *Mâdhavachandra* dêva was the tomb raised to his memory.

42

(*Date A.D.* 1177.—*Size* 4′ 7″ × 1′ 9″.)

(*East face.*)[8]

(*Abstract*):—Praise of *Nâbhêya-nâtha* and the other tîrthankaras ending with *Mahâvîra.* Praise of *Gautama*, in whose line, in the Nandi gaṇa, arose *Padmanandi*, who had for his second name the word *âchâryya* following after *Koṇḍakunda.* (Then) there was *Umâsvâti* muniśvara, who had the name *âchâryya* following after the word *Griddhra-piñchha:* in that line no other was equal to him in his time in understanding the *padârttha.*[9] His disciple was *Baḷâka-piñchha ;* whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhânta science, skilled in commentating: of whom the most proficient was *Dêvêndra* saiddhântika. His disciple was *Kaḷadhauta-nandi* munipa ; whose disciple, proficient in solar and lunar astronomy, was *Sampûrṇṇa-chandra* siddhânta-muni. His disciple was *Dâmanandi* munipati ; whose eldest son was *S'rîdhara* dêva.

Among his disciples shone *Maladhâri* dêva and *S'rîdhara* dêva. The disciple of the latter was *Mâghanandi* munipa, whose disciple was *Guṇachandra* dêva munipa. His colleague was *Mêghachandra*, promoter of the bharata-śâstra ; whose colleague was *Chandrakîrtti ;* whose colleague was *Udaya-chandra* paṇḍita.

Guṇachandra vrati's disciple was *Nayakîrtti* munîndra, of the Koṇḍakundânvaya, the Dêsi gaṇa and the Pustaka gachcha (praised at length). His colleague was *Mâṇikya-nandi* munipa, the son of *Guṇachandra* dêva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year Durmukhi, on the 14th of the bright fortnight of Vaiśâkha, Saturday, when one and a half watch of the forenoon had passed, *Nayakîrtti* dêva munipa went to svarga.

(*West face.*)

Praise of Nayakîrtti, here called the son of Guṇachandra: he was guru to *Iruṅgôḷa.*

His disciple was *Mêghachandra* vrati ; whose colleague was *Maladhâri* svâmi, resident of *Aṇṇi-taṭâka* ; whose colleague was *S'rîdhara* dêva, skilled in mantras and medicine ; whose colleague was *Dâmanandi* traividya muni ; whose colleague was *Bhânukîrtti* munipa, friend of the feet of Nayakîrtti ; whose colleague was *Bâḷachandra* munipa.

(*North face.*)

Praise of *Mêghachandra ;* of *Mâghanandi* munipa ; and *Prabhâchandra* muni ; whose colleague was *Padmanandi* muni ; whose colleague was *Nêmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrî *Huḷḷa*, friend of the two lotus feet of Nayakîrtti dêva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nîla.*[10]

[8] Corresponds, as far as S'rîdhara, with the first part of No. 43, which is 54 years older.

[9] See No. 40, n. 3.

[10] So in the original, but this would seem to be a mistake for Nâga.

His deity Jinapa, his guru *Nayakirtti* yôgi, his mother *Jôgâmbâ*, his father ***Bamma-Dêva***, his son *Mallinâtha* the chief of *Kâmalatâ-sutâ-pura*, was *Nâga-Dêva*, whose wife was ***Chandâmbikâ***.

The excellent minister *Nâga-Dêva* erected in memory of the famous yôgi ***Nayakirtti***, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

43

(*Date A.D.* 1123.—*Size* 6′ 6″ × 1′ 5″.)

(*East face.*)[1]

(*Abstract*) :—Praise of *Nâbhêya-nâtha* and the other tîrthankaras ending with ***Mahâvîra***. Praise of *Gautama*; in whose line, in the Nandi gaṇa, arose *Padmânandi*, who had for his second name the word *âchâryya* following after *Koṇḍakunda*. (Then) there was *Umâsvâti* munîśvara, who had the name *âchâryya* following after the word *Griddhra-piñchchha*: in that line no other was equal to him in his time in understanding the *padârttha*.[2] His disciple was *Balâka-piñchchha*, whose disciple was ***Guṇa-nandi*** paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhânta science, skilled in commentating: of whom the most proficient was ***Dêvêndra*** saiddhântika.

(*South face.*)

His disciple was *Kaladhauta-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampûrṇṇa-chandra* siddhânta-muni. His disciple was *Dâmananudi* munipati, whose eldest son was *S'rîdhara* dêva.

By *Maladhâri* dêva was the Jinêndra śâsana formerly promoted; and now by *Chandrakîrtti* bhaṭṭâraka. His disciple was *Divâkara-nandi* (praised through several verses).

(*West face.*)

His disciple was *Gaṇḍavimukta* dêva *Maladhâri* munîndra (his praises); whose disciple was *S'ubhachandra* dêva (his praises).

(*North face.*)

The chief disciple of the famous *Maladhâri* dêva, alas! alas! the great yati *S'ubhachandra* dêva went to svarga.

In the S'aka year reckoned as arrows, oceans, sky and moon (1045), the year S'ôbhakṛit, in the second S'râvaṇa[3] month, on the 10th of the bright fortnight, Friday, S'ubhachandra dêva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahârâja *Vishṇu-varddhana*, the great minister and daṇḍanâyaka *Gaṅga Râja*, in memory of his guru S'ubhachandra siddhânta dêva, of the śrî-Mûla-saṅgha, the Dêśi-gaṇa, and Pustaka-gachchha, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of S'ubhachandra siddhânta dêva; and she, *Jakkaṇabbe* (by name), daily engaged in the worship of Jina, had no equal.

Prabhâchandra siddhânta dêva's lay disciple Heggaḍe *Marddimayya* wrote this; and *Varddhamânâ-châri* engraved it.

[1] The first part of No. 42 corresponds with this, as far as S'rîdhara.

[2] See No. 40, n. 3.

[3] *mâsé punas' S'râvaṇé.*

44

(*Date A.D.* 1121.—*Size* 6′ 6″ × 1′ 7″.)

(*Abstract*) :—His father being *Māra*, his mother *Mākaṇabbe*, how fortunate was *Êcham*, a Brahman, of the Kauṇḍinya gôtra.

His god being Jinêśvara, his guru *Kanakanandi* muni, his protector the king (? Kâma) *Poysaḷa*, (or Poysaḷa, the desire of kings) who can undertake his praise?

His wife was *Pôchikabbe*, the mother of *Gaṅga Râja.*

This celebrated *Pôchâmbike*, having erected many chaityâlayas in *Beḷuguḷa* and many other tîrthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Namô Vîta-râgâya*," she by means of the *sallêkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the Ṣ'aka year 1043, the year S'ârvari, the 5th of the bright fortnight of Âshâḍha, Monday, taking the vow of a sannyâsi, lying only on one side, repeating the five words (or phrases) [4], she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gôtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharmma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa* râja *Vishṇu-varddhana;* a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles :—the auspicious great minister and daṇḍanâyaka *Gaṅga Râja*, on his mother *Pôchala Dêvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Perggaḍe *Bâva Râja*, a lay disciple of Prabhâchandra siddhânta dêva, wrote this, and Varddhamânâchâri, son of Hoysaḷâchâri, engraved it.

45

(*Date A.D.* 1117.[5] —*Size* 6′ × 2′ 2″.)

(After praise of the Jina śâsana, proceeds)—While, entitled to the five great drums, the mahâmaṇḍalêśvara, lord of the city of Dvârâvati, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahâ-maṇḍalêśvara, Tribhuvana-malla, the capturer of Taḷakâḍu, the strong-armed *Vîra-Gaṅga Vishṇu-varddhana Hoysaḷa Dêva's* victorious kingdom was increasing, to continue as long as sun, moon and stars :—

The dweller at his lotus feet,—*Êcham* (with genealogy as given in 44) and his wife *Pôchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala Râma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gâṇḍiva to the owner of Gâṇḍiva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaṅga*, whose rising fame was like the waves of the Ganges: how by such as us can he be praised.

This auspicious great minister and daṇḍanâyaka, a mill-stone to traitors, *Gaṅga Râja*, when the army of the *Châḷukya* emperor *Tribhuvana-Malla Permmâḍi-Dêva*, including twelve tributary chiefs, was left in camp at *Kaṇṇegâla*; (saying) Let go! and springing on to his horse, caring not for its being a fight by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

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[4] These are—*Namô Arahantâṇam* : *ṇamô siddhâṇam* : *ṇamô âyariyâṇam* : *ṇamô uvajjhâyâṇam* : *ṇamô lôê savva sâhûṇam*.

[5] This date is determined by No. 59.

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm ; Ask (what you will) '—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.[6]

And having so asked—

He presented it for the worship of the Jinâlaya which his mother Pôchala-dêvi had made and the Jinâlaya which his wife Lakshmî-dêvi had made.

Of the Ârhata samaya, which was from the beginning, the Mûla-sangha, and the Koṇḍakundânvaya, of the Dêsiga gaṇa and Pustaka-gachchha, was *Kukkuṭâsana Maladhâri* dêva ; whose famous disciple was *S'ubhachandra* siddhânta dêva ; whose lay disciple was *Ganga* chamûpati.

The basadis of Gangavâḍi, however many there were, he restored; for the Gommaṭa dêva of Gangavâḍi he had the cloisters round made; driving out the *Tiguḷas*[7] from Gangavâḍi, he caused *Vîra-Ganga* to stand upright :—*Ganga Râja*, a hundred times more fortunate than that former Râja of the Gangas.

46

(*Date A.D.* 1113.—*Size* 5' 4"×1' 4".)

Fortune to the Jina śâsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, śri *S'ubhêndu* bratiśa; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmî, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and grace— the daṇḍanâyakiti *Lakkala dêviti*, on the birth of this lord called *Bûchi Râja*, obtained greatness and acquired fame.

To describe the son of that lady :—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the sorrows of all the world ; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Bûchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Bûchi in generosity to others was a new Dadhîchi, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśâkha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother ; and fortitude its friend ; excess of pride to be an enemy ; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Bûchana cause them to be esteemed : what can not the skilful accomplish?

[6] A village to the north-east of S'ravana Belgola.

[7] A name for Tamil people.

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He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mêru : that Bûchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bûcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Ganga*, equal to Lakshmî, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bûchiya reached the world of gods.

The monument of *Bûchana*, lay disciple of S'ubhachandra siddhânta dêva, of the śrî-Mula-saṅgha, Dêśiga-gaṇa and Pustaka-gachcha.

47

(*Date A.D.* 1115.—*Size* 5′ 4″ × 1′ 2″.)

(*South face.*)

[The first part is the same as in No. 42, down to *Kaladhauta-nandi* munipa. Then proceeds—]

(*Abstract*) :—His son was *Madana-śaṅkara*. His disciple *Vîranandi*, uniting the eloquence of poets and great speakers. Like him was born a munipa, *Gollâchârya* by name.

Written by Perggaḍe *Bhâva Râja*.

(*West face.*)

The celebrated king *Golla Dêva*, ornament of the race of king *Nûtna-chandira*, from some reason (*kim api kâraṇêna*) became of the line of Vîranandi. The disciple of Gollâchârya was *Traikâlya* yôgi, among whose disciples the first was *Abhayanandi*, who overcame *Parî Shah* and others the whole of his enemies.

His disciple, śrî *Sôma Dêva* prabhu, was named *Sakalêndu* munipa, or *Sakalachandra* ; whose disciple was *Mêghachandra* ; whose disciple was *Prabhâchandra*.

(*North face.*)

Praises of *Mêghachandra*, of the śrî-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dêsi-gaṇa. In siddhânta he was the equal of *Jinavîrasêna* ; in the six systems of logic he was *Akalaṅka* ; in all grammar *Pûjyapâda*.

Written by *Bhâva Râja* : engraved by *Gaṅgâchâri*, lay disciple of S'ubhachandra siddhânta dêva.

(*East face.*)

Praises of *Mêghachandra*, ending with describing him as a moon to the constellation the Vṛishabha-gaṇa.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mârgaśira, under the sign Sagitt[illegible] 6 *ghaliges* of the forenoon having passed, śrî-*Mêghachandra* traividya dêva, knowing it was the [illegible] of his death, being in the *palyaṅkâsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body): the traividya muni Mêghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhâchandra* siddhânta dêva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tîrtha—*Lakshmîmati* daṇḍanâyakiti,

—wife of the supporter of king *Vishṇu-varddhana* the Hoysaḷa mahârâja's kingdom, the great minister and daṇḍanâyaka *Gaṅga Râja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of Prabhâchandra).

Written by *Bhâva Râja.*

Praise of *Gaṅga* daṇḍanâtha, through whose repairing of the ruined Jina temples the *Gaṅgavâḍi* Ninety-six Thousand became a ? Kopaṇa. Praise of *Lakshmîmati*, for her gifts of food, shelter, medicine and instruction.

48

(*Date A.D.* 1122.—*Size* 6′ 3″ × 1′ 3″.)

(*Abstract*):—Praise of *S'ubhêndu* vratîśa; whose lay disciple was *Lakshmale.* No wives in the world were equal to *Lakshmyanibike*, the wife of *Gaṅga Râja.* Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of ...., on Friday, the daṇḍanâyakiti *Lakkavve*, lay disciple of S'ubhachandra siddhânta dêva of the śri-Mûla-saṅgha, Dêśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the daṇḍanâyaka *Gaṅga Râja* erected a monument, and consecrated it with great gifts and ceremonies.

49

(*Date A.D.* 1120.—*Size* 5′ 6″ × 1′ 2″.)

(*Abstract*):—Praise of *S'ubhêndu* vratîśa: praise of *Lakkala dêviti*, who acquired great fame from the birth of *Bûchi Râja.* Her daughter was *Dêmiyakka*, the wife of *Châmuṇḍa Seṭṭi*, who protected the merchants from the râkshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dêva, she became a heavenly woman. She was the chief wife among the wives of the merchant Châmuṇḍa, who was beloved by many kings. Only to promote chaityâlayas and chaityâlaya worship in the world had she descended from svarga; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmî* erect.

The lay disciple of *S'ubhachandra* siddhânta dêva, of the śri-Mûla-saṅgha, the Dêśiga-gaṇa and Pustaka-gachcha; in the S'aka year 1042, the year Vikâri, the 11th of the bright fortnight of Phâlguṇa, on Thursday;—*Dêmiyakka* expired in the manner of a sannyâsi.

50

(*Date A.D.* 1146.—*Size* 6′ 8″ × 1′ 3″.)

(*East, south and west faces.*)

(This part consists of praises of *Mêghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaṅgaṇṇa*" ; and at the end of the south face "written by *Gaṅgaṇṇa*, skilled in writing, a brother to the wives of others".)

(*Abstract*) :—After praises of *Mêghachandra* vrati (as above): his colleague, the son of *Bâlachandra* muni, was *S'ubhakîrtti* dêva ; his praises.

Gaṅgaṇṇa's writing. *Dâsôja*, son of Vâdi Râmôja, engraved it.

(*North face.*)

Mêghachandra yôgi's disciple was *Prabhâchandra ;* whose colleague was *Vîranandi* muni, the son of Mêghachandra.

Prabhâchandra siddhânta dêva's lay disciple was *Vishṇu-varddhana Vîra-Gaṅga Biṭṭi Dêva's* senior queen, the crowned queen, *S'ântala Dêvi*. Her mother was *Mâchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year Krôdhana, on the 10th of the bright fortnight of Âśvîja, Thursday, under the sign Sagittarius, at the 6th ghaḷige of the forenoon, the senior disciple of Mêghachandra traividya dêva, of the śrî-Mûla-saṅgha, Koṇḍakundânvaya, Dêsiga-gaṇa and Pustaka-gachcha—*Prabhâchandra* siddhânta dêva went to svarga.

51

(*Date A.D.* 1139.—*Size* 5′ 4″ × 1′ 1″.)

(*Abstract*) :—Praises of *Prabhâchandra* dêva. His lay disciple was *Bala-Dêva* daṇḍanâyaka ; whose wife was *Bâchikabbe*.

Their sons were *Nâga Dêva* and *Siṅgana ;* of whom Nâga Dêva was the most distinguished: his wife was *Nâgiyakka*. They had a son *Balla ;* whose sister was *Êchiyakka*.

This *Bala Dêva*, repeating the five words (or phrases)[8], without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year Siddhârthi, the 1st of the bright fortnight of Mârgaśira, on Monday, he expired in the manner of a sannyâsi at the Môriṅgere tîrtha.

His mother *Nâgiyakka* and (his sister) *Êchiyakka*, erected a *paddi-śâle* in his memory in Mâḷigeyahaḷa in [illegible]ppu-nâḍ ; and washing the feet of their guru Prabhâchandra dêva, presented with pouring of water the Âre tank and a field of one khaṇḍuga to the east of it.

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[8] See No. 44, n. 4.

52

(*Date A.D.* 1139.—*Size* 5′ 10″ × 1′ 5″.)

(*Abstract*):—Praise of *Bala Dêva* daṇḍanâyaka; whose wife was *Bâchikabbe.* Their son was *Siṅgamayya*; whose wife was *Siriya dêvi.*

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)[9], cutting off all evil desire, in the manner of samâdhi, the pêrggaḍe *Siṅgamayya* reached the residence of the immortals.

Prabhâchandra siddhânta dêvâ's lay disciple *Nâgiyakka,* and *Siriyavve,* in the S′aka year 1061, the year Siddhârthi, the 12th of the bright fortnight of Kârttika, Monday, erected his monument with great ceremony.

53

(*Date A.D.* 1131.—*Size* 8′ × 2′.)

(*East face.*)

A jewel-ornament to the Yâdava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu,* revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty; to him who claims protection, an adamantine refuge; to others' wives, a Hanuman; to those who withstand him in battle, death:—was *Vinayâditya.*

How many tanks and temples, how many Jaina dwellings, how many nâḍs, towns and populations, did he with pleasure make, king Vinayâditya! *Poysaḷa* alone obtained a fame above that of Balindra, who can praise so great and profound a hero?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines;—in such wise did he cause the abodes of Jina Râja to be fitly erected—Poysaḷa: who can praise the king over the Male Râjas?

To that king Poysaḷa—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga.*

The son of king Vinayâditya, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king Ereyaṅga: greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varddhana,* who shone in the world as a lion among kings.

That famous king Ereyaṅga's son, a mighty destroyer of his enemies, lord of all the earth, a Karṇa to the needy, was king Vishṇu born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Biṭṭi Dêva.*

Be it well.—Entitled to the five great drums, mahâ-maṇḍalêśvara, lord of the good city of Dvârâvati, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekâḍu, bold among champions, the sole supporter of the rise of Paṭṭi Perumâḷa's own kingdom, punisher of kings without respect, a forest-fire to the wood Chakragoṭṭa, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the Toṇḍamaṇḍala chief, a cause of destruction to the mighty forces of the

[9] See No. 44, n. 4.

enemy, subduer of the pride of haughty chiefs, capturer of Noḷambavâḍi[10], seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sitter down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama[1], eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Beṅgi Râya, companion of the brave, uprooter of Narasiṅga-Varmma[2], a fire of the last day to the quarrelsome, the capturer of Hânuṅgallu[3], champion over Brahma, a skilful Brahma, Shaṇmukha in war, an earring to Sarasvati, a portion of the mighty Vishṇu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nârâyaṇa, the perfection of a hero, in literature a Vidyâdhara, fierce in war, sun to the Poysaḷa dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Râma in battle, Bhima in boldness, to horses Vatsa-râja, to women Manmatha, to lusty elephants Bhagadatta, a new Chârudatta, upholder of the Nilagiri, a jewel of champions, Mâri to the Koṅgas[4], smiter on the heads of the families of kings, terrifier of Tereyûru, trampler on Koyatûru[5], displacer of Heñjaru, certain in war, pursuer of Pâṇḍya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchchha[6], roller over of Sâvimale, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghâṭs, dragger along of the Tuḷuvas, a terror to Gôyinda-vâḍi, S'aṅkhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Râyarâyapura[7], breaker down of the enemy, in valour Nârâyaṇa, perfect in bravery, worshipper of the feet of the holy god Kêsava; subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavâḍi Ninety-six Thousand as far as Lakkigoṇḍi[8] subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, *Vishṇu Poysaḷa* was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Vishṇu ?

Thus, while Tribhuvana-Malla, the capturer of Talekâḍu, the strong-armed Vira-Gaṅga Vishṇu-varddhana Poysaḷa Dêva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'ântala Dêvi :—

(*South face.*)

Be it well.—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakshmi, a mine of all good qualities, a new Rukmiṇi-dêvi, in affection for her husband Satyabhâmâ, an only Brihaspati in judgment, a renewed Vâchaspati, gentle to munis and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

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[10] The Chitaldroog and Bellary districts.

[1] The name of the Chôḷa feudatory who was governor of Talakâḍ, see No. 90.

[2] One of the Chôḷa tributary chiefs above the ghats, see No. 90.

[3] In Dharwar.

[4] The people of Salem district.

[5] Coimbatore.

[6] Humcha in Shimoga district.

[7] Taḷu Mâliṅgi, a suburb of Talakâḍ on the opposite side of the river.

[8] In Dharwar.

of praise to the world, in affection for her husband famous as Sîtâ, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Manmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the Jina faith, delighting in the relation of the stories of Jina merit, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Vishṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kâma was she the like, the equal, the fellow, the same—S'ântala Dêvî.

In war a Lakshmî of victory to king Vishṇu, a Lakshmî of all-pervading brightness ever with love resting in supremest joy on his breast, a Lakshmî of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'ântala Dêvî.

As if on the breast of Vishṇu of the Kali age, the Lakshmî of the Kali age were reposing, such was the beauty of S'ântala Dêvî—let him who says I can describe it, describe it.

Being the equal of Sarasvatî, Pârvatî and Lakshmî, can other women be compared with S'ântala Dêvî, the virtuous, the beautiful and fortunate ?

Her guru being Prabhâchandra-siddhânta-dêva; the mother who bore her, the mine of good qualities, Mâchikabbe; the senior pêrggaḍe Mârasingayya, her father; her uncle, the pêrggaḍe Singimayya; her king Vishṇu-varddhana; her favourite, Jinanâtha; Vishṇu her god :—to describe the greatness of S'ântala Dêvî is it possible in the world ?

In the S'aka-year 1053, the year Virôdhikṛit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Bṛihaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pêrggaḍe Mârasiṅga.

Who in this age is superior to the pêrggaḍe, the lord Mârasiṅga . . . . in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (S'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'ântala Dêvî, her father Mârasiṅgayya, and her mother Mâchikabbe, so many expiring together, attained to svarga.

The writer Bôkimayya.

(West face.)

"The queen has attained to godhead ; it has fallen to me to remain", thus saying, she came and in Beḷaguḷa by severe penance this mature Mâchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)[9] , glorious with meditating on Jinêndra, magnanimous in parting from relatives, absorbed in the vow of a sannyâsi, fasting for one month, Mâchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

[9] See No. 44, n. 4.

That Mârasinga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Mâchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kâma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mârasinga's wife, thus to praise Mâchikabbe did the world ever love.

Jinanâtha being her favourite; Bala Dêva, her father; the chief of women Bâchikabbe, the mother who bore her; her younger brother, Singa;—possessed of such greatness, the distinguished Mâchikabbe went to the world of gods amid the continual praises of all the earth: whoso can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyâsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance:—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Mâchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who ?[10] and praising Jina in her mind, she expired—what more can I say of the singular greatness of Mâchikabbe.

Thus, in the presence of her gurus Prabhâchandra-siddhânta-dêva, Varddhamâna-dêva, Ravichandra-dêva, and all the blessed, did she embrace the vow of a sannyâsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Mâchikabbe, performing unbroken fearful severe penance ?

The descent of her family was as follows :—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nâga-Varmma-daṇḍâdhîsa.

(*Abstract*):—His wife was Chandikabbe: they had a son Bala Dêva.

(*Translation*):—The adherent of Chârukîrtti-dêva, writer Bôkimayya wrote it. Kâmvâchâri, younger brother of the ornament to the face of titled speakers, Gangâchâri, engraved it.

(*North face.*)

(*Abstract*):—Praises of Bala-Dêva-daṇḍanâyaka: his wife was Bâchikabbe. To them was born a son Singimayya, whose wife was S'riyâ Dêvi.

(*Translation*):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmî, a mine of all good qualities, the only Brihaspati in intelligence, gentle to munis and dependants, a famous Sitâ in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Vishṇu-Varddhana Poysaḷa Dêva's senior queen and crowned consort S'ântala Dêvî, having caused to be erected the Savati-gandha-vâraṇa[1] Jina temple in the holy place of Beḷguḷa,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Navile in Kalkaṇi-nâḍ and an irrigated garden of fifty koḷagas in the middle plain of Ganga-samudra; and depositing forty gadyâṇas of gold, had a pleasant abode built for the distribution of

[10] This is a phrase often quoted in Jaina inscriptions.

[1] Furious elephant to co-wives!

offerings:—and asking permission of Vishnu-Varddhana Poysala Dêva, in the S'aka year 1045, the year S'obhakrit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhâchandra-siddhânta-dêva, disciple of Mêghachandra-traividya-dêva of the śri-Mûla-sangha, Dêsi-gaṇa and Pustaka-gachcha, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vêdas, and cows. That this is certain is it engraved in letters on stone.

Whoso resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

54

(*Date A.D.* 1123.—*Size* 8'×1' 9".)

A moon to the auspicious line of nâthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varddhamâna* Jina, may he protect the circle of the chakôras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of artthayuta Indrabhûti, the svâmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vîra, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the S'rutakêvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabâhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being reverenced by whom in this world is not the lord *Koṇḍakunda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid desire, of a rank bestowed by the goddess Padmâvatî, who by the spell of his own word summoned Chandraprabha, that âchâri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadrâ* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument:—

"At first in the town of Pâṭaliputra[2] was the drum beaten by me[3]; afterwards in the Mâḷava, Sindhu and Ṭhakka[4] country, and in the far off city of Kâñchî[5]; arrived at Karahâṭaka[6],—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śârddûla-vikrîḍita*, *i. e.* unopposed.)[7]

"Even the tongue,—clear, quick and voluble—of Dhûrjjaṭi (S'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly: what manner of court is this, O king?"

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[2] Patna on the Ganges.

[3] *i. e.* inviting any one to discussion.

[4] The Panjâb country (See Cunningham, *Anc. Geo.* 148 ff.)

[5] Kâñcîvaram or Conjeveram near Madras.

[6] Kolhapur in the south Mahratta country.

[7] The metre of this verse is also s'ârddûla-vikrîḍita.

With the sword the praise of Bhagavat Arhata, vouchsafed by him, did he cut through the stone pillar of the hostile army deadly sin (*ghâti mala*); and had not his disciple obtained it from that *Simhanandi* muni, how by him (or by it) was the stone pillar, which like a bolt prevented the entry of the Lakshmî of empire, cut through ? [8]

Of *Vakragrîva* muni, can even the thousand-throated Ahîndra (Âdiśêsha) praise as it is the force of his eloquence in breaking down the group of opponent speakers : who, favoured by the S'âsana dêvatâ, having caused the opponent speakers to bend their necks with shame, in six months delivered (or ? wrote) the *Nava-śabda-vâchya*.

To him who is invested with new praises (*nava stôtra*), do ye, O poets, by all means do obeisance,—*Vajranandi* muni : he by whom was composed the *Nava-stôtra*, in which is embodied the whole sum of the Jaina teachings.

Great was *Pâtra-kêsari* guru, by whose faith it was that he received the aid of Padmâvatî in making the . . . . *tri-lakshaṇa* to be unmeaning (or despised).

Praise ye this *Sumati Dêva*, by whom with affection the *Sumati-saptakaṃ* was made for you ; which, to those who desire salvation from surrounding troubles, gives a million counsels, remover of the cares of family.

Having come to the south did *Kumârasêna* muni set (*i. e.* die) ; yet, O wonder ! he still shines the only sun in the world, such was his splendour.

He by whom the *Chintâmaṇi*[9] was made to be in every house, expounding well merit, wealth, love and salvation,—that high born *Chintâmaṇi* muni chief, how can he not be praised by the people, who thereby enjoy the highest happiness ?

A head-jewel (*chûḍâmaṇi*) of poets, poet of the great poem *Chûḍâmaṇi*,[10] even such was *S'rîvarddha Dêva*, possessed of merit to acquire fame.

Who was thus praised by *Daṇḍin*[1] :—

" The daughter of Jahnu (the Ganges) on the top of his head did Paramêśvara bear : S'rîvarddha Dêva, at the tip of your tongue do you bear Sarasvatî (otherwise, the Sarasvatî)."

Victory over Manmatha, support of the gaṇas, trampling on the heads of mountains (otherwise, kings), though (both were) distinguished by these (signs), Mahêśvara (S'iva) was not able to compare

[8] The only reference I have met with relating to such a feat is in the inscriptions of the Ganga kings, which uniformly describe the first king, Kongaṇi-varmma, as having gained great fame by cutting through a stone pillar with a single stroke of his sword.

[9] Samantabhadra is said to have written a *Chintâmaṇi-ṭippaṇi*, or ? commentary on the Chintâmaṇi, and Abhinava Manga Râja is said to have written a *Chintâmaṇi-pratipada*, or ? word for word translation of it. (See Intro to *Karṇâṭaka-Bhâshâ-Bhûshaṇam*, pp. 12, 27.) These are the only instances in which I have met with the name in Kannada literature. There is also a *Chintâmaṇi* which is a commentary on the grammar of S'âkaṭâyana. But in Tamil there is a Chintâmaṇi of which Dr. Caldwell says (*Gram. Drav. Lang.* Intro. p. 132) it is "a brilliant romantic epic, containing 15,000 lines, and the most celebrated Tamil poem written by an avowedly Jaina author. Partly from its Jaina origin, partly from the difficulty of its style, it is little known." He also adds, " the name of the author is unknown.........It would be a remakarble circumstance if it were capable of being clearly proved that the Chintâmaṇi, which is without doubt the greatest epic poem in the Tamil language, is also the oldest Tamil composition of any extent now extant."

[10] The only mention I have met with of this unknown poem is in Bhaṭṭâkalanka Dêva's *Karṇâṭaka-S'abdânuśâs'anam*, where he names it as if the first poem in the language and describes it as being a commentary on the *Tattvârtha-mahâs'âstra*, containing 96,000 verses. His words are—na chaisha (Karṇâṭaka) Bhâshâ s'âstrânupayôgini I Tattvârtha-mahâs'âstra-vyâkhyânasya shaṇ-ṇavati-sahasra-pramita-grantha-sandarbha-rûpasya *Chûḍâmany*-abhidhânasya mahâs'âstrasyânyêshâṃ cha s'abdâgama-yuktyâgama-paramâgama-vishayâṇâṃ tathâ kâvya-nâṭakâlankâra-kalâs'âstra-vishayâṇâṃ cha bahûnâṃ granthânâṃ api Bhâshâ-kṛitânâm upalabhyamânatvât I—' Nor is it (Karṇâṭaka) a language that can boast of no literature. For in it was written the great work called *Chûḍâmaṇi*, containing 96,000 verses, a commentary on the Tattvârtha-mahâs'âstra (perhaps the Tattvârtha sûtras of Umâsvâti) ; also works on s'abdâgama, yuktyâgama and paramâgama ; as well as numberless books of poetry, the drama, rhetoric and the fine arts.'

[1] Daṇḍi or Daṇḍin, the author of the *Das'a-kumâra-charita* and of *Kâvyâdars'a*, lived in the sixth century A.D. (Weber's *Hist. Ind. Lit.* 213, 232.)

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahêsvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, reverenced in the assembly of Brahma, that Mahêsvara muni is worthy of reverence.

He by whom Târâ, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭi*), was vanquished together with the Bauddhas ; troubler of the false professors ; doing reverence only to the gods ; he who forced Sugata as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dêvâkalaṅka* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

"O king Sâhasatuṅga,[2] kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age like me.

East face.

"As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the pandits : if not, here I am, there are many great men in your assembly, whoso has ability to discuss with me, having acquainted himself with all science, let him speak.

"Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of Himasitala overcome all the learned proud Bauddhas and spurn Sugata with my feet."[3]

Great was the rank of *Pushpasêna* muni, who, O dêva (*i. e.* Akalaṅka), was a colleague (*sadharmma*) of your honour (*bhavân*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

Vimalachandra munîndra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by pandits ?

That is to say, he whose is the (? following) *ślôka* beginning with "patra", which was a grief (*sôka*) to the mind of opponent speakers.

"This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the S'aivas, Pâśupatas, the sons of Tâthâgata(Bauddhas), Kâpâlikas and Kâpilas : thus with an eager mind did the Digambara Vimalachandra out of respect."

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandi*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravâdi-malla* dêva, a dêva without doubt.

By whom the following explanation of his own name was given in an audience with Kṛishṇa Râja.[4]

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[2] I have not been able to identify this king.

[3] Wilson, in his Introduction to the Mackenzie Collection, has the following :—"The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kañchi, where they flourished for some centuries ; at last, in the eighth century, Akalaṅka, a Jain teacher from Sravana Belligola, and who had been partly educated in the Bauddha College at Ponataga (near Trivatur), disputed with them in the presence of the last Bauddha prince, Hêmasîtala, and having confuted them, the Prince became a Jain and the Bauddhas were banished to Kandy."

[4] Doubtless one of the Râshṭrakûṭa or Raṭṭa kings, several of whom bore this name.

"The opposite (or antithesis) of a proposition (or thesis) advanced is *para* ; those who argue for it are *paravâdis* ; the refuter of such is *paravâdi-malla* ; and that name is my name say the learned."

Worthy among the worthy, the yati *Âryya Dêva*, ? founder of the siddhânta, place ye on your heads ;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of svarga, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his penance, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not ?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the gaṇadharas,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age ; the good speaker *Chandrakîrtti*, head of the *gaṇa*, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection ; him, named *Karmma-prakriti* bhaṭṭâraka, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name traividya— *S'rîpâla Dêva*, skilful in expounding the tatva, him let the good uphold.

S'rî *Matisâgara* guru made the whole world a holy tîrtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the mahâ muni *Hêmasêna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

"In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, O king, understand, is the Haimasêna creed."

He by whom the desired form of siddhi was with worthy words ensured to friendly men, that *Dayâpâla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom S'rî Matisâgara was the guru, that creator of moon-like fame ; he to whom the worshipful Vâdirâja, head of the gaṇa, was a fellow student (*sa brahmachâri*) ;—that Dayâpâla vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world .... that which had been revealed only by Jina :— thus did *Vâdirâja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a châmara ; worthy to be served ; possessing the greatness of a lion throne ; of great glory bestowing victory over all the opponent speakers :—such is the learned *Vâdirâja*.

Regarding whose qualities there is the following saying of the poets :—

"In the victorious camp (or ? capital) of the Châlukya emperor—a birthplace for the Speech-goddess—does the ? Nishâṇḍa drum (*ḍiṇḍima*) of the victorious Vâdirâja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

"In Pâtâḷa stops Vyâḷa Râja (Âdisêsha) famed for his thousand tongues ; unable to come out of svarga is Dhishaṇa (Brihaspati) whose disciple is Vajrabhrit (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vâdirâja ?"

"The Speech-goddess, full of all embracing affection, does Vâdirâja bring to my side : oh, oh, look, look, is this right for a yati ?" such are the holy words of *Purâtana* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'rî*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vâdirâja Dêva :—

"Both the learning and the penance gained by long practice which were formerly in Hêmasêna muni, passed in full to *S'rîvijaya* who occupied his throne : if not, how did he so soon combine them ?"

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhadra* munisvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tîrtha for the good, that pure lake Kamalabhadra (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhâratî (Sarasvati) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yôgis, that great sûri adorned with the name of *Dayâpâla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Manmatha, the holy Dayâpâla Dêva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysaḷa* king *Vinayâditya* having served was brought into the possession of great fortune, the place of implicit commands, that *S'ânti Dêva* muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pâṇḍya* country, who had acquired great fame for learning,[5] received of his own favour the name of *Svâmi* : fortunate was that muni, who in the court of king *Âhava-malla*[6] was famous by the name of *S'abda-chaturmmukha*.

A jewel to the country around the great place *Mullûru*, a combination of unequalled qualities, reverenced by the heads of a great crowd of kings, worthy of worship is that *Guṇasêna* pandit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

[5] The Pâṇḍya chronology is so uncertain that it is difficult to identify his learned king.

[6] Probably the Western Châḷukya king Sômês'vara or Trailôkyamalla.

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He who is esteemed by those skilled in the *syâd vâda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds become by contact with him the abode of surpassing glory.

Give up lying words as an ornament .... repeat the *syâd vâda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorious as the moon, delightful to the chakôras the group of kings, what praises will not be appropriate to him—*Ajitasêna* vrati.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the gaṇa. Ajitasêna shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

" The holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear ? or what desire here in the body?

" Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that ; give up a thirst for the pleasures of Indra and the delights of Vishṇu ; enough, enough, of such uncertain ends, beyond the sight, known only by report.

" An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful ; but how can a wise man for a moment strive for any other end?"

(*West face.*)

Of the unlimited learning and qualities of whose two disciples—*S'ântinâtha* and *Padmanâbha*, otherwise called respectively *Kavitâ-kânta* and *Vâdi-kôlâhaḷa*—the following is an imperfect description :—

" Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'ânti, whose fame is ever at the bounds of all the points of the compass ; not (even) the great Sarasvati can express this, how then can it be stated by us ?

" The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant Padmanâbha !"

He by whose assumption of Jaina penance—the cure of cares—both *dîksha* (renunciation) and *s̀iksha* (discipline) are obtained by yatis, that *Kumâra-sêna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant Smara eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallishêṇa Maladhâri Dêva*, may he have favour on me.

That Maladhâri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a wild fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishêna munirât, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) .... a mountain of mines for the jewels good qualities—to be reverenced is Mallishêṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yôgis, by his character an âchâri—śrî-Mallishêṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Manmatha was subdued, for whom all munis offer reverence, through whom the *âgama* was established, whose is kindness to life, in which Maladhâri vratipati is merit—him do ye revere.[7]

In the Dhavaḷa-sarasa (Beḷagoḷa) tîrtha, this great sannyâsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Manmatha (who is without a body), receiving the worship of the Mûla (? the Jains or Mûla-saṅgha).

By him, a bee at the divine lotus feet of Ajitasêna paṇḍita dêva, magnanimous, while abandoning his body by means of the *sallêkhana* famous in the Jainâgamas, so that all the saṅgha rejoiced at sight of the nature of his penance, was delivered impromptû this perfect verse, displaying the ripeness of his mind:—

"Having worshipped the three jewels named in the âgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga."

In the S'aka year reckoned by *śûnya*, *śara*, *ambara*, *avani* (1050), the year Kîlaka, the month Phâlguṇi, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svâti (Arcturus), in Svêta-sarôvara (Beḷagoḷa) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrî-*Mallishêṇa* muni.

55

(*Date about A.D.* 1115.—*Size* 6′ 3″ × 1′ 2″.)

(*East face.*)

(*Abstract*) :—Praise of the Jina doctrine; able in promoting the principles of Varddhamâna was *Koṇḍakunda*, head of the Mûla-saṅgha. In his line, in the Dêsika gaṇa, was born *Dêvêndra* saiddhânta dêva, reverenced (even) by Dêvêndra.

His disciple was *Chaturmmukha* dêva: by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, amid songs of praise from all the people, the name Chatur-mmukha. He had eighty-four disciples; among

[7] This verse introduces the seven cases of *yat* in regular order.

whom *Gôpanandi* gained a great name in the Vakra-gachcha, and was head of the Dêsiga gaṇa. He accomplished what had been impossible to any one ; for he caused the Jina dharmma, which had for a long time been at a stand-still, to prosper through the wealth of the *Gaṅga* king (or kings) of that time. He was like an infuriated elephant to the Sânkhya, Bhautika, Bauddha, Vaishṇava, and Charvvâka professors.

(*South face.*)

"While Jaimini bolted, Vaiśêshika turning round fled, Sugata instead of running beat his breast, Akshapâda with affection came near, Lôkâyata attempted to leave, and Sâṅkhya pushed away—Gôpanandi, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharmma*), whose feet were worshipped by *Bhôja Râja*, the king of Dhâra, was *Prabhâchandra*, disciple of Chaturmmukha dêva. His colleague was *Dâmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhâri* muni, also called *Guṇachandra*; worshipper of the feet of S'ântiśa in Balipura. His colleague was *Mâghanandi* siddhânta dêva, head of the Vakra-gachcha. His colleague—in Jainêndra Pûjyapâda, in all logic Bhaṭṭâkalaṅka, in poetry Bhâravi—was *Jinachandra*.

(*West face.*)

His colleague, the Baṅkâpura munîndra, was *Dêvêndra*. His colleague was *Vâsavachandra* munîndra, celebrated in the midst of the *Châlukya* camp (or capital) as Bâla-Sarasvati. His brother and colleague was *Yaśaḥkîrtti*, whose feet were reverenced by the king of *Siṃhala* (Ceylon.)

His colleague was *Trimushṭi* munîndra, satisfied with his vowed food of three handfuls (*mushṭi traya*), disciple of Gôpanandi yati. His colleague was *Maladhâri*, *Hêmachandra*, *Gaṇḍavimukta*, and *Gauḷa* muni by name, disciple of Gôpanandi yatipati. His colleague, of the Mûla-saṅgha, Dêśi-gaṇa and Vakra-gachcha, was *S'ubhakîrtti*. His colleague was *Mâghanandi*, whose son was *Mêghachandra*, who had a daughter celebrated in the world as *Abhayachandrikâ*.

His colleague was *Kalyâṇa-kîrtti*, able in removing the spells of S'âkini and others. His colleague was *Bâlachandra* muni, head of the Vakra-gachcha.

(*So far is in verse : then follows a summary in prose*).—(*North face.*)

In the line of the śrî-Mûla-saṅgha, the Dêśi-gaṇa, the Vakra-gachcha and the Koṇḍakundânvaya was Vaḍḍa dêva's (?) disciple Dêvêndra siddhânta dêva ; his disciple was Chaturmmukha dêva, whose name was Vrishabhanandy-âchâri ; his disciple was Gôpanandi paṇḍita dêva ; his colleagues were Mahêndra-chandra paṇḍita dêva, Dêvêndra siddhânta dêva, S'ubhakirtti paṇḍita dêva, Mâghanandi siddhânta dêva, Jinachandra paṇḍita dêva, (and) Guṇachandra Maladhâri dêva.

Among them Mâghanandi siddhânta dêva's disciple was Ratnanandi bhaṭṭâraka dêva ; whose colleagues were Kalyâṇakirtti bhaṭṭâraka dêva, Mêghachandra paṇḍita dêva, (and) Bâlachandra siddhânta dêva.

That Gôpanandi paṇḍita dêva's disciples were S'ubhakirtti paṇḍita dêva, Vâsavachandra paṇḍita dêva, Chandranandi paṇḍita dêva, Gauḷa dêva whose name was Hêmachandra Maladhâri Gaṇḍavimukta, (and) Trimushṭi dêva.

56

(*Date A.D.* 1123.—*Size* 6' 3" × 3' 3".)

Born from the ocean of nectar good penance—*Mêghachandra* traividya (*i.e.* his disciple)—of a body purified by the (performance of) perfect unfading vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhânta, he prevails—the perfect *Prabhâchandra.*[8]

From (Brahma) the offspring of the lotus navel of Vishṇu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purûrava; from him Âyu; from him Nahusha; from Nahusha Yayâti; from him Yadu: and in the Yadu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poy Sala* (strike, Sala!), which words of the muni became his name ....

Thence the lords of Dvârâvati were (called) *Poysalas*, and had a tiger crest. Among them in S'aśapura was born the king *Vinayâditya.*

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmî for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmî of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yâdava vaṃśa, a talismanic jewel for kings, a jewel for the neck of Lakshmî, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishṇu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumân, to him who opposes him in fight death—is Vinayâditya.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—Vinayâditya.

To that Poysala king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyaṅga.*

Of unparalleled fame, a third Mâruti, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with Ereyaṅga Dêva.[9]

In the city of his enemies dagad dhagil dandhagil, on the heads of hostile kings garil garigarî garil, in the bowels of opposing kings chimil chimichimî chimil—thus do the flames of his anger burn, who can fight without fear against Ereyaṅga Dêva.

That famous king Ere's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishṇu-varddhana.*

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king Vishṇu-varddhana.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty Vishṇu, victorious and famous.

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[8] All the epithets have a double meaning, one referring to the moon (*chandra*) and the other to Prabhâ-chandra.

[9] Each of these figures represents one additional to the generally received number.

A discus weapon to the mountains hostile kings was king Vishṇu: on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes! here he comes!" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishṇu (*Vishṇu maya*)—what a phenomenon was this?

Be it well.—While, entitled to the five great drums, the mahâ-maṇḍalesvara, lord of the good city of Dvârâvatî, sun in the sky of the Yâdava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭi, Taḷakâḍu, Nilagiri, Kongu, Nangali, Kôḷâla, Tereyûru, Koyatûru, Kongali, Uchchangi, Taleyûru, Pomburchcha, Vantâsura-chauka, Baleyapaṭṭaṇa,—these and many other fortresses of the three kinds,—and having with great glory made the Gangavâḍi Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahâ-maṇḍalesvara, Tribhuvana-Malla, capturer of Taḷakâḍu, the mighty armed *Vira-Ganga Vishṇu-varddhana Poysaḷa Dêva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars:—

Beloved to the heart and eyes of the famous king Vishṇu, with shining dark locks like moving bees, her face a moon, like Rati to Kâma—behold her perfect likeness—*S'ântala Dêvi.*

Resembling Mâchikabbe, the beloved to the heart and eyes of the incomparable Mârasinga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishṇu-varddhana—who can describe her, unrivalled as Lakshmi, such was the esteemed S'ântala Dêvi's growth of fortune.

In war to king Vishṇu as a Lakshmî of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmî of fame beckoning to the walls of the points of the compass,—whoso in this world can fitly describe S'ântala Dêvi, let him describe her.

S'ântala Dêvi's qualities, S'ântala Dêvi's great liberality, S'ântala Dêvi's immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmî, skilled in all learning, a new Rukmiṇî Dêvi, a Satyabhâmâ in love to her husband, a Brihaspati in intelligence, an accomplished Vâchaspati, gentle to munis and dependants, a celebrated Sîtâ in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rutting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning,—Vishṇu-varddhana Poysaḷa Dêva's chief queen and crowned consort S'ântala Dêvi—in the S'aka year 1045, the year S'ôbhakṛit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in śri-Belgoḷa-tîrtha the Savati Gandha-vâraṇa Jina temple: and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nâḍ, free of all imposts, having washed the feet of her guru Prabhâchandra siddhânta dêva, disciple of Mêghachandra traividya dêva, of the śrî-Mûla-sangha, Dêsi-gaṇa, and Pustaka-gachcha.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshêtra and Bâraṇâsi seven crores of munis learned in the vêdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yedasana katte as a tank, the queen presented it to the Savati Gandha-vâraṇa basadi.

The chief queen and crowned consort S'ântala Dêvi, having obtained permission from Vishṇu-varddhana Poysala Dêva presented to the Savati Gandha-vâraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhâchandra siddhânta dêva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kîrtti dêva, disciple of Prabhâchandra siddhânta dêva, had 313 brass vessels made, and presented them to S'ântala Dêvi's basadi.

Great good fortune.

57

(*Date A.D.* 982.—*Size* 8′ 9″ × 2′.)

(*North face.*)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Krishṇa Râjêndra*[10], adorned with virtue and purity, the son of *Gaṅga Gâṅgêya's* daughter, the abode of the Lakshmi of victory, the son-in-law of ***Râja Chûḍâmaṇi*** [1],—what glory was this, say : thus described in full by the whole world, greatly celebrated was śrî ***Raṭṭa Kandarppa Dêva.***

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of śri-Râja-mârttâṇḍa.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of śri-Râja-mârttâṇḍa?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was Chalad-aṅkakârana.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount Mêru, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the Chalad-aṅkakârana.

. . . .

[10] No doubt the Raṭṭa or a Râshṭrakûṭa king of that name, also styled Kannara, Nirupama and Akâla-varsha. There are inscriptions of his reign dating from 945 to 956 A.D. In 947 he was ruling at Mânya-khêṭa. (See Fleet's *Kan. Dyn.* 37.)

[1] See No. 58.

(*East face.*)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Râja.*

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Râja ?*

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggaḷe.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of Îsvara himself, was the fame of Kirtti-Nârâyaṇa.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves ?

(*South face.*)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*bírara ballaṃ.*)[2]

[The verses have a double meaning, one referring to war and the other to penance.] Indra Râja, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyûhaṃ* (see v. 8 of this face) or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world ?

There are two branches of fighting—defence (*oḷa-sâdhaka*), including 9 cuts, which, made to the right and left hands, come to 18 ; and attack (*hora-sâdhaka*). The chakra-vyûha can be attacked on the 4 sides and above ; these 5 cuts, made with the 32 kinds of weapons, give 160 ; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses ; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 338 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the chakra-vyûha like a chakra-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury ; and having overcome every danger on the hill, he came down, when Girige who was there descended also, fearing that her end had come. (Otherwise, in performing *sallêkhana* on the hill he withstood all distractions)—this Raṭṭa Cupid.

[2] Of the verses which follow, down to the last but one on the west face, though they have been submitted to the best Kannaḍa scholars in Mysore, Bangalore and other places, neither the metre nor any connected sense has been satisfactorily made out. But a Jaina pandit has furnished a version, which has been adopted in separating the words in the Roman characters, and is given for what it is worth.

The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallâra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kîrtti Nârâyaṇa.

Of what use to unite with Girige for this day ? the loss of four friends[3] would be a small thing, but going after others' wives is one of the seven deadly sorrows ; it would disable me to fight the chakra-vyûham : greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Râja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the chakra-vyûham and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(*West face.*)

Eraga his cousin (*jñâti*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Râja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Râja, knowing his mind, deadened his desires.

. . . .

In the time of the S'aka king shown by reckoning *vanadhi* (sea), *nabhô* (sky) and *nidhi* (treasures) [=904], the year Chitrabhânu being current, on the 8th day of the dark fortnight (*sitê 'tara*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Râja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

58[4]

(*Date A.D.* 982.)[5]

(*East and south faces.*)

Verses praising the valour and purity of Mâvana-gandha-hasti.[6] Though women themselves came to Râja Chûḍâmaṇi[7] he did not fall into their power.

(*West face.*)

Thus celebrated was *Pilla*, the Sauvîra of the Kali age, mighty in strength of arm, Mâvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhânu being current, on the 10th day of the dark fortnight of adhika Âshâḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lôka.

[3] Perhaps the loss of friends on the four sides, that is, in every quarter.

[4] The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

[5] The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

[6] Literally meaning "a rutting elephant to his father-in-law." (Compare the designation of S'ântala Dêvi in No. 56.)

[7] See No. 57.

59

(*Date A.D.* 1117.—*Size* 6′ 10″×2′ 4″.)

This is a repetition of No. 45 as far as that goes. Then continues :—

(*Abstract*) :—Towns like royal cities were built in every direction by Gaṅga Râja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi[8] because the Gôdâvari stood still (for her) ?—now, the Kâvêri, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Râja, in the S'aka year 1039, the year Hêvaḷambi, the 5th of the bright fortnight of Phâlguṇa, on Monday—washing the feet of his guru S'ubhachandra-siddhânta-dêva, presented Parama[9] , and the daṇḍanâyaka Êchi Râja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamânâchâri engraved it.

60[10]

(*Date about A.D.* 975[1] .—*Size* 8′×3′.)

The hero seated, with face towards Jina, in worship.	Jina seated.
Three horsemen, advancing, armed with spears.	A horseman advancing with a sword, leaping over a dead body.
An elephant running away.	Five footmen marching away, with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior.[2]

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dêvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

---

[8] No explanation has been obtained of this allusion.

[9] A village to the north-east of S'ravaṇa Belgoḷa.

[10] This and the next inscription being Virakal, I have given details of the sculptures at the top of each.

[1] There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 699. (See *Coorg Inscriptions*, No. 4.)

[2] *Anyana banta* : the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the scion of the Kakka[3] line, raging ...., **by his own efforts acting gloriously and completing his task, suddenly fell, wearied out; and in the place in which he fell, having fought ? five days and robbed them (the enemy) of all their honour, the virtuous *Báyiga*[4], gained** svarga.

61

(*Date about A.D.* 974.—*Size* 8′ × 3′.)

The heroine seated, with hands folded in worship.		Jina seated.
	The heroine, nude, seated in samadhi or penance.	
Heroine, nude, advancing on horseback, with a sword.		Man on elephant, aiming at her with some weapon from the level of his waist.
Two armed footmen advancing.		Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, Bâyika[5] caused his fame to be published abroad.

To the wife of the lord of fortune Bâyika, and to the world-renowned Jâbayya, their parents were Mâduvara of Poḷala and Dêyilamma. And with them was born, as an incarnation of wisdom, *Gunti*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than Sîtâ—are there any other such wives ?

The son of a brave man, like a god in liberality, celebrated in the world was the Lôka Vidyâdhara.[6] He to this beloved one became the husband, what others can be compared with that wife in glory ?

In the S'râvaka dharmma none others were equal to her, ... like Rêvatî as a S'râvaka, in good birth like Sîtâ, in beauty like Dêvakî, in fame like Arundhatî, in faith in Jinêndra like Saviyabbe, appearing like a S'âsana dêvatî to Jina—thus did she shine.

Udaya Vidyâdhara's mother Sôyibbe śrî-Gunti .....

62

(*Date A.D.* 1123.)

A bee at the lotus feet of Prabhâchandra munîndra, *S'ântalâ* had this image of S'ânti Jainêndra made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, hardness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it ?

A glorious royal swan at the side of king *Vishṇu-vardhana*, the celebrated lady *S'ântalâ* had this Jina temple made.

---

[3] Probably the last king of the Raṭṭa or Rāshṭrakûṭa line, called Kakka, Karka, Kakkala, &c., and styled Amôgha-varsha. His reign came to an end in 973 A.D., when the dynasty was overthrown by Taila, the restorer of the Western Châḷukya power.

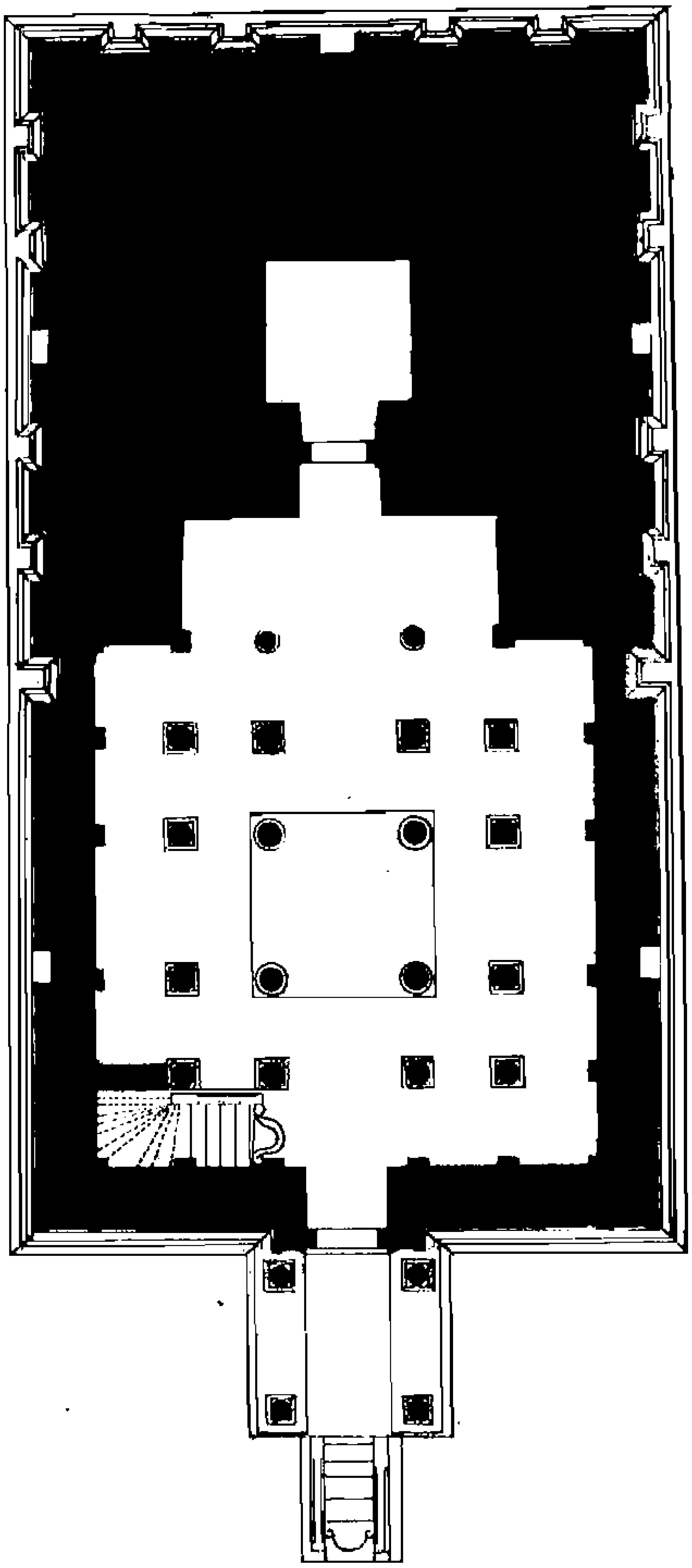
[4] No doubt the same as the Bâyika of No. 60.

[5] No doubt the same as the Bâyiga of No. 60.

[6] Probably Lôka of the Goṅka family of Teridâla (in the Sangli State, South Mahratta country) mentioned in *Ind. Ant.* XIV, 22, as having been instrumental in restoring the Châḷukya supremacy (*i. e.* under Taila in 973 A.D.)

Châmuṇḍarâya Basti

Scale 5 4 3 2 1 0 5 feet



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63

(*Date A.D.* 1116.)

At the lotus feet of Siddhanandi, (disciple) of the doctrine of S'ubhachandra munîndra, **like a Lakshmi shines *Lakshmî*.**

In devotion to her husband like Sîtâ, in patience like the Earth, in speech like Sarasvatî, in **devotion to** Jina like the unique Chêlini, in poetry like the lady Virtue, in war like the lady Victory—this ***Lakshmî***, wife of *Ganga* sênâpati, the abode of all good qualities, had this new Jina temple made.

The śri-Mûla-sangha, Dêśika-gaṇa and Pustakânvaya.

64

(*Date A.D.* 1116.)

Be it prosperous. The lay-disciple of S'ubhachandra-siddhânta-dêva of the śrî-Mûla-sangha and Dêśika-gaṇa—the daṇḍanâyaka *Ga[nga]* had this basadi made for his mother Pôchavve.

Fortune.

65

(*Date A.D.* 1116.)

His guru S'ubhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchâmbikâ, this sun of purity to the Jina doctrine—*Ganga* sênâpati, had this Jaina mandira, a home for Lakshmî, made.

66

(*Date? A.D.* 1135.)

Ganga sênâpati's son *Êchaṇa*, skilled in eloquence, had this Jaina chaityâlaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like Êchaṇa, having another name Boppaṇa, had the chaityâlaya made.

67

(*Date about A.D.* 995.)

So that all people should praise the abode of Jina in Beḷugoḷa, behold, the minister Châmuṇḍa's son had a (or this) home for Jina made: the lay-disciple of Ajitasêna muni.

68

(*Date A.D.* 1129.)

(*First side.*)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrîmat Tribhuvana-malla Chaladanka-râva Hoysaḷa-Seṭṭi, having obtained for Malli-Seṭṭi, son of Dammi-Seṭṭi of the Ayyâvoḷe[7] custom-house, the

[7] A town now called Aihoḷe, on the right bank of the Malâpahâri or Malaprabhâ river, in the Kalâdgi district of Bombay. Its Sanskrit name was Aryapura. In the 7th and 8th centuries A.D. it was a principal city of the Western Châlukyas. In more recent times it became an important seat of the Lingâyts. (See *Ind. Ant.* VIII, 237.

name of Chaladaṅka-râva Hoysaḷa-Seṭṭi; and knowing that his end was near, in the S'aka year 1050, the year Saumya[8], at the time of the saṅkramaṇa in the bright fortnight of the month Mâgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(*Second side*).

To describe his wife :—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaḷadaṅka-râva Hoysaḷa-Seṭṭi, and of her son Bûchaṇa, had this monument made.

69

(*Date about A.D.* 1185.)

A fragment of an inscription : the existing portion contains praises of Bâlachandra-dêva.

70

(*Date about A.D.* 1185.)

Also a fragment : the existing portion contains the following :—Guṇachandra-siddhânta-dêva's chief disciple was Nayakirtti-siddhânta-chakravartti, whose disciples were Dâvanandi-traividya-dêva, Bhânukîrtti-siddhânta-dêva and Adhyâtmi-Bâlachandra-dêva.

71

(*Date about A.D.* 1090.)

At śrî-Bhadrabâhu-svâmi's footprints Jinachandra bows in reverence.

72

(*Date A.D.* 1809.)

In the year 1731 of the S'âlivâhana era, the year S'ukla, on the 4th of the dark fortnight of Bhâdrapada, Wednesday—*Aditakîrtti-dêva,*—who was the disciple of S'ântakîrtti-dêva, the disciple of Ajitakîrtti-dêva, who was the disciple of Châru[kîrtti-paṇḍita-dêva] of the Koṇḍakundânvaya and Dêśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

73

(*Date ? A.D.* 1217.)

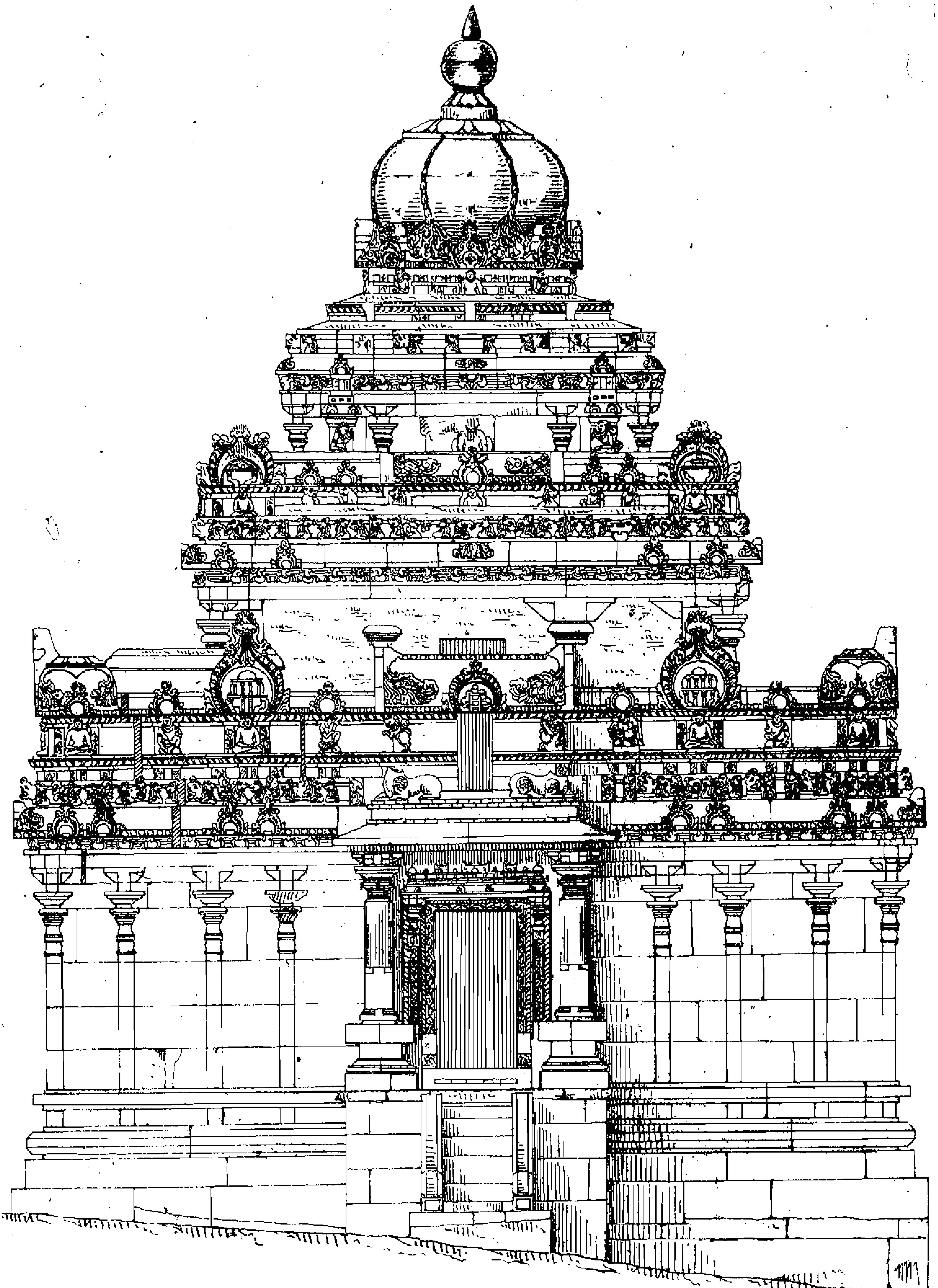
Be it well. In the year Îśvara, *Kâdaya Saṅkara* of Malayâla coming here and being pleased (gave) 3 ...... at the tamarind tree west of the paddy field.

74

(*Date ? A.D.* 1246.)

Be it well. In the year Parâbhava, on the 8th of the dark fortnight of Mârgaśira, Friday, *Permmâḍi Nâyaka* of Mariyâla (having come) from the big hill to the small hill ....

[8] Saumya was S'aka 1051.



CHÂMUNḌARÂYA BASTI EAST SIDE

Scale 5 4 3 2 1 5 feet

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Inscriptions on Vindhya-giri.

75

(*Date about A.D.* 983.)

In Nâgari characters.[9]	*S'rî Châvuṇḍa Râja* had it made.
	(*Date A.D.* 1116.)
	S'rî Gaṅga Râja had the cloisters round made.

76

(*Date about A.D.* 983.)

In Pûrvada Haḷe Kannaḍa characters.	*S'rî Châmuṇḍa Râja* had it made.
In Grantha and Tamil characters.	*S'rî Châmuṇḍa Râja* had it made.

(*Date A.D.* 1116.)

In Haḷe Kannaḍa characters.	*S'rî Gaṅga Râja* had the cloisters round made.

77

(*Date about A.D.* 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daitya*), demi-gods (*kinnara*) and serpent gods (*pannaga*); in spotless glory freed from every cloud of darkness; may the doctrine of the Jina faith (*Jina-dharmma śâsana*) spread and endure as long as earth and ocean, sun and moon continue.

78

(*Date about A.D.* 1196.)

Srî Basavi Seṭṭi, disciple of śrî Nayakirtti siddhânta chakravartti, had the wall around the cloisters and the twenty-four tirthakaras made; and *Nambi-dêva Seṭṭi*, *Bôki Seṭṭi*, *Jinni Seṭṭi* and *Bâhu Bahubali Seṭṭi*, the good sons of śrî Basavi Seṭṭi, had the latticed windows made for the tirthakaras which their father had had made.

79

The holy beautiful lake[10].

80

(*Date about A.D.* 1160.)

The great minister, senior treasurer, *Hullamayya*, gave into the hands of the *mahâ maṇḍalêśvara*, the mighty *Hoysaḷa Nârasimha Dêva*, (the village of) Savaṇera, to provide for the eight kinds of worship of Gommaṭa Dêva, Pâriśva Dêva and the twenty-four tirthakaras, and for the distribution of food to the ṛishis.

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[9] It is not clear in what language these two lines are. They may be in the Prâkrit called Ardha-Mâgadhi, believed to be the sacred language of the Jains, or possibly in Gujarâti.

[10] Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

81

(*Date A.D.* 1171.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city Dvârâvati, sun in the sky of the Yâdava family, head-jewel of the all-wise, uprooter of the Magara kingdom, establisher of the Chôḷa kingdom, the mighty emperor *Hoysaḷa S'rî Vîra Nârasimha Dêva* was ruling the earth:—

The dweller at his lotus feet, disciple of Adhyâtma Bâlachandra Dêva, the disciple of Nayakîrtti siddhânta chakravartti—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was Paduma Seṭṭi; whose son *Gommaṭa Seṭṭi*, in the year Khara, the 1st day of the bright half of Pushya, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaṭa Dêva* and the twenty-four tîrthakaras, 12 *gadyâṇa* as a perpetual endowment.

82

(*Date A.D.* 1362.—*Size* 3′ 4″ × 1′ 3″.)

(*Abstract*):—*Srî Bukka Râya* had a minister named *Chaicha* daṇḍêśvara. From him were born three sons—*Irugapa*, *Bukkaṇa* and *Maṅgapa*, of whom the last was the most celebrated. His wife was *Jânaki*, and they had two sons *Chaichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati reverenced by all was *S'rî Paṇḍitârya*. Distinguished for all learning was *S'rutamuni* yati.

"In whose presence, in Beḷaguḷa the chief tîrtha in the world, that *Irugapa* daṇḍanâtha, for the perpetual enjoyment of *S'rî Gummaṭêśvara*, made a gift of the excellent village *Beḷaguḷa* to the wise.

"In the year S'ubhakṛit, the month Kârttika, Vishṇu's tithi (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent tîrtha, with its beautiful groves and a new tank constructed by himself."

83

(*Date A.D.* 1723.—*Size* 2′ 8″ × 1′ 2″.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)[1] of the victorious increasing S'âlivâhana era, the year S'ôbhakṛit, the 13th of the dark fortnight of Kârttika, Thursday; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the Karṇâṭaka kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the Mahisûr country, *Doḍḍa Krishṇa Râja Vaḍeyar* (some laudatory verses)—on seeing the holy face of the god Gommaṭa Jinapa, which on the mountain of Beḷaguḷa outshone the sun

[1] The original has 1621, but this agrees neither with the cycle year given nor with the period of Doḍḍa Krishṇa Râja, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke;—the purifier of the royal line, the illustrious *Krishṇa Râja*, gave as a work of merit for the Jina of Beḷaguḷa the following villages and lands:—Arhanahaḷḷi, Hosahaḷḷi, Jinanâthapura, Bastiya-grâma, Râchanahaḷḷi, Uttanahaḷḷi, Jinanahaḷḷi, with their hamlets, and with the chief town Beḷaguḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svâmî*; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dêva Râja tank, the great king Kṛishṇa Râja gave Kabâle-grâma.

This work of merit for Beḷaguḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king Kṛishṇa order to be inscribed on stone. Fortune to it.

84

(*Date A.D.* 1634.—*Size* 3′ 6″ × 1′ 6″.)

In the year 1556 of the S'âlivâhana era, the year Bhâva, the 13th of the bright fortnight of Âshâḍha, the Brahma yôga; the illustrious king of kings, supreme lord, lord of the city of Maisûr, establisher of the six schools of philosophy, *Châma Râja Vaḍeyar*,—the temple lands of Beḷaguḷa having for a long time been mortgaged,—that Châma Râja Vaḍeyar having sent for the holders of the mortgage, Channaṇṇa the son of Hosavoḷalu Kempappa, Chikkaṇṇa and Jigapâyi Seṭṭi the sons of Beḷaguḷa Pâyi Seṭṭi, and the other mortgage holders, said 'I shall pay off the debt on your mortgage.'

Then Channaṇṇa, Chikkaṇṇa, Jigapâyi Seṭṭi and all the others (names given, among which occur Pañchabâṇa kavi and Bammana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svâmi, and before their guru Chârukîrtti Paṇḍita Dêva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

85

(*Date about A.D.* 1180.—*Size* 5′ 8″ × 2′ 6″.)

The holy Gommaṭa Jina,—worshipped by men, nâgas, gods, demons and celestials; destroyer of Smara by the fire of his penance; worthy of praise from yôgis; the immeasurable,—will I praise.

So that his body might not (suddenly) wither and dry up, he was gradually forsaking speech; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother, he went forth and by his penance destroyed the enemy *karma*,—the great son of Puru, *Bâhubali*: was there any equal to him in honour?

An image 525 bows in height, in the form of the victorious Bâhubali Kêvali, did Bharata, the son of Puru Dêva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pôdana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *kukkuṭa-sarpa*[2] having sprung up in the region around that Jina, the image obtained the name of Kukkuṭêśvara. Afterwards

[2] The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck: ? the cockatrice. It is the emblem or crest of Padmâvati.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommaṭa made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Râcha Malla*, famed in all the world. That king's second in glory (his minister) *Châmuṇḍa Râya*, equal to Manu, was it not he that had this Gommaṭa made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommaṭêśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of Nâka-lôka (Indra) to look on it or the lord of serpents (Âdiśêsha) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern Kukkuṭêśa with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two armpits, shine with the golden-red of Kâsmîra, which double wonder the people of the three worlds have noticed: who can rightly praise Gommaṭêśvara-Jina's holy form?

His foundation that nâga-lôka, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommaṭêśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Manmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is Bâhubaliśa.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Manmatha's power and of the pride of emperors, Bâhubali: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommaṭa Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommaṭêśvara, chief of gods, the blossoms of the *namêru* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it? say'—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommaṭa Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommaṭa-nâtha of Beḷgoḷa.

As at the time when wrestling with the primeval emperor Bharata, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a Kêvali,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord Bâhubaliśa.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dêva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dêva stand on high, behold (him).

Us, this spring season, the moon, Manmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dêva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dêva, revered by Âdi-śêsha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dikshe*, Gommaṭa Dêva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus is it said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dêva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dêva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dêva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dêva.

Though Manmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *mukti*, he took *dikshe*, Bâhubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body; filled with this intention, did he thus praise Gommaṭa Jina—*Sujanôttamsam*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttamsa*) wisdom, was *Boppa* known as Sujanôttamsam: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina śâsana, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated Sujanôttamsam, create.

The eminent saiddhântika emperor *Nayakîrti* vratindra's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bâlachandra* munindra.

By direction of that muni—

Boppaṇa Paṇḍita, known as "a polish to the Kannaḍa poets" (*Kannaḍa-gavi-bappa*), approving of (the proposal to compose) the śâsana praising the qualities of Gommaṭa Jinêndra, lord of the earth, and having finished it; by Kavaḍamayya Dêva's order, Bâgaḍage Rudra with affection caused it to be engraved and erected.

86

(*Date about A.D.* 1196.—*Size* 5′ 8″ × 10″.)

(*Abstract*):—For the eight kinds of worship of the twenty-four tirthakaras which the *vaḍḍa-byavahâri* Basavi Seṭṭi of Mosale had had made in the cloisters of the holy place of Beḷguḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

87

(*Date about A.D.* 1196.—*Size* 2′ 10″ × 10″.)

(*Abstract*):—For the eight kinds of worship of śrî Basavi Seṭṭi's tirthakaras, the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

88

(*Date ?A.D.* 1256.—*Size* 1′ 4″ × 10″.)

In the year Naḷa, at the time of the sun's going north, Chikka Mudukaṇṇa, son-in-law of the great and liberal Vijeyaṇṇa, for the daily worship of śrì Gommaṭa Dêva with 20 floral crowns, gave to the hand of the mahâ-maṇḍalâchârya Chandraprabha Dêva certain land purchased in Gaṅga-samudra.

89

(*Date ? A.D.* 1258.—*Size* 1′ 6″ × 10″.)

In the year Kâlayukti, on the 1st of the bright fortnight of Kârttika, Sômeya, son of Yagali Kabbi Seṭṭi, for the worship of Gommaṭa Dêva with an offering of flowers, gave to the hand of the mahâ-maṇḍalâchârya, disciple of the senior Nayakirtti Dêva, Chandraprabha Dêva, certain land in Gaṅgasamudra, &c.

90

(*Date about A.D.* 1181.—*Size* 5′ 3″ × 3′.)

May the honourable supreme profound *syâd-vâda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance,—S'ânti. Obeisance to Jina.

Be it well. While the mahâ-maṇḍalêśvara, entitled to the five big drums, lord of the good city of Dvârâvati, sun in the sky of the Yâdava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahâ-maṇḍalêśvara, Tribhuvana-Malla, capturer of Taḷakâḍu, the strong-armed Vîra-Gaṅga Vishṇu-Varddhana Hoysaḷa Dêva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-feet :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvati, brave in fierce war—Mâra, what (more) can you say? being his father; Mâchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother; how fortunate was *Êchaṃ*.

A terror to evil, a friend of the learned, purifier of the Brahman race, was Êchaṃ, honoured in the world, a spade to the roots of the race of his enemies, of the Kauṇḍinya gôtra, of pure character.

In conduct like Manu, in Êchiga's house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustre of good qualities in the world, *Pôchikabbe*, such merit had she gained.

The son of Êchi Râja and Pôchikabbe thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tîrthakaras and of the supreme deity; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war; bestower of gifts of food, shelter, medicine, and learning; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarâma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumâra-svâmi), as the bow Gâṇḍiva to the owner of Gâṇḍiva (Arjuna)—thus was he in transacting the affairs of king Vishṇu: how by such as us can *Gaṅga*, glorious as the shining waves of the Ganges, be praised?

Thus esteemed, the great minister and daṇḍanâyaka, a hand-mill for (grinding) the evil, *Gaṅga Râja*—when Chôḷa's feudatory *Adiyama*, being with an army in the camp of Taḷakâḍu, the frontier (*gaḍi*) of Gaṅgavâḍi nâḍ above the Ghâts, refused to surrender the country which Chôḷa had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, Gaṅga chamûpa? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—*Dâman*, and ran in the direction of Kañchi, as if he would reach it, did he not?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, Gaṅga. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tiguḷa Dâman.

Having put to flight many in battles with such valour that all exclaimed O! there still remained in Taḷakâḍu, dreading the blows of the sword of Gaṅga Râja, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a S'aiva ascetic, the feudatory *Dâmôdara*.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasiṅga-Varmma* and all the other feudatories of Chôḷa above the Ghâts, and brought all that had become nâḍs under the dominion of one umbrella, king *Vishṇu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gôvindavâḍi*.[3]

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dêva's worship, did he not, the brave and generous one.

First in the Ârhata-samaya was the Mûla-saṅgha Koṇḍakundânvaya, which increased in reputation in regular descent. In it, of the Dêsiga-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭâsana Maladhâri Dêva ; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhânta dêva ; whose follower was *Gaṅga* chamûpati.

The bastis of Gaṅgavâḍi, however many there were, he had renewed ; for Gommaṭa Dêva of Gaṅgavâḍi he had the cloisters around made ; putting to flight the Tigaḷas of Gaṅgavâḍi he caused Vîra Gaṅga to stand erect—*Gaṅga Râja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dharmma does the world stand fast, it subdues all enemies ; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dêva, the birth-place of goodness, may he stand, *Nayakîrtti-Dêva*-munipa, the siddhânta chief emperor.

When coming on his victorious march, king *Narasiṃha* on seeing him, made a gift for the Jinas Gommaṭa and Pârisvanâtha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting Savanêra Bekka[4] and Kaggere for as long as the ages shall last—

Narasiṃha as a Himâdri caused to flow from the deep cavern of the uplifted kalaśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of Nayakîrtti muniśa.

As Manmatha, the foremost in female pleasure, was born to Vishṇu and to his beautiful wife S'rî,—so to king Narasiṃha and his wife Êchala Dêvi, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballâḷa* bhûpâlaka.

Laying seige to Uchchaṅgi[5], for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the king *Sanda Vaḍeya*, his treasury and women, the troops of horses, he seized them all—Ballâḷa bhûpâlaka.

Be it well. The follower of Nayakîrtti siddhânta chakravartti, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor Vîra Ballâḷa Dêva, for the eight kinds of worship of Gommaṭa Dêva, Pâriśva Dêva and the twenty-four tîrthakaras, and for the gift of food to the rishis,—presented Savaṇêra Bekka and Kaggere.

A moon to the ocean of *paramâgama*, disciple of the siddhânta emperor Nayakirtti yamiśvara, celebrated for the purity of his disposition, was *Adhyâtmi Bâlachandra* munindra.

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[3] To the south-east of the Jaina village of Maleyûr, in Châmrâjnagar taluq.

[4] To the west of S'ravaṇa Belgoḷa.

[5] In the extreme south-west of the Bellary district.

A great śâsana which is a Kâla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakîrtti Dêva saiddhântika? who so faithful in commemorating Nayakîrtti in earthly parts?

91

(*Date ? about A.D.* 1181.)

Be it well. All the jeweller citizens of the holy Beḷguḷa tirtha, possessed of all good qualities, for the offering of flowers to Gommaṭa Dêva's Pârśva Dêva bound themselves to pay every year for the best coral 1 ? tâ per tola, and for sapphires 1 visa, as long as sun, moon and stars endure.

Great good fortune.

92

(*Date ? about A.D.* 1181.)

(*Abstract*) :—Certain citizens (named) of śrî Beḷguḷa tirtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dêva.

93

(*Date ? A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, *Kallayya*, disciple of Chandrakîrtti bhaṭṭâraka dêva, son of Janni Seṭṭi, presents land to provide for the offering of flowers to śrî Gommaṭa Dêva and the twenty-four tîrthakaras.

94

(*Date ? A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, the agent (*châra*) *Kanûra*, disciple of śrî Prabhâchandra bhaṭṭâraka dêva, in memory of Mêdâvi Seṭṭi, makes a donation to provide for the daily anointing with milk of śrî Gommaṭa Dêva, and keeping for the purpose seven she-buffaloes.

95

(*Date ? A.D.* 1274.)

(*Abstract*) :—*Kêti Seṭṭi*, son of Sôyi Seṭṭi of Halasûr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dêva.

96

(*Date A.D.* 1273.)

(*Abstract*) :—While the mighty emperor Hoysaḷa śrî Vira Nârasiṃha Dêvarasa, was in the royal city of Dôrasamudra, ruling the kingdom. In the S'aka year 1191[c], the year S'rimukha, Sabhû Dêva, son of Mâdaiya of Honnachagere and three others (named), presented certain lands to Chandraprabha Dêva, the disciple of the mahâ-maṇḍalâchârya Nayakîrtti Dêva, in order to provide for the offering of milk to śrî Gommaṭa Dêva and the twenty-four tîrthakaras of the cloisters around.

[c] S'rimukha was 1195.

97

(*Date ? A.D.* 1274.)

(*Abstract*) :—In the year Bhâva, Âdiyaṇṇa, grandson of Gôvinda Seṭṭi of Gerasoppe[7], disciple of śrî Prabhâchandra bhaṭṭâraka, made a donation to provide for the daily anointing and offering of milk to śrî Gommaṭa Dêva, by keeping seven she-buffaloes.

98

(*Date A.D.* 1826.—*Size* 2′ 5″ × 1′ 9″.)

(*Abstract*) :—In the year 1748 of the S'âlivâhana era, the year Vyaya, Dêvarâjai arasa, bakshi of the body-guard, kandâchâr and savâr kachêri departments at the court of śrî Krishṇa Râja Vaḍeyar, lord of the city of Mahisûr—son of Chaluvai arasa of Satyamaṅgala, grandson of Tôṭa Dêvarâjai arasa, and great-grandson of Biḷikere Anantarâjai arasa, descended from śrî Châvuṇḍa Râja,—having died on the day of the head-anointing of śrî Gommaṭêśvara svâmi, his son Puṭṭa Dêvarâjai arasa made a donation to provide for the annual worship of s'rî Gommaṭêśvara svâmi.

99

(*Date A.D.* 1537. —*Size* 2′ 1″ × 1′ 8″.)

(*Abstract*) :—In the S'aka year 1459, the year Viḷambi, Chavuḍi Seṭṭi of Gerasoppe having released the mortgage which he held on the land of Kambhaiya, son of Agaṇi Bommaiya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyâgada Brahma.

100

(*Date A.D.* 1537.—*Size* 2′ 3″ × 1′ 9″.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Chikkaṇṇa, son of Doḍa Dêvappa from his bond, on which he made provision for perpetual distribution of food to one company.

101

(*Date A.D.* 1537.—*Size* 2′ 3″ × 1′ 9″.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released Bommaṇṇa, son of Kaviga, from his bond, on which for six months in every year (*ends here*).

102

(*Date A.D.* 1537.)

(*Abstract*) :—In the same year, Chavuḍi Seṭṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (*ends here*).

103

(*Date A.D.* 1510.—*Size* 2′ 4″ × 1′ 9″.)

(*Abstract*) :—In the S'aka year 1432, the year S'ukla, *Channa Bommarasa*, brother of Bommayya, son of Kêśavanâtha, minister to Chaṅgâla Mahadêva, repaired the . . . . of śrî Gommaṭa śvâmi, the refuge of the assembly of the śrâvakas of Nanjarâyapaṭṇa.[8]

[7] At the foot of the Western Ghâts in the North Kanara district. The celebrated Falls of the S'arâvati, on the borders of Mysore and Bombay, are named after this village.

[8] In the east of Coorg.

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104

(*Date ? about A.D.* 1180.)

Bamma Seṭṭi, the son of Kêti Seṭṭi, a lay-disciple of Bâlachandra-dêva, the disciple of Nayakîrtti-siddhânta-chakravartti, had the Yakshi-dêvati made.

105

(*Date A.D.* 1398.—*Size* 3′ 10″ × 1′ 8″.)

May it prevail, the auspicious supreme profound *syâd-vâda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śâsana.

The holy Nâbhêya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandrâṅka (Chandraprabha), S'ânti, Kunthu, Sumati, Suvidhi (Pushpadanta), Sitala, Vâsupûjya, Malli, S'rêya, Supârśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pârśva, Nêmi, the holy Vîra, may these twenty-four gods grant us fortune in the world.

Vîra, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tîrthakara—protect us.

In the company of that Vîra Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhûti) and Agnibhûti, Vâyubhûti, Akampana; Maurya, Sudharmma and Putra; Maitrêya and Maṇḍya; also Andhavôḷa and Prabhâsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishers of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1); a hundred; and Rudra (11) less than 100 and mountains (7)[9] —including these were seven permanent gaṇas.

When Vîra Jina went to siddhi, only three remained, who were called Kêvalis,—Gautama, and then Sudharmma and Jambu,—through whom the name Kêvali became established in this world.

Vishṇu; Aparâjita and Nandimitra; Gôvarddhana the guru, with Bhadrabâhu, these five being like the Kêvalis in knowledge of all things, hence by them, the S'rutakêvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pûrvas, them do I reverence, the whole of the undivided Daśapûrvadharas.

They had the names Kshatriya, Prôshṭhila and Raṅga Dêva, Jaya, Sudharmma, Vijaya, Viśâkha, the holy Buddhila, besides Dhṛitishêṇa and Nâga (and) Siddhârtthaka.

Nakshâtra and Pâṇḍu, Jayapâla and Kaṃsâchârya, the holy Dhṛitishêṇa also, famed for the acquisition of the eleven aṅgas, these five Êkâdaśâṅgidharas may they be in my mind.

Having the designation of ? âchârâṅga were Lôha, Subhadra, Jayabhadra, also Yaśôbâhu, who were foundation-pillars in the jewelled palace of the Jinêndrâgama.

The honourable Kumbha, Vinîta (or Avinîta), Haladhara, Vasudêva, Achala, Mêrudhîra, Sarvvajña, Sarvvagupta, Mahîdhara and Dhanapâla, Mahâvîra and Vîra. These and many other sûris having obtained a good degree (*su-pada*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatîndra *Kuṇḍakunda*.

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[9] The object of these [illegible] is not understood: they give apparently three separate numbers, namely, 1343, [illegible], and 107—11=[illegible].

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umâsvâti*, he was the yatiśa who published (*prakaṭîchakâra*) the Tatvârttha Sûtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Griddhrapiñchha*, the second to whom was *Balâkapiñchha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

Samantabhadra, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of Samantabhadra lights up the whole palace of the three worlds filled with the all-meaning *syâd-vâda*, freeing it from the darkness of evil discussion.

His disciple *S'vakôṭi sûri*, whose body was as a prop for supporting the vine of penance, illustrated (*alañchakâra*) the Tatvârttha Sûtra, which is a raft for (crossing) the ocean of family (cares).

Dêvanandi, whose wisdom, great in bestowing confidence, was equal to the wisdom of Jinêndra, was called by the wise the holy *Pûjyapâda* on account of the forest deities worshipping his two feet.

Bhaṭṭâkalaṅka made the earth, which was soiled with the mire of the evil discourse of the Saugatas and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalaṅka*).

Jinasêna sûri, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholy, of a character praised by the wise, the elder son of Gaṇêndra, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens .... could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhûtabali* was made illustrious, as if the tree of plenty had put forth two new shoots to give fruit to the world.

Arhadbali, he formed from the Mûla-saṅgha of the Koṇḍakundânvaya four divisions of saṅgha, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The Sitâmbara and others being contradictory in form, vain, disunited, may the difference betwixt us increase: but whoso thinks of it in the Sêna, Nandi, Dêva[10] and Simha saṅghas is a sinner.

Among these saṅghas, in the three—gaṇa, gachchha and vali—as collyrium to the eye and an aid to the discernment of the world, in the Nandi-saṅgha, the Dêśi-gaṇa and pure Pustaka-gachcha, was the Iṅgulêśvara-vali (or line), long may it prosper.

In it were Nâga Dêva, Udayaravi, Jina, Mêghaprabha, Bâlachandra, the celebrated Bhânuchandra, S'ruta, Naya, Guṇadharmma and other famous dêvas; the celebrated Chandradharmmêndra and other learned men, ornaments to the race in character and penance; (also) Vidyâdhâmêndra, Padmâ, (and) of the highest qualities, Mâṇikya-nandi.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied ...., bees to the lotuses of all learning, of bodies which had overcome the temptations of Manmatha, their feet ...., celebrated as having abandoned family cares.

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[10] *Tridvêśa* is the original: from No. 108 it appears that this stands for Dêva.

May he prosper, the holy *Nêmichandra* ...., daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Mâghanandi* established in the world the truth of his name (*mâ agha nandi*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and gôtra, was born, the world delighting in serving at his feet, *Abhayachandra dêva.*

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—Abhayachandra, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the gaṇa, of a body bound in penance, praising Jinêśa, was born from him ; through the Jinêndra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was S'rutamuni, the chief sûri, pure in morals, untouched by women.

The long *tri-daṇḍa*[1] which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action........... which destroys pride ; the ruin of perfect peace of body ; .... the three thorns : he, the opener of the eyes by his discourse, S'rutamuni munipa, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramâgama, was *Abhinava S'rutamuni*, head of the gaṇa.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni S'rutamuni, the delighter in all learning ?

In grammar Pûjyapâda, in the complete science of rhetoric and logic Dêva, in the siddhânta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy Varddhamâna, in subjection of Manmatha and in subduing the fire of sorrow a rain-cloud,—thus celebrated like S'rutamuni who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon S'rutamuni munipa, do ye worship.

Then (there was) another *Abhayachandra Sûri*, whose younger brother was *S'rutakîrti Dêva*, keeper to the full of all the commandments of Jinêndra.

Having studied the whole vêda, free from all distress of mind; having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chârukîrti*, afterwards became a sannyâsi in the seat of the head of a gaṇa ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

[1] The *tri-daṇḍa* are three staves tied together carried by religious ascetics, which signify the triple subjection of words, thoughts and acts.

the present time; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrî Chârukîrtti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Ballâḷa*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health; so also, he himself being fully aware of his condition, he carried *Abhayasûri* through his illness; Abhayasûri, an ocean mine of science without a shore:—(thus did) *Siṃhaṇâryya*.

The virtuous one, his disciple, to whom he had communicated the sûtra efficacious in destroying the evil of pain (or sin); his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin; the sûri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Beḷuguḷa*.

Wherein *Châmuṇḍa Râja* by his faith and virtue had auspiciously set up Bhujabali, this *Gummaṭa*, incomprehensible to those who dwell in acts, on the hill in Sura-nagara, where mukti had been acquired. And in the same manner also, another[2], holy in conduct, his fame filling the three worlds, made on (this) Kailâsa honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs: and (still) wonderful, he (Paṇḍita) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (glisten white) like S'aṅkara's mountain, the earth like a moonstone, the elephants at the points of the compass like Indra's elephant, this wise one;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, Nâga lôka as if pervaded by Âdisêsha, svarga as if the vase of nectar were broken?—we know not.

Like as the chief of the gods performed janmâbhishêka in Mêru, so did this sûri for the god in that mountain, thus displaying him to us and to all people; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like Puru of old again opened it, that pure one.

Ho! ho! Kâṇâda, go into some corner fit for the sleep of the wicked and stop there; Maimâṃsa, forsake your great desire; bores with your speeches, be off with you; unenlightened Bauddha, you are ignorant, away with you quickly; Sâṅkhya, approach him not in argument; for the honourable Abhayasûri smites the elephants the opponent speakers like a lion of eloquence.

Chârukîrtti and Îsvara (S'iva) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience; though the one was a Jinabhâk (follower of Jina) and the other was ajinabhâk (dressed in a skin); . . . . the one took the Hêma mountain for an arrow and the other dwelt permanently in the Hêma mountain.

When Dhûrjjaṭi (S'iva) wrapped thee in the flames of the eye in his forehead, S'ailajâ (Pârvati) saved thy life of old, oh! Manmatha; but burnt up in the fire of the penance of the good muni, the all-knowing Chârukîrtti, and blown away by the high wind of his virtue, what now is thy fate?

As if to expiate the sin of union with Pitâmaha (grandfather, also a name of Brahma her husband), Sarasvatî had plunged into the Ganges of Chârukîrtti's eloquence.

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[2] Apparently either Bharatamayya (see No. 115), or Basavi Seṭṭi (see No. 78): from the next verse probably the former.

His mouth the abode of Vâṇî, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chârukîrtti vratîndra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sâmanta-bhadra (ever fortunate) . . . . . may śrî Chârukîrtti prosper in the world, his fame like the beautiful moonlight.

Ho! ho! Chârvâka, quit your pride; give up your titles beforehand, Sâṅkhya; your splendid decorations are all rubbed off, Bhâṭṭa; Kâṇâda, entirely and speedily let alone the certain cause of grief to your honour: for Siṃhaṇâryya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that *Paṇḍita* were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Hariyaṇa*, beautiful as the moon, and *Māṇikya Dêva* equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyâsî, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jinêndra, attained to the state of the gods.

And in the thirteen hundred and twentieth S'aka year, Îśvara being current, on the 14th of Mâgha, Friday, under the asterism Svâti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dêva Sûri*, the whiteness of whose fame lit up the faces of the points of the compass; on which disciple by conferring the power of his own merit, Paṇḍitârya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathâgata faith to be false? escape quickly, for the proverb says 'the living shall see good,' and quit your love of dispute; for Paṇḍitârya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety; his feet worshipped by numbers of new disciples; an unsleeping sea of security; thus does Abhinava Paṇḍitârya shine.

He, from devotion to his guru, set up his tomb, together with those from other gaṇas and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śâsana composed by *Arhaddâsa*. May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mêru.

106

(*Date A.D.* 1409.)

In the auspicious Karṇâṭa country is a chief town called Gaṅgavati: in it was Mâṇikya Dêva, devoted to the vows of giving and penance: Bâbâyi, an abode of all good qualities, was his wife. And to them was born a son named *Mâyaṇṇa*, adorned with the jewels of good qualities, the disciple of Chandrakîrtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the S'aka year 1331, the year Virôdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrî Gummaṭa-nâtha, presented the dânaśâle paddy field of

one khaṇḍuga under the Gaṅgasamudra tank of Beḷguḷa; having purchased it in the regular manner in the presence of the chief citizens of Beḷguḷa, Gummaṭa Dêva, son of Hariya Gaṇḍa, Bommappa, son of Mâṇikya Dêva, and other gauḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

107

(*Date about A.D.* 1182.)[3]

For the virtue of the lord *Chandramauḷi*, whose chief wife Âchala Dêvî, with eyes like the deer, besought it for the worship of the holy feet of Gummaṭa-nâtha of Beḷguḷa, the generous king *Vîra-Ballâḷa* presented the country of *Bekka*, as a grant to continue as long as earth and ocean endure.

108

(*Date A.D.* 1433.—*Size* 3′ 4″ × 1′ 5″.)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *syâtkâra* (doctrine), filled with wells of mercy (is) the ship of the faith; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tîrthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śrî Varddhamâna*, the last tîrthanâtha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śrî Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis:—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in the earth the yatîndra *Bhadrabâhu*, like a full moon to the ocean of milk.

Bhadrabâhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadrabâhu, though the last among the munis who were S′ruta kêvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandragupta*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatis, a celebrated garland of faultless jewels; among whom, as a central jewel, shone the munîndra *Kuṇḍakunda*, of powerful discipline.

Then arose *Umâsvâti* muni in that pure race, a discerner of all wisdom; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sûtras.

He, was he not the yôgi devoted to the protection of living creatures who assumed the wings of a kite? whence from that time forth the wise call him âchâri, (adding it) after his name *Griddhra-piñchchha*.

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[3] For confirmation of this date see No. 124.

[illegible] PUBLIC LIBRARY

From him sprang a light to the race of yôgis, *Balâkapiñchchha*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the Jina-śâsana[4], the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *śrî Pûjyapâda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of Anaṅga, was well called Jinêndra-buddhi.

S'rî Pûjyapâda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed ; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold ?

After him, chief among the learned in science was *Akalaṅka Sûri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great rishi had gone to the world of svarga to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different *saṅghas*.

That great body of yôgis, forming four saṅghas which conformed to the rules, shone as if the holy Jinêndra had acquired four faces all equal in friendship.

In the respective *Dêva*, *Nandi*, *Siṃha* and *Sêna* saṅghas, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances ; and among them celebrated was the Nandi saṅgha.

In the Nandi saṅgha, the Dêsi-gaṇa and the pure Pustuka-gachcha, may the lord *Iṅguḷêśvara* prevail, making the earth fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *S'rutakîrtti* bhaṭṭâraka yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body ; and that patient one, by means of penance, attained to svarga.

That Digambara having gone to the skies, not his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud Manmatha.

From him sprung śri *Chârukîrtti* muni, of unequalled greatness, his fame illuminating the point of the compass ; who was severe in penance, patient in mind, commanding in character, lean in body

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others ; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing Lakshmî, Vishṇu's body became black with jealousy ; if not, how otherwise did his body became dark ?

From the contact of the air which had but touched his body were cured diseases ; was it much (then) that by his treatment he removed the complaint from which king *Ballâḷa* was suffering ?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) .... was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

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[4] *prâuḍhâ Jina-s'âsanasya.*

. . . . protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

. . . . the greatness of his penance caused the *Nagara Jinálaya* of *Dhavaḷa-sarôvara*. (*i. e.* Beḷgoḷa) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yôgi ascended to svarga.

He having gone, *Siddhánta* yôgi arose in the world, by his eloquence unfolding the siddha-śâstra as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *S'rutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sûri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own gaṇa, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This gaṇa which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his gaṇa.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him: how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Manmatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sûri, this great muni highly promoted his *saṅgha* by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his saṅgha, leaving what ought not to be done, this unequalled wise one; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gôtra (otherwise, mountains)'.. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'êsha, where has he gone?' 'He is double-tongued (otherwise, a serpent).' 'Rudra?' He is a herdsman (otherwise, lord of gaṇas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pûjya* (worshipped) *pâda* (at his feet) he is not Pûjyapâda, though having *mayûra* (peacock's) *piñchchha* (feathers) he is not Mayûra-piñchchha: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinêndra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

. . . .

Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1355), the year Paridhâvi, the 9th of the bright fortnight of the second Âshâḍha, Monday, under the constellation Viśâkha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Mañga Râja* are like (the notes of) the lute in the hands of Sarasvati.

109

(*Date about A.D.* 983.—*Size* 1′ 9″ × 1′ 6″.)[5]

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Châmuṇḍa Râjâ* born.

Mighty as the waters of the last deluge, when to conquer Vajvala Dêva, the younger brother of Pâtâla Malla, he raised his arm by order of Indra kshitîndra, in front of the lord, the king Jagadêkavîra, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goad to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nolamba Râja, saying—'By thee, what kings soever are there that will not fall as food to the black serpent my arrow?'

[5] The remaining three sides of this important inscription appear to have been defaced in order to inscribe No. 110.

Of whom in the war with king Raṇa Singa he exclaimed—'So renowned, that though the milk ocean were the moat, the citadel the Trikûṭa mountain, the city Lanka, the opposing king the enemy of the gods (Râvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadêka-vîra.'

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—'To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may'st thou live to the end of the age, O victor over Raṇa-ranga Singa'.

By whom, the design of Chaladanka Ganga, wishing to seize by force of arms the wealth of Ganga's empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kônapas (or râkshasas).

110

(*Date ? about A.D.* 1180.—*Size* 1′ 9″ × 8″.)

For the pillar of gifts in front of śrî Gommaṭa Jinapa, he had a yaksha made—the filled with Digambara virtues, an Indra in enjoyment, the Heggaḍe Kaṇṇa.

111

(*Date A.D.* 1373.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrî-Mûla-sangha, a sun in unfolding the buds of the lotus the Dêsika-gaṇa, was . . . . kirtti-dêva of Vanavâsi; whose disciple was the Jinapati Dêvêndra Viśâlakîrtti-dêva, whose disciple was the bhaṭṭâraka S'ubhakirtti-dêva, whose disciple was the omniscient bhaṭṭâraka of the Kali age, Dharmma-bhûshaṇa-dêva, whose disciple was Amalakirtty-âchâryya, whose disciple was . . . . the great remover of ignorance Samaya Malla-dêva, for whom, by the moon in raising the waters of the ocean the *tatvârtha*, Varddhamâna-svâmi, was made . . . .

The S'aka year 1295, the year Paridhâvi, the . . . . of the bright fortnight of Vaiśâkha, Wednesday.

112

(*Date A.D.* 1375.)

The monument of Hêmachandrakirtti-dêva, disciple of S'â . . . . kîrtti-dêva. Fortune to it.

113

(*Date ? A.D.* 1177.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahâ-maṇḍalâchârya, ... known for their sound instruction, in pure kêvala-jñâna having three eyes, of minds well versed in ananta-jñâna and darśana, ... their minds acknowledging only One

171

Spirit, able in the 2 naya, free from the 3 forms of pride, having forsaken the 3 kinds of sin, averters **of the 4 kinds** of injury, possessed of the 4 kinds of ...., removers of the 5 ...., skilled **in the essence** of the 5 âchâras, discerners of the differences in the 6 schools of philosophy, performers **of the 6 religious** acts, devoted to the 7 naya, versed in the 8 aṅgas, having acquired the 8 kinds of **jñânâchâra**, being released from the 9 kinds of brahmacharya, patient through the comfort of the 10 **dharmas**, practising the 11 śrâvakâchâra and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 aṅgas of the śruta, distinguished for the 13 âchâra virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the Koṇḍakundânvaya, ... of the Dêśi-gaṇa, Pustaka-gachcha and Koṇḍakundânvaya, the royal priest of the three worlds Bhânuchandra-siddhânta-chakravartti, Sômachandra-siddhânta-chakravartti, Chaturmukha-bhaṭṭâraka-dêva, Simhanandi-bhaṭṭâchârya, S'ânti-bhaṭṭârakâchârya, the bhaṭṭâraka-dêva to ...... kîrtti-dore, Kanakachandra-Maladhâri-dêva, Nêmichandra-Maladhâri-dêva, the .... of all the four holy gaṇas, 50 munîndras the gaṇadharas of the Kali age, and their disciples, the nun Gauraśrî, the nun Sômaśrî, the nun .... śrî, the nun Dêvaśrî, the nun Kanakaśrî, together with 28 bands of disciples—in the year Hêbaṇandi, on the 8th of the bright fortnight of Phâlguṇa, celebrated a holy festival at the tîrtha of śrî Gommaṭa-Dêva. Fortune.

114

(*Date ? A.D.* 1376.)

Be it well. Padmanandi-dêva, disciple of Traividya-dêva of the śrî-Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha, and Koṇḍakundânvaya,—in the year Naḷa, the first of the bright fortnight of Chaitra, Monday, became a royal swan among the lotuses the hearts of the fair ones of svarga. Fortune ....

115

(*Date ? about A.D.* 1138.)

Be it well. The auspicious great minister, purifier of the blessed, ... a hero in the field of battle, *Mariyâne* daṇḍanâtha's younger brother, considered a sun in giving, *Bharatamayya* daṇḍanâyaka, had these images of Bharata and Bâhubali Kêvali, the basadis, and the side doors of that tîrtha made for beauty; had this *raṅgada happaḷige* (? painted hall or hall of assembly) and the flight of grand stairs laid out; had the *raṅgamâ happaḷige* set up around śrî Gommata Dêva: and besides that, wherever you look in this Gaṅgavâḍi nâḍ, the famous chief, having erected eighty virgin (? new) basadis, and repaired two hundred (that were in ruins), he obtained glory, the general Bharata.

116

(*Date A.D.* 1680.)

(*Abstract*):—In the year 1602 of the S'âlivâhana era, the year Siddhârthi, *Banadâmbike*, wife of Nâgappayya, younger brother of Siddappayya, son of Venkappayya, younger brother of Honnappayya, dêśa-kulakarṇi of the Munigunda sîme, came and obtained a view: accompanied by S'ruta-sâgara Varṇi.

At the same time Bhishṭappa, cousin (*maiduna*) of Nâgavva, wife of Dânappa Seṭṭi, son of Jaḍagappa Nâgavva of Mâḍigûr, obtained a view.

117

(*Date ? A.D.* 1669.)

In the year Saumya, on the 7th of the dark fortnight of the beautiful Âśvayuja.—Sômanâthapura was reckoned an immemorial village in Konga nâḍ. In that village....

118

(*Date A.D.* 1648.—*Size* 2′ 10″ × 1′ 3″.)

(*In Nâgarî characters and the ? Hindvi language.*)

Principally names of certain persons who united (apparently) to make a donation to the Chauvisa Tîrthankara basti.

119

(*Date A.D.* 1062.)

(*In Nâgarî characters.*)

In Samvat 1119, the year ...... the bright fortnight of Vaiśâkha, ... praised in the Kâshṭa-saṅgha ....

120

(*Date ? A.D.* 1214.)

.... Siṅghara Nâyaka, son of Vîra Vîra-Pallava Râya of Avakere, ...

121

(*Date ? A.D.* 1739.)

In the year Siddhârthi, on the 2nd of the bright fortnight of Kârttika, Rangaiya, son of Giri-gauḍa of Hirisâre, presented the Brahma Dêva maṇṭapa.

122

(*Date ? about A.D.* 1180.—*Size* 14′ 9″ × 4′.)

(*Abstract*):—*Nâga Dêva* Heggaḍe, son of Bamma Dêva Heggaḍe, disciple of Nâyakîrtti siddhânta chakravartti of the Koṇḍakundâuvaya, having constructed a tank called Nâgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nâga Dêva Heggaḍe, who presented them to provide for the eight kinds of worship of śrî Gommaṭa Dêva.

123

(*Date ? about A.D.* 1820.—*Size* 7′ 8″ × 5′ 1″.)

Records that Channappa, son of Dêvîramma the wife of Puttasâmi Seṭṭi, had the maṇṭapa and the Âdi-tîrtha pond made.[6]

INSCRIPTIONS IN THE TOWN.

124

(*Date A.D.* 1182.—*Size* 7′ 3″ × 3′ 10″.)

May the honourable supreme profound *syâd vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

6 The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinêndra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoysaḷa* family.[7]

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pârijâta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayâditya.*

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king Vinayâditya, displaying the meaning of his name, distinguished for his pure fame.

That Vinayâditya's wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Keleyabarasi* by name.

To that pair was born a son, as to S'achî and Indra was formerly born Jayanta, of a mind removed from sorrow, the king *Ereyaṅga.*

He to the Châlukya king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, Ereyaṅga, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Êchala Dêvî*, are there any like her in devotion?

To those two, thus celebrated, were sons famous throughout the world by the names *Ballâḷa*, king *Vishṇu* and *Udayâditya.*

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the Yâdava lotus, the king Vishṇu.

Kôyatûr, *Talavanapura* and *Râyarâyapura*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of Vishṇu's glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even Brahma.

As the goddess Lakshmî to the glorious Vishṇu whose crest is the king of kites, so did *Lakshmâ Dêvi*, with a face like the moon, shine as the chief wife to Vishṇu.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him Atanu (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasiṃha.*

Of his army what word (*i. e.* need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say?—the deluge which comes bursting its bounds in the destruction of the world, Yama, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of S'iva,—this Narasiṃha.

The fair one, his other half—

Soft of foot, *Êchala Dêvi*, with beautiful teeth, giver of supreme happiness to king Narasiṃha, being well fitted for the rank of crowned great queen, shone in the world.

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[7] All the epithets may be interpreted in two ways—one referring to the ocean, the other to the Hoysaḷa family.

As of old from their sport the flower-arrowed (god of love) was born to Vishṇu and to the beautiful Lakshmî his wife, so to king Narasiṃha and his wife Êchala Dêvi was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballâḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them)—uprose *Vîra Ballâḷa Dêva*.

Lâla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fight, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chôḷa dropped his clothes[8] —when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballâḷa Dêva.

When with haste in the pride of his arm *Oḍeyarasa* stood ready to fight, king Ballâḷa marched forth, and surrounding and besieging him in Uchchaṅgi, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pâṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the famous *Oḍeyarasa* (or, the king Sanda Oḍeyar), his treasury and women, his troops of horses, he seized them all—the king Ballâḷa.

Be it well. Entitled to the five great drums, mahâ-maṇḍalêsvara, lord of the good city of Dvârâvati, a submarine fire to the ocean Tulava, a forest fire to rival heirs, an elephant to the lotus the Pâṇḍya family, gaṇḍa bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp, fierce in battle, a Kâma of the Kali age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava family, a head-jewel on the crowns of kings, eager in fight, champion over the Malapas, Sanivâra-siddi, Giri-durga-Malla—while distinguished with these and other titles, the auspicious Tribhuvana-Malla, capturer of Talakâḍu, Koṅgu, Naṅgali, Nolambavâḍi, Banavâse, and Hanuṅgal, the mighty-armed Vîra Gaṅga, the valiant Hoysaḷa *Vîra-Ballâḷa-Dêva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(*Abstract*) :—His god Hara, his king Vîra Ballâḷa Dêva, his father S'ambhu Dêva, his mother Akkavve—was the lord *Chandra-mauli*. He was a Brahman learned in all sciences and became minister to Vira Ballâḷa.

His wife was Âchiyakka, a true Gaṅgâ dêvî (the celestial Ganges), whose descent was as follows :— In Mâsavâḍi nâḍ there was a perfect S'râvaka (? a Jaina), the lord S'iveya Nâyaka ; his wife was Chandavve. They had a son Vija Bamma Dêva heggaḍe ; his brother was Vâveya Nâyaka ; whose sister was Kâlavve. Her sister, wife of Hemmâḍi Dêva, king of Mâsavâḍi, was Achala Dêvi. Her brother was Sôvana Nâyaka, whose wife was Bâchavve. They had a son, the dêsiya daṇḍanâyaka Bammeya Nâyaka, whose wife was Dôbavve, daughter of Malli Seṭṭi and Mâbhave Seṭṭikavve. Bammeya Nâyaka's younger brother was Mâra; whose younger sister was Achala Dêvi, whose younger sister was Chandavve, whose younger brother was Kâma.

As to S'iri and Vishṇu was born Kusumâstra, and to S'ambhu and Pârvati was born Shaḍvadana (Shaṇmukha), so to the lord Chandramauḷi and Âchiyakka was born Sôma.

Her god Jina, her guru Nayakîrtti, her husband Chandra-mauḷi, who surpassed *Âchala Dêvi* in this world in fame ?

[8] All the expressions are plays on the names.

In the Belgula tirtha did she cause to be made a beautiful dwelling for the Jinapati śri Pârśva Dêva,—Âchala Dêvi, firm in devotion to the lotus feet of Bâlachandra muni, the chief disciple of the celebrated Nayakirtti yôgindra.

That guru's family was of the śri-Mûla-sangha, the Dêśi-gaṇa, the Pustaka-gachcha, and Koṇḍakundânvaya. He was the son of Chandra-siddhânta-dêva. His disciples were Bhânukirtti munipa, Prabhâchandra Dêva, Mâghanandi muni, Padmanandi vratiśa, and Nêmichandra muni. Praise of Bâlachandra munipa.

As Gauri by performing penance won Chandramauḷi (S'iva), so in former births did Âchale, by which she won (the lord) Chandramauḷi.

In the S'aka year 1104, the year Plava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauḷi, begging it for the Pârśva Dêva temple which his wife Âchala Dêvi had made in the Belguḷa tirtha, the generous king Vira Ballâḷa made a gift of *Bammeyanahalli*, for as long as earth and ocean endure.

And the gift which that king had made, Âchale, worshipping the feet of Bâlachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bâmayaṭṭa* in the Bekka veḷkere, having purchased it from Bâcha, younger brother of the accountant Kêśiyaṇṇa: its boundaries (here follow the details).

And all the Dêśigas, Nâḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷḷa, for a load of areca-nut 1 quarter baḷḷa, for a load of pepper (or chillies) 1 hâga, for a load of turmeric 1 hâga, for a bundle of cotton 1 hâga, for a bundle of women's cloths 1 hâga visa, for a load of betel leaves 600.

(Imprecatory verses.) Great good fortune.

125

(*Date A.D.* 1446.—*Size* 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśâkha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dêva Râï*, obtained death—alas, the unparallelled—on the 14th. How, O Yama, can fate be averted.

126

(*Date A.D.* 1404.—*Size* 1' 6" × 4".)

In the year Târaṇa, on the 10th of the dark fortnight of Bhâdrapada, Monday, *Harihara Râya* went to svarga.

127

(*Date A.D.* 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

128

(*Date A.D.* 1266.—*Size* 2′ 7″ × 1′ 11″.)

(*Abstract*) :—Praise of Nayakirtti vrati râja. His disciples were Bhânukirtti siddhânta dêva' Bâlachandra dêva, Prabhâchandra dêva, Mâghanandi bhaṭṭâraka dêva, Padmanandi dêva, Nêmichandra paṇḍita dêva, and his disciple Nayakirtti dêva.

Praise of the merchant citizens of Beḷguḷa tîrtha.

(*Translation*) :—The śâsana which Nayakîrtti dêva wrote for all the Nagartas of Gommaṭa-pura in the presence of the senior treasurer Râma Dêva Nâyaka, minister of Sômêśvara Dêva, the son of the mighty emperor Vîra Ballâḷa Dêva :—

For (? each) house in Gommaṭa-pura, beginning with the year Akshaya, to continue as long as sun, moon and stars, the monied will pay 8 haṇa on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the âchâri of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this tîrtha, becoming leaders, give bad advice to the âchâri and, thinking together, make ? foul play and put it into the mind of the âchâri to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the Nagartas disregard it, the Nagartas themselves are the destroyers of this charity : moreover the âchâri and wicked people are not its destroyers.

If one or two headmen, without the consent of the Nagartas, enter into the house of the âchâri or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brahmans on the banks of the Ganges.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

129

(*Date A.D.* 1283.—*Size* 1′ 11″ × 1′ 2″.)

(*Abstract*) :—Praise of the Jina śâsana. Praise of Mâghanandi. Praise of the *Hoysaḷa* family.

In the S'aka year 1205, the year Chitrabhânu, the 10th of the bright fortnight of S'râvaṇa, on Thursday, *Bâlachandra dêva,* disciple of Nêmichandra paṇḍita dêva, râja guru and head of the Iṅguḷêśvara Dêśi-gaṇa of the śrî-Mûla-saṅgha, and all the merchant citizens, heads of the Balâtkâra gaṇa and adherents of Mâghanandi siddhânti chakravartti, râja guru to the Hoysaḷa king, made a grant of land at Râchênahaḷḷi to provide for the offerings to the god Âdi of the Nagara Jinâlaya.

130

(*Date A.D.* 1196.—*Size* 3′ 9″ × 1′ 7″.)

May the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

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Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaḷa* family.[9]

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the pârijâta, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayâditya.*

Vinayâditya's son was Ereyaṅga; and his son the famous Vishṇu; whose offspring was this Narasiṁha. His son—

Lâḷa lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chôḷa dropped his clothes[10]—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballâḷa Dêva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kâma Dêva*, the famous *Odeyarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballâḷa.

Be it well. Entitled to the five great drums, mahâ maṇḍalêśvara, lord of the good city of Dvârâvatî, a submarine fire to the ocean the Tuḷava army, a wild fire to his heirs, an elephant to the lotus the Pâṇḍya race, gaṇḍa-bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp (or capital), terrible in war, a Kâma of the Kali age, satisfier of the desires of all the eulogists, delighting in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Saṇivâra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Taḷakâḍu, Koṅgu, Naṅgali, Noḷambavâḍi, Banavase and Hânuṅgal, the mighty armed Vira Gaṅga, the valiant emperor *Hoysaḷa Vira Ballâḷa Dêva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :- -

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭêśvara lord Jina, and shining with the residences of Kamaṭha Pârśva Dêva and various Jinas, was the auspicious Beḷguḷa tîrtha : whose mahâ maṇḍalâchârya was Nayakîrtti vrati-râja (his praises).

Nayakirtti vrati-râja's disciples were Dâmanandi-traividya-dêva, Bhânukirtti-siddhânta-dêva, Bâlachandra-dêva, Prabhâchandra-dêva, Mâghanandi-bhaṭṭâraka-dêva, Mantravâdi-bhaṭṭâraka-dêva and Nêmichandra-paṇḍita-dêva.

An adherent of the mahâ maṇḍalâchârya Nayakirtti chakravartti, the ornament of the Śrî-Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha and Koṇḍakundânvaya, was—

(*Abstract*) :—*Nâga Dêva*, son of the minister Bamma Dêva. His wife was Chandavve, daughter of the paṭṭaṇa-sâmi Gaṇa Malli Seṭṭi and Mâvavve. To Nâga Dêva and Chandavve was born a son the paṭṭaṇa-sâmi Malli Dêva.

To the lord Pamma Dêva and Jôgavve was born the paṭṭaṇa-sâmi Malli Dêva : to whom and to Kâmala Dêvi was born . . . . Nâga Dêva, the lord of Chandale.

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[9] See note p. 173.

[10] See note p. 174.

By *Nâga*, the Vira-Ballâla-pattana-sâmi, were built the dancing hall and terrace of **Pârśva Dêva.** In memory of the departure of Nayakirtti chakravartti he had made a residence **and a tomb : and** in front of the basadi of Kamatha Pârśva Dêva a stone pillar and a dancing hall. **And thereafter he** had made the Nagara Jinâlaya.

Praise of the merchant citizens of Belgula tirtha, who made donations to that Jinâlaya.

In the S'aka year 1118, the year Râkshasa, the 1st of the bright fortnight of Bhâdrapada, Thursday, the modalêri garden in the volagere to left of the Nagara Jinâlaya ; 6 salage of paddy field ; below the pond before Uduka's house 10 kolaga of dry land ; to the south of Kêti Setti's street north of the Nagara-Jinâlaya, two houses ; and in the row of shops . . . . for two oil mills and a house, 5 haṇa ; for a wholesale store in the town, 3 haṇa.

131 *a*

(*Date A.D.* 1280.—*Size* 2′ × 1′.)

Be it well. In the S'aka year 1203, the year Pramâdi, on the 10th of the bright fortnight of Mârgaśira, Thursday, the officiating priests of the Nakhara-Jinâlaya made with all the citizens of the Belugula tirtha an agreement as follows :—The wet and dry lands of the temple gifts to the god Âdi Dêva of the Nakhara-Jinâlaya will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) S'ri Gommatanâtha.

And Sôvaṇṇa of Huligere, for the daily anointing of the god Âdi Dêva of the Nagara-Jinâlaya of the Belugula tirtha, made a permanent gift of five gadyâṇa : this money is for 1½ balla of milk.

131 *b*

(*Date A.D.* 1288.—*Size* 8″ × 1′.)

In the year Sarvadhâri, on the 5th of the bright fortnight of the second Bhâdrapada, Thursday, all the jewel-citizens of Jinanâthapura at the Belugula tirtha made an agreement among themselves as follows :—For the repairs of the temple of Âdi Dêva of the Nagara-Jinâlaya, and for other temple purposes, all the citizens of those two cities granted, for Âdi Dêva, with pouring of water, to continue as long as sun, moon and stars, at the rate of one gadyâṇa for every hundred gadyâṇa of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) S'ri Gommata.

132

(*Date about A.D.* 1390.—*Size* 1′ 5″ × 1′ 7″.)

Be it well. To the chaityâlaya named Bhuvana-chûdâmaṇi, which the disciple of Abhinava Chârukirtti panditâchâri, of the śri-Mûla-saṅgha, Dêśi-gaṇa, Pustaka-gachcha and Kondakundânvaya ; adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, *Mangâyi* of Belugula made—prosperity, happiness, fortune.

133

(*Date ? about A.D.* 1390.—*Size* 1′ 6″ × 1′ 6″.)

The lay-disciples of Paṇḍita-dêva,—Nâga goṇḍa, the son of Nâga Channa goṇḍa of Beḷuguḷa, and Kala goṇḍa of Muttuga Honnênahaḷḷi, with other gauḍas, presented to the basti which Mañgâyi had had made, the wet and dry cultivation fields of the Doḍḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vâraṇâsi.

Great good fortune.

134

(*Date ? A.D.* 1532.)

Praise of the Jina śâsana and of Gommaṭêśa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gummaṭaṇṇa*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gummaṭanâtha, built a small basti on the lower hill ; repaired three bastis at the north gate, (and) the Mañgâyi basti ; repaired the Hagalaya[1] basti ; made gifts for supplying food in one . . . .

135

(*Date ? A.D.* 1539.)

In the year Vikâri, the 1st of the bright fortnight of S'râvaṇa, śrimatî Avvegaḷ of Gerasoppe, with the whole multitude of her company. . . .

136[2]

(*Date A.D.* 1368.—*Size* 3′ 4″ × 2′ 2″.)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrî Rañga Râja (or the king of S'rîrañga[3]), donor of a path to the jewelled temple of the world of holy Vishṇu,—*Râmânuja* triumphs, the king of royal yatis.

In the S'aka year 1290, the year Kîlaka, the 1st of the bright fortnight of Bhâdrapada, Thursday, at the time when,—Be it well. The auspicious mahâ maṇḍalêśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vîra Bukka Râya* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*[4] (or faithful), the blessed

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[1] A village to the south of S'ravaṇa Belgoḷa.

[2] This inscription is commonly known as Râmânujâchâri's s'âsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Belligola, in front of the Image." If this was correct, the stone must have been since removed to its present position, which is in the town and not on the hill.

[3] Serirangam near Trichinopoly. The king here referred to is the idol s'rî Rañganâtha in the great temple there.

[4] From the tenor of the inscription this should mean the Vaishṇavas, and it has always been understood that it was their hostility to the Jains which was on this occasion put a stop to. But a S'rî Vaishṇava paṇḍit points out to me that the term *bhaktas* is never commonly applied to Vaishṇavas, but means S'ivabhaktas, which is a well-known term, in general use. In his view of the case, therefore, the object of the arrangement now made was to place the Jains under the protection of the S'rî Vaishṇavas against the attacks of the S'ivabhaktas. This is certainly plausible, but seems to be a forced interpretation ; and such an arrangement would be more likely to excite a breach of the peace than prevent it.

people (*i. e.* the Jainas) of all the districts included within Ânegondi[5], Hosapaṭṭaṇa, Penagoṇḍe[6] and Kallehadapaṭṭaṇa, having made petition to that Bukka Râya of the injustice done by the *bhaktas*, the Mahârâya, under the hand[7] of the S'ri Vaishṇavas of the eighteen districts[8], especially of Kôvil Tirumale, Perumâḷ-Kôvil and Tirunârâyaṇapuram[9], including all the *âchâris*, all the *samayas*[10], all the respectable men, those living on alms[1], the (temple) servants of the holy trident-mark[2], of the holy feet[3], and the drawers of water, the four (thrones)[4] and the eight *tâtas*[5], the instructors of the true faith[6], the Tirukula and Jâmbavakula[7],—declaring that between the Vaishṇava *darśana*[8] and this Jaina *darśana* there was no difference whatever, the king, taking the hand of the Jainas and placing it in the hand of the Vaishṇavas, (decreed as follows):—

In this Jaina darśana, according to former custom, the five big drums[9] and the kalaśa (or vase) will (continue to) be used. If to the Jaina darśana any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaishṇavas had arisen.

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5. Ânegundi on the Tuṅgabhadrâ, on the opposite side of the river to the former city of Vijayanagar.

6. Penugoṇḍa, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

7. *kaiyyallu*; from this it would appear that a written agreement was taken from them.

8. A term used in other inscriptions with reference to the S'ri Vaishṇavas.

9. Kôvil is S'rîraṅga or Srirangam; Tirumale is Tripati in Kaḍapa district; Perumâḷ-Kôvil is Kañchi or Conjeveram; Tirunârâyaṇapuram is Mêlukôṭe in Mysore, to the north of Seringapatam.

10. The *samaya* were *dâsaris* or Vaishṇava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Râjas the office was farmed out in all the large towns, and credited in the public accounts as *samayâchâra*. An important part of the profits arose either from the sale of women accused of incontinency, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as Sarkâr wives. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmans and Kômatis females were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijârdâr* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the ijârdâr, unless some relative stepped forward to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commissioners was necessary to enforce the abolition of this detestable traffic."

1. *môshṭikaru*,—taken as meaning those who subsist on *mushṭi*, a handful of grain given as alms.

2. The *nâma* or *trinnâma*, the symbol of the Vaishṇavas.

3. *Tiruvaḍi* for *tiruvaḍi*.

4. The word following *nâl* or four is not very clear, but it seems to refer to the occupants of four thrones, or *saṃsthânâdipatis* appointed by Râmânujâchâri, namely, Tirumalê, Kandâḍi, Bhaṭṭâchâr and Nallân-chakravarti.

5. *Tâta*, literally grandfather. Certain Vaishṇava teachers of the priestly order are called *tâtâchâri*, and are representatives of eight principal ones, appointed by Râmânujâchâri, who were called the *ashṭa-dig-gaja*.

6. This term is not clear, and one copy makes it *sâmantajôvakkalu* (?). It probably refers to an inferior class of religious teachers under the *tâtaingaḷu*.

7. The Tiru-kula and Jâmbava-kula are two tribes of Huleyas or outcastes, still so called. They are credited with having assisted Râmânujâchâri in recovering the image of Krishṇa, called Shelva-pulle Râya, at Mêlukôṭe, from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchanan's account of the image and of its rescue:—"Although the image represents *Krishṇa*, it is commonly called *Chillapulla Râya*, or the darling prince; for *Chillapulla* is a term of endearment which mothers give to their infants, somewhat like our word darling. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Râmânuja's going to Mêlukôte, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the *Turc* king of *Delhi* who had carried away the idol. The *Brahman* immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for *Krishṇa* is addicted to such kinds of adventures. This had continued for some time when *Râmânuja* arrived, and called on the image, repeating at the same time some powerful *mantrams*; on which the idol immediately placed itself on the *Brahman's* knee. Having clasped it in his arms, he called it his *Chillapulla* and they were both instantaneously conveyed to Mêlukôṭe. The princess, quite disconsolate for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immediate substance; which in this country is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a *Turc*, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

8. From what follows it is evident that *dars'ana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

9. The *pañcha mahâ s'abda* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the S'rî Vaishṇavas will set up the decree in all the *bastis* throughout the kingdom. As long as sun and moon endure, the Vaishṇava *samaya* will continue to protect the Jaina darśana. The Vaishṇavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tâtas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *fanam* a year (to provide) for the personal protection of the god[10] at the tîrtha of Beḷguḷa—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god ; and with the remainder of the gold will cleanse and purify the ruined Jinâlayas : and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whoso transgresses is a traitor to the king, a traitor to the assembly (*saṅgha*) and to the congregation (*samudâya*).[1] Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

Subsequent addition at the top.

. . . . dvi Seṭṭi of Kalleha and Busuvi Seṭṭi having made application to Bukka Râya, the *tâtas* of Tirumale came and had the . . . . . repaired. And both parties uniting bestowed on Busuvi Seṭṭi the title of Siṅgha-nâyka.

137 *a*

(*Date about A.D.* 1160.—*Size* 4′ 10″ × 3′ 1″.)

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of S'iva—this Narasiṃha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge ; to the lamp hostile kings, a blinding dust-storm ; to the serpents hostile kings, a kite ; to the groups of lotuses hostile kings, an elephant ; to the mountains hostile kings, a discus weapon ; to the elephants hostile kings, a lion—was Nṛsiṃha.

Be it well. Entitled to the five great drums, mahâ maṇḍalêśvara, lord of the chief city Dvârâvati, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pâṇḍya family, gaṇḍa-bhêruṇḍa, hunter of the chiefs, plunderer of the Chôḷa camp (or capital), fierce in war, a Kâma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vâsantikâ, sun in the sky of the Yâdava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakâḍu, Koṅgu, Naṅgali, Noḷambavâḍi, Banavâse and Hânuṅgal, the mighty-armed Vîra Gaṅga the valiant *Hoysaḷa Nârasiṃha Dêva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Vishṇu :—

(*Abstract*) :—*Hulla* chamûpa was mantri to king Nârasiṃha. His father was Yaksha Râja of the Vâchi-vaṃśa ; his mother . . . . ; his god Aruhan ; his lord, the jewel of Yadu kings, Nârasiṃha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Râya, the minister of king Râcha-Malla ; after him, Gaṅga, the minister

[10] That is, the colossal image of Gommaṭêśvara.

[1] As *saṅgha* refers to the Jainas, *samudâya*, which has the same meaning, probably refers to the Vaishṇavas.

of king Vishṇu ; and after him, Hulla, the minister of king Nṛisiṃha Dêva. His guru was the jagadguru Kukkuṭâsana Maladhâri dêva.

The great Jina temple at Bankâpura, built by ? the Uppaṭṭayta[2] , which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinâlaya erected by Kaliviṭa[3] , so called because formerly he was given to robbery (*kalitana*) and adultery (*viṭatva*), which was completely ruined, he rebuilt, raising it as high as Kailâsa.

And in the great tîrtha of Kopaṇa he made permanent grants of land and money for the saṅgha of 24 Jina munis.

And in that celebrated original tîrtha Kellaṅgere[4] , formerly erected by the Gaṅgas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalaśa, so as to stand to the end of time. And in Kellaṅgere he (also) made five large bastis and five beautiful ponds.

Hulla chamûpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tîrthakaras in this chief tîrtha of Beḷguḷa. And he built a large Jina temple, which, like Gommaṭa, was an ornament to Gommaṭapura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tîrthakaras.

Praises of Nayakîrtti siddhânta dêva, disciple of Guṇachandra siddhânta dêva, ornament of the śrî-Mûla-saṅgha, Pustaka-gachcha, and Koṇḍakundânvaya.

On his coming from a tour of victory in all quarters, king Narasiṃha seeing him, presented with great joy for the Jinas Gommaṭa and Pârśvanâtha, and for this abode of the 24 images, the village of Savanêra, to continue without fear to the end of the world.

And appointed the mahâ maṇḍalâchârya Nayakîrtti siddhânta chakravartti as the âchâri thereof.

King Nârasiṃha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍâdhipa had erected, on his begging for it, presented the village of Savanêra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the âchâri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of ṛishis. (Imprecatory verse.)

May Supârśva Dêva bless the minister Hulla Râja and his wife Padmâvatî with health, long life, glory and prosperity. (Praises of Padmalâ Dêvi. Praises of Bhânukîrtti vratîndra.)

The sênâpati Hullapa made over the village of Savanêra, with pouring of water, to Bhânukîrtti yatipati, son of Nayakîrtti muniśvara.

137 *b*

(*Date A.D.* 1278.—*Size* 2′ × 10″.)

Be it well. In the year 1200 of the victorious S'âlivâhana S'aka, the year Bahudhânya, the 1st of the bright fortnight of Chaitra, Friday, for the daily anointing of śrî-Vallabha-dêva, the god of

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[2] *Uppaṭṭa*, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Bankâpur called the Arvatu-kambhada basti or Sixty column temple (see Dharwar Gazetteer, p. 653.)

[3] The mahâ-sâmanta Kali-Viṭṭa, of the Chalikêtana family, had the government of the Banavâsi province, as a feudatory under the Raṭṭa king Kannara, in 945 A.D. (Inscription at Kyâsanûr in Dharwar. See Fleet's *Kan. Dyn.* 37.)

[4] Apparently near Kollâpura, see No. 40.

Bhaṇḍâri Ayya's basadi, as a permanent endowment, Munichandra dêva, disciple of the mahâ maṇḍalâchârya Udayachandra dêva, presented ½ a gadyâṇa and 2½ fanams for 2 measures of milk: Padumanandi dêva, disciple of Chandraprabha dêva, gave 7 pa 1 da: Padumaṇṇa, son of Sâtaṇṇa, younger brother of the mahâ maṇḍalâchârya Nêmichandra dêva, gave 2 ga 2 pa: Pârisa Dêva, younger brother of Bomme Seṭṭi, 1 ga 2½ pa: Mâdaiya, sênabôva of Jannavera, 1 ga 2½ pa: his younger brother Pârisa dêvaiya, 1 ga 2½ pa: Chikkaṇṇa, son of Padumaṇṇa, 1½ ga 1 pa: Nemmadiyakka, (daughter) of Bhâratiyakka 8 pa for an offering.

137 *c*

(*Date A.D.* 1296.—*Size* 2′ 6″ × 10″.)

The assembly of the śrî-Mûla-saṅgha, who were mahâ-maṇḍalâchâryas and râja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Âshâḍha, saying "Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommaṭa dêva, Kamaṭha Pârśva dêva, śrî-Vallabha dêva of Bhaṇḍâraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷguḷa tîrtha, the farmers and subjects of Kabbâhu-nâtha . . . . . . ordained that the five gadyâṇa which Sambhu-dêva had unlawfully disposed of to śrî Vallabha-dêva's Hâduvarahaḷḷi, should be expended on the festivals of those gods and Vallabha-dêva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dêva.

138

(*Date A.D.* 1160.—*Size* 5′ 10″ × 2′ 9″.)

(*Abstract*) :—Praise of the Jina śâsana.

Be it well to the Hoysaḷa family, sprung from Yadu. In it was born *Vinayâditya*: whose wife was Keliya Dêvi, formed by Brahma of all the beautiful things in the three worlds. Their son was *Ereyaṅga*: his praises.

Who is able to describe the sports of the valour of the arm of king Ereyaṅga: in a moment he burnt Dhârâ, the city of the ruler of Mâḷava; he speedily struck fear into the camp (or city) of Chôḷa, who was scratching his arm in anxiety for war[5]; he laid waste Chakragoṭṭa, and broke the king of Kaliṅga.

His wife was Êchala; her praises. She bore to the king (a son) *Vishṇu*; his praise.

Koyatûr[6] was cut in pieces, Koṅga Râyarâyapura[7] was burnt, the door of the Ghâṭs was closed, the city of Kañchi was made to tremble—by that king Vishṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virâṭa[8], he made Vanavâsi a true forest abode (*vanavâsa*)—the king Vishṇu—and shook the great Vallûr.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahâriṇi[9], and made his sword blunt with the blood of kings slain by him—king Vishṇu.

Moreover—To king Narasiṃha-varmma[10] like an axe to a tree or Paraśu-Râma to Sahasrabhuja, this wonderful king Vishṇu became the destroyer a hundred times of the Kshatriyas.

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[5] A sign of impatience to engage in contest on the part of Jettis or wrestlers.

[6] Coimbatore, north of the Nilgiris.

[7] Talakâḍ Mâlingi on the Kâvêri, opposite to Talkâḍ.

[8] Hângal, 50 miles south of Dhârwâḍ.

[9] The Malparbo, a tributary of the Krishna, flowing through the Kaladgi district.

[10] A Chôḷa feudatory, see No. 90.

s

Râhu to (eclipse) the sun the great bravery of Adiyama[1]; a discus-weapon in smiting through the great mountain Veṅgiri; the wealth of Talavana-pura[2] he also seized, along with the victory over his enemy—that Vishṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dêva, the king of Mâḷava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death: and then with his sword he subdued the earth from the east to the west as far as the Krishṇa-vêṇî—Vishṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgôḷa; an axe in cutting down the group of trees the Kadamba kings; so great fame did he gain by his actions and valour that this king Vishṇu's qualities cannot be compassed by words.

His wife was Lakshmî Dêvi: and to them was born Narasiṃha.

Barbbara, quit your pride; Chôḷa, make up your money into heaps; Chêra, seek for safety; Gauḍa, represent your case from a distance:—thus do the heralds at the court of the great king Narasiṃha continually proclaim, with shouts louder than thunder.

Further praises of Narasiṃha, who had the second name of Bhujabala Vîra Gaṅga, the valiant Hoysaḷa, who protects the four orders as the sea preserves its bounds. His wife was Êchala Dêvi.

By his (Narasiṃha's) own treasurer (*bhaṇḍâri*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems; having done obeisance at the two feet of the southern Kukkuṭêśvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvvâdhikâri, who in management of affairs was superior to Yôgandha Râya, in knowledge of politics superior to Bṛihaspati; by the son of Lôkâmbikâ, the son of Jakki Râya, their eldest—a tree of plenty for the nourishment of the world:—

By the worshipper of the feet of Maladhâri svâmi, a sun in the sky of the Vâji-vaṃśa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c:—

By *Huḷḷapa*, the jewelled crown of ministers, was erected an abode for the twenty-four Jinêndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chûḍâmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chûḍâmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinêndra therein, of Pârśva-svâmi, of his lord Kukkuṭêśa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document:—

The S'aka year 1081 having passed, in the year Pramâdi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north; placing it under the Mûla-saṅgha, Dêsi-gaṇa and Pustaka-gachcha:—

Narasiṃha, as a Himâdri, caused to flow from the deep cavern of his uplifted kalaśa (otherwise peak) a Ganges stream, which meandering over the hand of Huḷḷa, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave S'ravanêra. Its boundaries.

Imprecatory verses.

Further praises of Huḷḷapa.

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[1] The Chôḷa governor of Talakâḍ, see No. 90.

[2] Talakâḍ, the capital of the Gaṅgas, on the Kâvêri, in the south of Mysore.

139

(*Date A.D.* 1119.—*Size* 4′ 2″ × 1′ 3″.)

(*Abstract*) :—Praise of the Jina śâsana.

In the spreading doctrine of Varddhamâna arose *Koṇḍakunda*, who moved about four inches (above the ground).[3] In his line was born, in the famous Dêśika-gaṇa, the able *Dêvêndra*-siddhânta-dêva, revered by Dêvêndra. In his race, in the Pustaka-gachcha and Dêsi-gaṇa, was *Divâkara-nandi*: his praises. His disciple was *Maladhâri-dêva*; whose disciple was *S'ubhachandra-dêva.*

Divâkara-Nandi, the guru to these, bestowed *dîkshe* upon śrîmati *Ganti*: her praises.

In the S'aka year 1041, the year Viḷambi, the 5th of the bright fortnight of Phâlguṇa, on Wednesday, śrîmati *Ganti*, expired with the vows of a sannyâsi and attained to the world of gods.

And Mâṅkabbe Ganti had erected a tomb for her guru. Praises of Divâkara-nandi.

140

(*Date A.D.* 1634.)

Be it well. In the year 1556 of the S'âlivâhana śaka, the year Bhâva, the 13th of the bright fortnight of Âshâḍha, Saturday, at the Brahma yôga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalaśa, imperial lord of the six dharmmas,—the lord of the city of Mahisûr, *Châma Râja Voḍeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of Gummaṭa-nâtha svâmi of Beḷuguḷa of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

Châma Râja Voḍeyar Ayya, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "The loans which you have made to the priests we will pay and discharge."

On which the merchant-householders spoke the following words—"The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water."

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of Gummaṭa-nâtha svâmi, the god and the guru being witnesses, saying "as long as sun and moon endure do ye perform the worship of the god and be in peace"—was this dharmma-śâsana given as a release (from the debt).

In future whoso of the priests of Beḷuguḷa shall mortgage the endowments, or whoso shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmans in Vâraṇâsi.

Such was the dharmma-śâsana which was written and given. Great prosperity. Fortune.

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[3] That is, he left the space between himself and the earth, see No. 105.

141

(*Date A.D.* 1830.)

(*Abstract*) :—The illustrious *Krishṇa Râja*, son of Châma Râja, seated on the throne of Mahisûr the glory of the Karṇâṭaka country,—2493 years after the Jina named śri Varddhamâna went to final beatitude, in the year 1888 of Vikramâṅka, the year 1752 of the S'âlivâhana era, the year Vikṛiti, the month S'râvaṇa, the 5th of the dark fortnight, Monday,—for the worship of Gommaṭêśa and the other Jina temples of the hill equal to the Vindhya mountain in the southern Kâśi named Beḷguḷa ; and for the temple of Pârśvêśa on Hêmâdri, with the 32 temples ; for the Jinêndra-pañcha-kalyâṇa and car festival ; for the maṭha of śrî Chârukîrtti yôgîndra ; for the gifts of food, shelter, medicine and learning :—gave the chief village of Beḷguḷa, adorned with the Vindhya and Chandra mountains, with a tank which was a mirror to the Earth goddess, and with Jinâlayas and gôpuras ; Hosahaḷḷi to the north-east ; Uttanahaḷḷi to the west ; and Kabbâḷu, a village of cowherds. These four villages, which formerly *Pûrṇayya*[4] had given when the king was a minor, *śrî Krishṇa bhûpâla* bestowed on Chârukîrtti Paṇḍita, occupant of the throne of the Dilli, Hêmâdri, Sudhâ, Saṅgîta, Svêtapura, Kshêmavêṇu[5] and Beḷguḷa saṃsthânas.

142

(*Date A.D.* 1643.—*Size* 4′ 9″ × 3′ 9″.)

In the S'aka year 1565, śrîmat *Chârukîrtti-paṇḍita-yati*, in the year Sôbhânu, in the month Pushya, on the 14th of the dark fortnight, that great one, at midday, under the constellation Mûla and ?karaṇa, on Friday, in the Dhṛiva yôga, went to the city of svarga,—the learned traividya chakrêśvara.

143

(*Date about A.D.* 1130.—*Size* 4′ 6″ × 3′.)

Be it well. While the capturer of Taḷakâḍu, the mighty Vîra-Gaṅga Poysaḷa Dêva and the Hiriya-Daṇḍanâyaka's kingdom was increasing on every side.

Having seen Daseyahaḷḷi on the right of śri Gommaṭêśvara Dêva, Mâchi Seṭṭi, son of Râvabbe, the wife of Beṭṭi Seṭṭi, son of Chaladaṅka Râva Hedejaya Gavare Seṭṭi, with pleasure . . . . and the sons of . . . . Seṭṭi. . . . . these—for a load carried on the head. . . . .

144

(*Date about A.D.* 1135.—*Size* 6′ × 3′.)

(*Abstract*) :—Praise of the Jina śâsana.

While the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja, paramêśvara, parama-bhaṭṭâraka, tilaka of the Satyâśraya kula, ornament of the Châḷukyas, śrîmat Tribhuvana-Malla Dêva's royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king Vinayâditya was the sun in the sky of the Poysaḷa race, famed as walking the path of Manu.

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[4] The Dewan Purniah.

[5] Dilli is Delhi ; Hêmâdri is Maleyûr in the Mysore district. Sudhâ is Sôde in North Kanara ; Saṅgîtapura, said to be Hâḍuvalli in the same direction, or perhaps Yênur in South Kanara ; Svêtâpura is Bilgi, and Kshêma-vêṇu is Mûḍa Bidari, both in South Kanara.

His son,—Ereyanga Poysala, having defeated all the hostile kings, ruled the kingdom in peace. That king Eraga's son, was king Ballâla.

His younger brother:—Bringing into subjection the Konga Seven and the Male Seven, he extended his possessions as far as Lôkigundi[6] —the king Vishnu-varddhana.

While, entitled to the five great drums, the mahâ mandalêśvara, lord of the good city of Dvârâvatî, sun in the sky of the Yâdava race, a jewel of perfection, champion over the Malapas, having captured Talakâdu, Kongu, Nangali, Koyatûr, Tereyûr, Uchchangi, Taleyûr, Pombuchcha, these and many other hill fortresses, was protecting the Gangavâdi Ninety-six Thousand and ruling the kingdom in peace:—

The dweller at his lotus feet:—Nâga-varmma was a promoter of the Jina dharmma; his son was Mâramayya; and his son was Êchi Râja, of the Kaundinya gôtra, whose wife was Pôchikabbe. To them were born Bamma chamûpa and Ganga dandâdhipa.

(Praise of Ganga Râja's liberality.)

As he had re-captured Talekâd, so he took Konga, put to flight ......, by the strength of his arms split in pieces Bengiri, made the abode of Yama a home for Narasinga[7], and standing erect, brought the Ganga mandala under the orders of king Vishnu.

His elder brother,—Bamma, had for wife Bâganabbe, whose guru was Bhânukirtti-dêva. She bore a son Êcha dandâdhiśa.

He caused to be made Jinêndra temples in Kopana and other tîrthas, and in Belgola one with richly sculptured walls that drew the hearts of all who beheld it.[8]

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharmma, he quitted his body in the manner of a sannyâsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Kongas, and bringing foreign countries into subjection to his lord, Boppa dandâdhipa, the eldest son of the brave Ganga, increased in greatness.

Boppa Dêva dandanâyaka (titles given in full), on the death of his elder brother[9] Êchi Râja dandanâyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gangasamudra 10 khanduga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mâdhavachandra-dêva, disciple of Subhachandra-siddhânta-dêva, of the śrî-Mûla-sangha, Dêsiga-gana and Pustaka-gachcha.

(Imprecatory verse).

Praises of Êchi Râja's wife Êchikabbe. She, a lay-disciple of S'ubhachandra-siddhânta-dêva, with her mother-in-law Bâganabbe, set up the śâsanam, and having performed a great worship and bestowed large gifts, became ....

[6] In Dhârwâd district.

[7] Probably the Narasinga-varmma of Nos. 90 and 138.

[8] See No. 66.

[9] Properly first cousin, as he was the son of his father's brother.

BHADRABÂHU INSCRIPTION.- FROM INK IMPRESSION

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TEXT: *in Kannada Characters.*

ಚಿಕ್ಕಬೆಟ್ಟದ ಶಾಸನಗಳು.

—: o :—

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಯಿಂದ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

1

[1]ಸ್ವಸ್ತಿ ॥ ಜಿತಮ್ಭಗವತಾಶ್ರೀಮದ್ಧರ್ಮ್ಮತೀರ್ತ್ಥವಿಧಾಯಿನಾ (।) ವರ್ದ್ಧಮಾನೇನಸಮ್ಪ್ರಾಪ್ತಸಿದ್ಧಿಸೌಖ್ಯಾಮೃತಾತ್ಮನಾ (॥) ಲೋಕಾ
ಲೋಕದ್ವಯಾಧಾರವಸ್ತುಸ್ಥಾಸ್ನುಚರಿಷ್ಣುಚ (।) ಸಚ್ಚಿದಾಲೋಕಶಕ್ತಿಃಸ್ವಾವ್ಯಶ್ನುತೇಯಸ್ಯಕೇವಲಾ (॥)

[2]ಜಗತ್ಯಚಿನ್ತ್ಯಮಾಹಾತ್ಮ್ಯಪೂಜಾತಿಶಯಮೀಯುಷಃ (।) ತೀರ್ತ್ಥಕೃನ್ನಾಮಪುಣ್ಯೌಘಮಹಾರ್ಹನ್ತ್ಯಮುಪೇಯುಷಃ (॥) ತದನು
ಶ್ರೀವಿಶಾಲೇಯಜ್ಜಯತ್ಯದ್ಯಜಗದ್ಧಿತಂ (।) ತಸ್ಯಶಾಸನಮವ್ಯಾಜಂಪ್ರವಾದಿಮತಶಾಸನಂ (॥)

[3]ಅಥಖಲುಸಕಲಜಗದುದಯಕರಣೋದಿತಾತಿಶಯಗುಣಾಸ್ಪದೀಭೂತಪರಮಜಿನಶಾಸನಸರಸ್ಸಮಭಿವರ್ದ್ಧಿತಭವ್ಯಜನ ಕಮಲವಿಕಸನವಿ
ತಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರಸವಿತರಿಪರಿನಿರ್ವೃತೇ

[4]ಭಗವತ್ಪರಮರ್ಷಿಗೌತಮಗಣಧರಸಾಕ್ಷಾಚ್ಛಿಷ್ಯಲೋಹಾರ್ಯ್ಯಜಮ್ಬುವಿಷ್ಣುದೇವಾಪರಾಜಿತ ಗೋವರ್ದ್ಧನಭದ್ರಬಾಹುವಿಶಾಖಪ್ರೋ
ಷ್ಠಿಲಕೃತ್ತಿಕಾರ್ಯ್ಯಜಯನಾಮಸಿದ್ಧಾರ್ತ್ಥಧೃತಿಷೇಣಬುದ್ಧಿಲಾದಿಗುರುಪರಮ್ಪರೀಣಕ್ರಮಾಭ್ಯಾಗತ

[5]ಮಹಾಪುರುಷಸನ್ತತಿಸಮವದ್ಯೋತಿತಾನ್ವಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾ ಉಜ್ಜಯಿನ್ಯಾಮಷ್ಟಾಙ್ಗಮಹಾನಿಮಿತ್ತತತ್ವಜ್ಞೇನತ್ರೈಕಾಲ್ಯದ
ರ್ಶಿನಾನಿಮಿತ್ತೇನದ್ವಾದಶಸಂವತ್ಸರಕಾಲವೈಷಮ್ಯಮುಪಲಭ್ಯಕಥಿತೇಸರ್ವ್ವಸಙ್ಘಉತ್ತರಾಪಥಾದ್ದಕ್ಷಿಣಾ

[6]ಪಥಮ್ಪ್ರಸ್ಥಿತಃ ಆರ್ಷೇಣೈವಜನಪದಮನೇಕಗ್ರಾಮ ಶತಸಂಖ್ಯಮುದಿತಜನಧನಕನಕಸಸ್ಯಗೋಮಹಿಷಾಜಾವಿಕಲಸಮಾಕೀರ್ಣ್ಣ
ಮ್ಪ್ರಾಪ್ತವಾನತಃಆಚಾರ್ಯ್ಯಃಪ್ರಭಾಚನ್ದ್ರೋಣಾಮಾವನಿತಲಲಲಾಮಭೂತೇಥಾಸ್ಮಿನ್ಕಟವಪ್ರನಾಮ

[7]ಕೋಪಲಕ್ಷಿತೇವಿವಿಧತರುವರಕುಸುಮದಲಾವಲೀವಿರಚನಾಶಬಲವಿಪುಲಸಜಲಜಲದನಿವಹನೀಲೋಪಲತಲೇವರಾಹದ್ವೀಪಿವ್ಯಾಘ್ರರ್ಕ್ಷತ
ರಕ್ಷುವ್ಯಾಳಮೃಗಕುಲೋಪಚಿತೋಪತ್ಯಕಾಕನ್ದರದರೀಮಹಾಗುಹಾ

[8]ಗಹನಭೋಗವತಿಸಮುತ್ತುಙ್ಗಶೃಙ್ಗೇಶಿಖರಿಣಿಜೀವಿತಶೇಷಮಲ್ಪತರಕಾಲಮವಬುದ್ಧ್ವಾಧ್ವನಃ ಸುಚಕಿತಃತಪಸ್ಸಮಾಧಿಮಾರಾಧಯಿತು
ಮಾಪೃಚ್ಛ್ಯನಿರವಶೇಷೇಣಸಙ್ಘಂವಿಸೃಜ್ಯಶಿಷ್ಯೇಣೈಕೇನಪೃಥುಲಕಾಸ್ತೀರ್ಣ್ಣ

[9]ತಲಾಸುಶಿಲಾಸುಶೀತಲಾಸುಸ್ವದೇಹಂಸನ್ನ್ಯಸ್ಯಾರಾಧಿತವಾನ್ಕ್ರಮೇಣಸಪ್ತಶತಮೃಷೀಣಾಮಾರಾಧಿತಮಿತಿಜಯತುಜಿನಶಾಸನಮಿತಿ ॥

2

[1]ಅಡೆಯಱೆನಾಡಚಿತ್ತೂರಮೌನಿಗುರವಡಿಗಳಶಿಷ್ಯಿತ್ತಿಯರ್
[2]ನಾಗಮತಿಗನ್ತಿಯರ್ಮೂಱುತಿಙ್ಗಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

3

[1]ಶ್ರೀದುರಿತಾಭ್ಯೂಧ್ವಮಹಾನ್ಸ್ಕೇಲ್ಲುಲಯಮೊದದಜ್ಞಾನಸ್ಟಲೇನ್ದ್ರಮಾನ್ಸ್ಬೇ
[2]ದುಮಿಥ್ಯಾತ್ವಪ್ರಮೂಢಸ್ಟಿಂಥರನ್ಪವನಾನ್ಕೆದ್ದಿಗನ್ತೆಥಮಾಪ್ಪನ
[3]ಸುರವಿದ್ಯಪಲ್ಲಭೇನ್ದ್ರಸುರವರಮುನಿಸ್ತುತ್ಯಕೞ್ಟಿಪ್ಪಿನಾಮಃ
[4]ಚರಿತಶ್ರೀನಾಮಧೇಯಂ . . . . ಮುನಿಪ್ರವರಗಳ್ನೋನ್ತುಸ್ವರ್ಗಸ್ಥನಾದ್ದನ

4

........ಗಳನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

5

ಸ್ವಸ್ತಿಶ್ರೀಜಮ್ಬೂನಾಯ್ಗಿರಿಂಗಳ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

6

1 ಶ್ರೀನೇದುಬೋಂಜೆಯುವಾನವ
2 ಭಟಾರನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

7

1 ಶ್ರೀಚಿತ್ತೂರವೇಳ್ಮಟಾಧರ್ಮ್ಮಸೇನಗುರವಡಿಗಳಶಿಷ್ಯರ್
2 ಬಲದೇವಗುರವಡಿಗಳ್ಸನ್ಯಾಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

8

1 ಶ್ರೀಪೆಮಾಲೆನೂರಪದ್ದಿನಿಗುರವಡಿಗಳಶಿಷ್ಯರ್ಉಗ್ರಸೇನ
2 ಗುರವಡಿಗಳ್ಒನ್ದುತಿಙ್ಗಳ್ಸನ್ಯಸನಂನೋನ್ತುಮುಡಿಪ್ಪಿದಾರ್

9

1 ಶ್ರೀಅಗಜಿಯುಪಾನಿ
2 ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟುರವಗು
3 ಣಸೇನಗುರವನ್ನೋನ್ತುಮುಡಿಪ್ಪಿದರ್

10

1 ಶ್ರೀಪೆರುಮಾಳ್ಗುರವಡಿಗಳಶಿಷ್ಯಧರ್ಮ್ಮ
2 ಸೇತ್ತಾರೇಜಿಗುರವಿ........ಡಿಪ್ಪಿದರ್

11

ಶ್ರೀಉಟ್ಟಿಕ್ಕ್ಲಗುರವಡಿಗಳ್ನೋನ್ತು......ದರ್

12

ಶ್ರೀತೀರ್ತ್ಥದಗೊರವಡಿಗಳ್........

13

1 ಶ್ರೀಕಾಲೋಚಿಗುರವಡಿಗಳ
2 ಶಿಷ್ಯರ್ತಟಿಕಾಡಪೆಟ್ಟಿಡಿಯ

3 ಹೆದೆಯಕಲಾಪಕದಗುರ

4 ವಡಿಗಳ್ಪ್ಪತ್ತೊನ್ದುದಿವಸಂ

5 ಸನ್ಯಾಸನಂನೋನ್ತು ಮುಡಿಪ್ಪಿದರ್

14

1 ಶ್ರೀಋಷಭಸೇನಗುರವಡಿಗಳಶಿಷ್ಯರ್ನಾಗಸೇನಗುರವಡಿಗಳ್

2 ಸನ್ಯಾಸನವಿಧಿ ಇನ್ತು ಮುಡಿಪ್ಪಿದರ್ನಾಗಸೇನಮನಘಂಗುಣಾಧಿಕಂ

3 ನಾಗನಾಯಕಜಿತಾರಿಮಣ್ಡಲಂರಾಜಪೂಜ್ಯಮಮಲಶ್ರೀಯಾಸ್ಪದಂ

4 ಕಾಮದಂಹತಮದಂನಮಾಮ್ಯಹಂ

15

1 ಶ್ರೀಉದ್ಯಾನ್ನೈಜ್ಜಿತನನ್ದನಧ್ವನದಳಿವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ

2 ವ್ಯಾಪಿಶ್ರೀಚಿತಶಾಲಿಪಿಞ್ಜರದಿಶಂಕೃತ್ವಾತುಬಾಹ್ಯಾಚಲಂ । ಸರ್ವ್ವಪ್ರಾಣಿ

3 ದಯಾರ್ತ್ಥದಾಬ್ಧಿಭಗವದ್ಧ್ಯಾನೇನಸರ್ವ್ವೋಧಯಸ್ಆರಾಧ್ಯಾಚಲಮಸ್ತಕೇಕನಕ

4 ಸತ್ಸೇನೋತ್ಥವತ್ಯಸತ್ಪತಿ ॥ ಅಹೋಬಹಗ್ಗಿರಿನ್ತ್ಯಕ್ತ್ವಾಬಲದೇವಮುನಿಶ್ರೀಮಾನ್

5 ಆರಾಧನಮ್ಪ್ರಗೃಹೀತ್ವಸಿದ್ಧಲೋಕಂಗತಙ್ಪುನಃ

16

ಶ್ರೀದಿಮ್ಮದಿಗಳ್ನೋನ್ತುಕಾಲಂಕೆಯ್ದರ್

17

1 ಶ್ರೀಭದ್ರಬಾಹುಸಚನ್ದ್ರಗುಪ್ತಮುನೀನ್ದ್ರಯುಗ್ಮದಿನ್ನೊಪ್ಪೆವಲ್

2 ಭದ್ರಮಾಗಿದಧರ್ಮ್ಮವನ್ದುವೞಿಕೆವನ್ದಿನಿಸಳ್ಕಲೋ . .

18

1 ವಿದ್ರುಮಾಧರಶಾನ್ತಿಸೇನಮುನೀಶನಾಕ್ಕಿಎವೆಳ್ಗೊ . . . ರ್

2 ಅದ್ರಿಮೇಲಶನಾದಿವಿಟ್ಟುಪುನರ್ಭವಕ್ಕೆಱೆ . . ಗಿ

19

ಶ್ರೀವೆಟ್ಟೆಡೆಗುರವಡಿಗಳ್ತಮಕ್ಕರ್ಸ್ಸಣಿಜ್ಞಣನ್ದಿಗುರವಡಿಗಳ್ನೋನ್ತುಕಾಲಂಕೆಯ್ದಾರ್

20

1 . . . . ಯರುಳ್ಗಿರಿಬೇರದಿಟ್ಟೊನಾನ್

[2]ಶ . . . . . . ಹಾಂಕುವರಾರಿ ನಟ್ಟಿ ಕೆವ್ವೆತಾಮು

[3]ಸ್ಥಿರವರಳಿಸ್ತು ವೆಗುರವುಸುರಲೋಕವಿಭೂತಿಎಯ್ದಿದಾರ್

21

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಗುಣಭೂಷಿತವಾದಿಉದ್ಗ ಹೆಗ್ಡೇರಿಸಿದಾಸಿಸಿದಿಗೆ

[2]ಸದ್ಧರ್ಮ್ಮಗುರುಸಂತಾನಸಸಾಧ್ವಿಗಗಣತಾನಯಾಸ್

[3]ಗಿರಿತಲದಾವೋಲ . . . . ಸ್ಥಲವಾನ್‌ತೀರದಾಣವಾಕೆಳಗೆನೆಲದಿವಾಸದಿ

[4]ಸದ್ಧರ್ಮ್ಮದಗಿಜಿನಸಾನದಿಪಶಸ್

22

ಶ್ರೀಅಭಯನನ್ದಿ ಪಣ್ಡಿತರಗುಡ್ಡ ಕೊತ್ತ ಯ್ಯಬನ್ದ ಲ್ಲಿಸಾವಿರ . . ನ್ದಿಸಿದ

23

[1]ಸ್ವಸ್ತಿ ಶ್ರೀಇನುಬ್ಬೂ ರಾಚೆಳ್ಳಗವಾಸಗುರವರ

[2]
. . . .

[3]ಕಾಟ್ಟಿಪ್ಪುಪಟ್ಟವಮ್ಮೆಲ್ಕಾ ಲಂಕೆಯ್ದಾರ್

24

[1]ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಪಡದಕ್ಕೆ

[2] . . ಸಾಮ್ಯ . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಶ್ರೀಬಲ್ಲಭ

[3] . . . . . . ಮೇಶ್ವರಮಹಾರಾಜರಮಗನ್ದಿರಸೊವಲೋಕಶ್ರೀಕಂಶ್ಯಯನ್ಪೃಥುವೀರಾಜ್ಯಂಗೆಯ್ಯೆ

[4]ಬ . ಸಸಕ್ಕೆ ಲ್ಬಿಪ್ಪ . . ಪೆ . . ಟ್ಟಿಪ್ಪಿನಾಪಾಲದಿನ್ನ ದದುಕೊಟ್ಟದು

[5] . . ಸೇನಅದಿಗಳ್ಗೆ ಮನಸಿಜರಾ . . ಗನಾಅರಸಿನವತ್ತಿ ಪೊನಮುಜ್ಜ ಮಿಸುವಲ್ಲಿಕೊಟ್ಟದುಪೊಲಮೇರೆತಟ್ಟಗ್ಗೆ ಜಿಡೆಯಕೇಱ್ಕೆ ಜಿಡೆಪೋಗಿಲಕ್ಷ ರಕಲ್ಲಮೇಗೆಅಲ್ಲಿನ್ದಾ ವಸಲೋ

[6]ಕಗ್ಗ ಕಲ್ಲೂರದುಸಲ್ಲುಪರಿಯಆಲ . ನವಾರಿಮರದ್ಪುಣ್ಯಸಪರ . . . . ಜಿಡೆಯುಅಗರಮೆರದುವಟ್ಟಗೆಸೀಱುಕಲ್ಲುಕೊವಲ್ಲ ಟೂಪಿರಿಯಪಿಲದು ಅಲ್ಲಿ ಕೂಡಿತ್ತು ಅರ

[7]ಸರಾಕ ಶ್ರೀಕರಣಿಪುಂ . . . . ಗಾದಿಯರವಿಣ್ಣ ಗಗಾವುಣ್ಡ ರುಂಮೆನ್ನು ವೆರುಂಕರುವಂಗರವಲ್ಲಭಗಾಮುಂಡರುಂ ಕಣ್ಡಿವಚ್ಚಿರರ ಣ್ಡಿ ವಾರವ್ಮ ಸುಕಾದಲೂರಶ್ರೀವಿಕ್ರಮಗಾಮುಂಡರುಕರಿದುರ್ಗಗಾಮುಂಡರುಂ

[8]ಅಗದಿಪೊ . . . . ಜುಂರರ . . ನಾಪಾರಗಾಮುಂಡರುಂಅಗಮುಸಲಉತ್ತ ಮಗಾಮುಂಡರುಂನವಿಲೂರನಾಱ್ಗ ಮುಂಡರುಂಬೆಳ್ಗೂ ಳ ದಗೋವಿನ್ದ ಪಾದಿಯಉದ್ದ ಮನ್ದುಂಪಳ್ಗೂ ಳದಾವಜಿ

[9]ಗೋವಿನ್ದಪಾದಿಗೆ ಕೊಟ್ಟಪು ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಃತಸ್ಯತಸ್ಯತದಾಫಲಂಸ್ವದತ್ತಾಂಪ ರದತ್ತಾಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

25*

[1]ಶ್ರೀಮತ್ ....ದ್ಯ

[2]ಸಿಷ್ಯರ್ಅರಿಟ್ಟನೇಮಿ

[3]ಮಾಡಿಸಿದರ್ಸಿದ್ಧಂ

ಶಾಸನಬಸ್ತಿಯಿಂದಪೂರ್ವ್ವದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

26

[1]ಸುರಚಾಪಂಪೋಲೆವಿದ್ಯುಲ್ಲತೆಗಳತೆಱವೋಲ್ಮಂಜುವೋಲ್ತೋಱಿಬೇಗಂ

[2]ಪಿರಿದುಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಭವಮಹಾರಾಶಿಗಳ್ನಿಲ್ಲವಾರ್ಗ್ಗ

[3]ಪರಮಾರ್ತ್ಥಂಮೆಚ್ಚೆನಾನೀಧರಣಿಯುಳಿರವಾನೆನ್ದು ಸನ್ನ್ಯಾಸನಗ

[4]ಯ್ದುರುಸತ್ವನ್ನನ್ದಿಸೇನಪ್ರವರಮುನಿವರನ್ದೇವಲೋಕಕ್ಕೆ ಸನ್ದಾನ್

27

[1]ಶ್ರೀಪಭಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವ ....ವಿಷ್ಪ

[2]..ಪ್ರಭಾಖ್ಯಮೇಪರ್ವ್ವತದುಳಿ ....ಪಾವಸದ್ವಿದ್ಯ..ಕಾರಿಪುರೇ

[3]ಗ್ರಾಮೇಮಯೂರಸಂಘಸ್ಯಅಯ್ಯಿಕಾದಕ್ಷಿತಾಪತಿ

[4]ಕಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಾಸಾಧಿತಾವಸಮಾಧಿತಾ

28

[1]ಶ್ರೀತಪವಾನ್ವ್ಯದಿಭಿದಾವಿಧಾನಮುನಿಳಿಕೆಯ್ದೀವ್ರತಾದಾಗ್ರಿಮೇ

[2]ಚಪಲಿಶ್ಚಾನವಿಲೂರಸಂಘದಮಹಾನನ್ತಮತಿಗನ್ತಿಯು

[3]ವಿಪುಲಶ್ರೀಕಟವಪ್ರನಗ್ಗಿರಿಯಮೇಲ್ನೋನ್ತುಳಾಸನ್ಸ್ವರ್ಗ್ಗದಿ

[4]ಉಪವಿದ್ಯಾಸುರಲೋಕಸಾಖ್ಯದೆಡೆಯಾನ್ತಮೊಯ್ದಿ ಇಬ್ಬಾಳನಮಃ

29

[1]ಶ್ರೀ..ವ..ದಿ..ರ........ಕಿತ್ತಿ*....

[2]ಮಯೂರಗ್ರಾಮಸಂಘಸ್ಯಸಾನ್ದಯ್ಯಾಅಯ್ಯಾನಾಮಿಕಾ

[3]ಕಟಪ್ರಗಿರೌಲೀವಸಾಧಿತಸ್ಯಸಮಾಧಿತ

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*ಭಿನ್ನಪಾಠ ಪ್ರಥಿಮೆಯು ದಕ್ಷೀಂ.

30

[1]ಶ್ರೀಅನ ನಾಮನನೇಕಗುಣಕೀರ್ತ್ತಿಗರಿ
[2]ರಾಕಾರಭಕ್ತಿವಶದೀಕ್ಷೆಯದಿಲ್ಲಿ ಳ
[3]ಪ್ರೋಟ್ಟವಿತ್ತಿಗಿರಿ . . . .

31

[1]ನವಿಲೂರಶ್ರೀಸಂಘದೊಳ್ಗುರವನನ್ದಿನಿಯಾವಾರಿಯರ್
[2]ಅವರಃಷ್ಯರನಿನ್ದಿತಗುಣ . . ವೃಷಭನನ್ದಿ ಮುನೀಶ
[3]ಸ್ವಸ್ತಿಶ್ರೀಅವರಜ್ಜೆ ಸಾಧಿಸಿಸ್ವರ್ಗ್ಗಲೋಕ . . . .

32

[1]ತನಗೆಮೃತ್ಯುವಕ್ಕು ವಾನಱಿದುಸುಖಾಪೇಕ್ಷಿತ
[2]ಅನಶೀಲಗುಣಮಾಲಿಂಗಳ್ಸನಿದೊಡಿದೊನ್
[3]ವಿನಯದೇವಸೇನನಾಮುಮಹಾಮುನಿನೋನ್ತು ಪಿ . . .
[4]ಜಿನದಜುಬ್ದು ಪಳ್ತಜ್ಞ ದೇವೋದಿವಮೇಱಿದಾನ್

33

[1]ಎಡೆಯೆಡೆಕೆಯ್ದುತಪಸಮ್ಯಸಮೊಳ್ಕಳ್ತೂರಸಂಘ
[2]ನಡೆಕೆಱೆದಿನ್ದೂರನಾಲ್ದುಪರಿದಿನ್ನೆನಾಗೇನ್ದು ಸಮಾಧಿಕೋಟ . .
. . . .

34

[1]ಸ್ವಸ್ತಿಶ್ರೀಅನವದ್ಯನ್ಮಹಿಮ್ನುರುಗ್ದಪ್ರಥಿತಯಶದಾ . . . ತ್ತನ್ದುಱುಗಾಸ
[2]ವಿನಯಆವಪ್ರಭಾವತ್ತ ಪದಿನ್ಗ ಧಿಕನವಮ್ಯ . . . . . .
[3]ಉದಿತಪ್ರೀಕೆಜ್ಜಪ್ಪಿನುಳ್ಳರಿಷಿಗಿರಿನಿಲಾಮೆಲೋಕ್ಯತನ್ದೇಹಲೇರಿ . .
[4]ನಿರವದ್ಯನ್ನಱಿಸ್ವರ್ಗ್ಗಾವನಿಲಾಪಡೆವಿದಃನೋಥುಂಗಪೂಜ್ಯಮಾನ . . . . . .

35

[1]ನೆಱೆದಾದುಧುರಿಶೀಲನಿತ್ಯಗುಣದೊಳಾಧ್ಯಾಯಸಮ್ಪತ್ತಿನಪ
[2]ಕಱಿದ್ಗೀತಿಪದಮಾಡಿಸಸಿವರ್ಮ್ಮತಿಶ್ರೀಗನ್ತಿ ಯಿಟ್ಟನ್ದಮಥ
[3]ಗೀರ್ಥ್ದೆಱಿದೋಯಿಸ್ಯಮೆಖನ್ತ್ಯಕಾಡೆನುರತಾನೀನೆಮ್ದು ಕಟ್ಟಪ್ಪಿರದ
[4]ಪ್ರಾಱಿದಾರಾಧನಕೀರ್ತ್ತ್ಯಾತೀರ್ತ್ಥಗಿರಿಮೇಲ್ಸ್ವರ್ಗ್ಗಾಭಯಕ್ಕೇಱಿದಾರ್

7

ಕಂಚಿನ ದೋಣೆಗೆ ಹೋಗುವ ದಾರಿಯ ಬಂಡೆಮೇಲೆ.

36

ಶ್ರೀಎಜೆಯಗವಿಕವಪ್ಪದಲೊ . .

37

1ಶ್ರೀಮತುಗರುಡಕೇಸರಿರಾಜಸ್ಥಿರಂಜೀ
2ಯಾತು

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ಕೂಗೆ ಬ್ರಹ್ಮದೇವ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ).

1ಸ್ವಸ್ತಿಮ . . . . .ಸಮುದಿಂಕೃತ್ಯಾವದಿಂಮೇದಿನೀ . .
2ಚಕ್ರ . . . . .ಧರ್ಮ್ಮೋಭುಂಜನ್‌ಭುಜಾಸೇರ್ಬ್ಬಳಾತ್ । . .
3ನುಶ್ರೀಜಗ . . . . . .ಪತೇರ್ಗ್ಗಂಗಾನ್ವಯಕ್ಷ್ಮಾಭುಜಾಂಭೂಷಾ
4ರತ್ನಮ . . . . . .ವನಿತಾವಕ್ತ್ರೇನ್ದುಮೇಘೋದಯಃ ॥
5ಗದ್ಯಂ । ತಸ್ಯಸಕಳಜಗತೀತಳೋತ್ತುಂಗಗಂಗಕುಳಕುಮುದ
6ಕೌಮುದೀಮಹಾ . . . .ಯುವರಾಜಸ್ಯ । ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವ
7ರ್ಮ್ಮಧರ್ಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ । ಕೃಷ್ಣರಾಜೋತ್ತರದಿಗ್ವಿಜಯ
8ವಿದಿತಗೂರ್ಜ್ಜರಾಧಿರಾಜಸ್ಯ । ವನಗಜಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ
9ಲ್ಲದರ್ಪ್ಪದಳನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ । ಗಣ್ಡಮಾರ್ತ್ತಣ್ಡಪ್ರತಾ
10ಪಪರಿರಕ್ಷಿತಸಿಂಹಾಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ । ವಿಂಧ್ಯಾಟ
11ವಿನಿಕಟವರ್ತ್ತಿ . . . .ಕಣ್ಟಕಕಿರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ ।
12ಭುಜಬಳಹರಿ . . . .ಮಾನ್ಯಖೇಟಪ್ರಾಪಿತಚಕ್ರವರ್ತ್ತಿಕಟ
13 . . . .ವಿಕ್ರಮ . . . .ಶ್ರೀಮದಿನ್ದ್ರರಾಜಪಟ್ಟಬನ್ಧೋತ್ಸವಸ್ಯ ।
14 . . . . .ಸಮುತ್ಸಾಹಿತಸಮರಸಜ್ಜ ನಜ್ಜಳಿ
15 . . . .ಥ . . . .ನಸ್ಯ । ಭಯೋಪನತವನವಾಸಿದೇಶಾಧಿ
16 . . . . .ಕುಣ್ಡಳಮಧ್ಯಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರ
17 . . . .ಸಮುಪಲಬ್ಧಸಂಕೀರ್ತ್ತನಸ್ಯ । ಪ್ರಣತಮಾಟೂರವಂಶಜ
18 . .ಜನಿತಸನ್ನುಪಬಳಿನಾಳ್ವೇಪನಗಜಘಟಾಟೋಪಗರ್ವ್ವಮರ್ವ್ವ
19ತಸಕಳನೊಳಂಬಾಧಿರಾಜಸಮರವಿಧ್ವಂಸಕಸ್ಯ । ಸಮುನ್ಮೂ
20ಳಿತರಾಜ್ಯಕಣ್ಟಕಸ್ಯ । ಸಂಧಾನೋದ್ಧತೋತ್ತುಂಗಗಿರಿದುರ್ಗ್ಗಸ್ಯ । ಸಂಸ್ಥ
21ತನರಗಾಭಿಧಾನಬರಪ್ರಧಾನಸ್ಯ । ಪ್ರತಾಪಾವನತಚೇ
22ರಚೋಳಪಾಣ್ಡ್ಯಪಲ್ಲವಸ್ಯ । ಪ್ರತಿಪಾಳಿತಜಿನಶಾಸನಸ್ಯ ।

23 . . . . . . ಲ್ಲೋದ್ಧ್ವಜಸ್ಯ । ಬಳವದಾನ್ನಪದ್ರವಿಣಾಪಹರಣ
24 . . . . ಕೃತಮಹಾದಾನಸ್ಯ । ಪರಿಪಾಳಿತಸತ್ಯಾಬನ್ಧಭೃ
25 . . . . ರುಸಂಬನ್ಧವಸುಂಧರಾತಳಸ್ಯ ್ರೀನೊಳಂಬಕು
26 [ಲಾನ್ತ] ಕದೇವಸ್ಯ । ಶೌರ್ಯ್ಯಶಾಸನಸಂಧರ್ಮ್ಮಶಾಸನಂಚಸಂಚರ
27 ತುದಿಗ್ಮಣ್ಡಳಾನ್ತರವಾಕಳಪ್ಪಾನ್ತರಮಾಚನ್ದ್ರತಾರಂ ॥

(ಪಶ್ಚಿಮ ಮುಖ).

1 . . . . ಮಾಕ್ಯೈರಪ್ಯಮಾಂಸಾನ್ತ . .
2 . . . . ತ್ಯತಿಃಖಾಳೇಖರ
3 . . . . ಮಾನ್ಯವೇನ್ನೋದ್ಯತೋ
4 . . . . ಸ್ತಿಉಗಂಗಚೂಡಾಮಣಿ
5 . . . . ದಯ್ದುಬಾಣೆ
6 . . . . ಂಪಲ್ಲವ . . . . ಮಾ . . . . ಯನಃತೀತ
7 . . . . . . ಭೂದೇವದೇವಂಮುಳ . . ಗತ್ವಾ . . ಗಂಸ್ವಯಂ
8 . . ಗುತ್ತಿಯಗಂಗಭೂಪತಿ . . . . ನೊಳಂಬಾನ್ತಕಃ ॥
9 . . . . . . ಯಿಯ . . . . ನಸ್ಮಿಖಂ
10 . . . . ಸ್ವದಿ . . . . ಗಾದಸ್ಮಯ
11 . . . . . . ಪ್ರತಿಗಜ . . . . ವಿಕ್ರಮಂ ॥
12 . . . . ಪರಮಿವ . . . . ನೊಳಂಬಾನ್ತ . .
13 . . . . ಭೂಳೋಕಾವನೇಕದ್ರ . . . . ಬನ್ಧಾನ್ಧಕ . .
14 . . . . ಪಲ್ಲವ . . . . ಕಾನನ್ದಹೇತೋರವ . .
15 . . . . ಶ್ರೀವಾರಸಿಂಹಕ್ಷಿ . . . . ತಿಳಕಕ್ಷತ್ರಚನ್ದ್ರಸ್ಯ . .
16 . . . . ನ್ದ್ರ . . . . ದೇವ . . . . ಯ್ಯಾ . .
17 . . . . ದರ್ಪ್ಪಂ
18 . . . .
19 . . . . ಗಂಸಂ . . . . ಂಗಂ
20 . . . . ಹ . . . . ರಃ ॥
21 . . . . ಸಾ
22 . . ಹಾವಜಯೋತ್ಸವೇ . . . . ಸಿಂಹಾಸನೋರ್ವ್ವೀಧರ
23 ಇತ್ಯಾವಿಷ್ಕೃತವೀರಸಂಗರಗಿರಃಬಾಲುಕ್ಯಚೂಡಾಮಣೇ . .
24 ರಾಜಾದಿತ್ಯಕರೇಂದ್ರಗಾನ್ಸಿರಜಸ್ಸಿರ್ಗಂಗಚೂಡಾಮಣಿ
25 ದೈತ್ಯೇನ್ದ್ರಂಮ್ಮರ್ಧುಕೈಟಭಪ್ರಭೃತಿಭಿರ್ವ್ವಸ್ತ್ರೈಮ್ಮರದ್ವ . . .

26 ಶಿವಮಾಯೂರಿಭಿರಿತ್ಥ ಮುತ್ಥಿತಮಿತಿಶ್ಯಾತಂಕಶಂಕಾಕ್ಷ . .
27 . . ನ್ನರಗಾಸುರಸ್ಯವಸುಧಾನನ್ಯಕ್ರಮಿಶ್ರೈಃ . .
28 . . ರಕರೋತ್ತ್ರರಾಗಮುವಸೀಚಕ್ರನೋಚಂಬಾನ್ತ ಕಃ

(ಉತ್ತರ ಮುಖ.)

. . . .
16 . . . . ಲಸತಿಮಷ . . . .
17 . . . . ಶ್ರೀ ರಾಜ . . . .
18 . . . . ಯಕಚ್ಛತ್ರ . . . .
19 . . . . . ಶ್ರೀಗಂಗಚೂಡಾಮಣಿರಿತಿ . . . . ಧರಣಿಸ್ತುತಿಮ
20 . . . . . . ಪ್ರತಿಮಲ್ಲಸಿಂಹನ್ಯಪತೀನ್ವಿಕ್ರಾನ್ತ ಕ . . . . . .
21 . . . . ಮಹಾಸಾಮನ್ತ ಮತ್ತ . . . .
22 . . . .
23 . . . .
. . . .

(ಪೂರ್ವ ಮುಖ.)

1 ಜಗೆಯುಗಿಳೆಂಬವಪ್ಪಬಲ್ಲಪಲ್ಲನಂಕೆಡಿಸಿಗೆಲ್ದವೊಯ್ದು ಮಂ
2 ಪೊಗೞ್ವನೋಧಾತ್ರಿಯೊಳ್ಗೆಲ್ದವ್ರಜ್ವಲನಂಬಿಜಯಜ್ವಕೀರ್ತ್ತಿಗಯುಂ
3 ಪೊಗೞ್ವನೊಪಲ್ಲವಾಧಿಪಕ . . ಡಮಂತವೆಕೊನ್ದಬೀರವಂಪೊ
4 ಗೞ್ವನೊಪೆಡಮೆಪೊಗೞ್ವನೆನ್ದಕುಱಿಯೆಂಚಲದುತ್ತರಂಗನಂ ‖
5 ಳೀಳೆಯಕೊನ್ದಪಲ್ಲವರಪನ್ದಲಿಯಲ್ಲಮನೆಯ್ದುಬೊಟ್ಟಕಾ
6 ಪಾಳಕರೂಱಿಸಾಱಿಪರಮಣ್ಡಳಕರ್ಕಳನಮ್ಮನೀವ್ರಜಿಯೊ
7 ಳಗನಿಮ್ಮಪನ್ದಲಿಗಳೆಂಬರಲೀಯುವೇಕಣ್ಣ ಬಾಳ್ವ . . ದೋಳಯೊ
8 ಳೆಂಬಿನಂನೆಗೞ್ದವ್ರೊಟ್ಟಜೆಮಣ್ಡಳಕತ್ರಿನೇತ್ರನಾ ‖ ತುಂಗಪ
9 ರಾಕ್ರಮಂಪಲವ್ರಕಾಲಮಗುರ್ವ್ವಿಸೆಸುತ್ತಮುತ್ತಿಬೆಟ್ಟಂಗಡಕಾ
10 ದಿವಟ್ಟಕೊಳಲಾಜವೆ . . ಮುನ್ನಮೆನಿಪ್ಪಬಿನಱ್ಗಂಗಿಯಕೋ
11 ಟೆಯಂಜಗವಸುಂಗೊಳ್ಕೊಣ್ಡನಾಗತ್ತಮೂಱುಲೋಕಂಗಳೊಳು
12 ಪೊಗೞ್ತೆ ನೆಡೆಯಾಮಪುಗುತ್ತಿಯಗಂಗಭೂಪನಾ ‖ ಕನ್ದಂ ‖
13 ಕಾಳನೊ ರಾವಣನೋ ಶಿಶುಪಾಲನೊ ತಾನೆನಿಸಿನೆಗೞ್ದನರಗನೆತವೆ
14 ತನ್ನಾಳಗವಕಯ್ಗೆವನ್ಕದುಷೇಳಸಾಧ್ಯದೊಳ್ಗಂಗಚೂಡಾಮಣಿಯಾ ‖
15 ಸಾಧನಕಾನ್ವರನೇಎಱ್ದಗಜದಿಗ್ಗಜವನಿಟ್ಟರಕ್ಕೆವಿನಗೀವ್ರವನೇನಿ
16 ಳದನೆಎಲದುಕ್ಕೈಯ್ದುದುನ್ನಳದುಮತಪ್ಪಗುವೆಗಂಗಚೂಡಾಮಣಿಯಾ ‖
17 ಅನ್ತುವಿನ್ಧ್ಯಾಟವೀನಿಕಟತಾಪಿತಟವುಂ । ಮಾನ್ಯಖೇಟಪುರವರ
18 ವುಂ । ಗೋನೂರು । ಉಚ್ಚಂಗಿಯುಂ । ಬನವಾಸಿದೇಶವುಂ । ಪಾಱ
19 ಸಿಯಕೋಟೆಯುಂಮೊದಲಾಗೆಪಲವೆಡೆಗೊಳ್ವರಿ

20 ಯುರಂಬಿರಯುರುಮಂ ಕಾದಿಗೆಲ್ದು ಪಲವೆಡೆಗಳೊಳಂ ಮಾಡಾತೇ
21 ಜಮನೆತ್ತಿಸಿ ಮಹಾದಾನಂಗೆಯ್ದು ನೆಗೞ್ದ ಗಂಗವಿದ್ಯಾಧರಂ । ಗಂಗ
22 ರೊಳ್ಗಣ್ಡಂ । ಗಂಗರಸಿಂಗಂ । ಗಂಗಚೂಡಾಮಣಿ । ಗಂಗಕನ್ದರ್ಪ್ಪಂ । ಗಂಗ
23 ವಜ್ರಂ । ಚಲದುತ್ತರಂಗಂ । ಗುತ್ತಿಯಗಂಗಂ । ಧರ್ಮ್ಮಾವತಾರಂ । ಜಗ
24 ದೇಕವೀರಂ । ನುಡಿದಂತೆಗಣ್ಡಂ । ಅಹಿತಮಾರ್ತ್ತಣ್ಡಂ । ಕದನಕರ್ಕ್ಕಶಂ ।
25 ಮಣ್ಡಳಿಕತ್ರಿನೇತ್ರಂ । ಶ್ರೀಮನ್ನೊಳಂಬಕುಳಾನ್ತಕದೇವಂ ಪಲವೆ
26 ಡೆಗಳೊಳಂ ಬಸದಿಗಳುಮಂ ಮಾನಸ್ತಂಭಂಗಳುಮಂ ಮಾಡಿಸಿದಂ । ಮಂಗಳಂ ॥
27 ಧರ್ಮ್ಮಂಗಳಂ ನಮಗುಂ ನಡೆಯಿಸಿ ಪಿಱಿಯಮೊನ್ದು ವರ್ಷಂ ರಾಜ್ಯಮಂ ಪತ್ತುವಿಟ್ಟು ಬಂಕಾ
28 ಪುರದೊಳಜಿತಸೇನಭಟ್ಟಾರಕರ ಶ್ರೀಪಾದಸನ್ನಿಧಿಯೊಳಾರಾಧನಾವಿಧಿಯೊಳ್ ....
29 .... ಸಮಾಧಿಯಂ ಸಾಧಿಸಿದಂ । ವೃತ್ತ ॥ ಎಲೆಕೋಳ್ ಕ್ಷಿತಿಪಾಳಸನ್ನಿಧಿಯನೀಂ ಕೋಳ್ ಶಮಂನಿ
30 ನ್ನು ಮಂಗಲಮಹಾಶ್ರುತಿರುಪಾಣ್ಡ್ಯಪಲ್ಲವಭಯಂಗೊಳ್ತೋಡದಿನ್ನಿರನ್ನಮಣ್ಡಳದಿಂ
31 ಜಗದೇಸಿಲ್ಯತಗನೆವಿನಿನ್ನುತ್ಸಲಂಕಗಂಗಮಣ್ಡಳಿಕಂ ದೇವಸಿವಾಸದತ್ತ ವಿಜಯಗೆಯ್ದಂ ನೊಳಂಬಾನ್ತಕಂ ।

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ಮಹಾನವಮಿ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।
2 ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥
3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯನಿತ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭವಪ್ರ
4 ಭಾವಪ್ರಹ್ವರುದ್ವರಿಪಾಳಮೌಳಿಮಣಿಮಯೂಖಶೇ
5 ಖರೀಭೂತಪೂತಪದನಖಪ್ರಕರರುಂ । ಜಿತವೃಜಿನಜಿನಪತಿ
6 ಮತಪಯಃಪಯೋಧಿಲೀಲಾಸುಧಾಕರರುಂ । ಚಾರ್ವ್ವಾಕಾಖರ್ವ್ವ
7 ಗರ್ವ್ವದುರ್ವ್ವಾರೋರ್ವ್ವೀಧರೋತ್ಪಾಟನಪಟಿಷ್ಠನಿಷ್ಠುರೋಪಾಲಂಭದಂಭೋಳಿ
8 ದಂಡರು । ಮಕಾಂತಕಂತಕಕಾನನಗಭೀರಭೂರಿಭೀಮಧ್ವಾನನಿದ್ಧರ್ಕೀತ
9 ದುರ್ದ್ದಾಮದುಗ್ಧಬೌದ್ಧಮದವೇದಂಡರು । ಮೃತ್ಯುತಿಪತಪ್ರಸರದಸಮ
10 ಲಸದುಪನ್ಯಸನನಿತ್ಯನೈಸಿತ್ಯಪಾತ್ರದಾತ್ರದಳಿತನೈಯಾಯಿ
11 ಕನಯನಿಕರನಳರುಂ । ಚಪಳಕಪಿಳವಿಪುಳವಿಪಿನದ
12 ಹನದಾವಾನಳರುಂ । ಶುಂಭದಂಭೋದನಾದನೋದಿತವಿತ
13 ತವೈಶೇಷಿಕಪ್ರಕರಮದಮರಾಳರುಂ । ಕರದಮಳಶರ
14 ಧರಕರನಿಕರನೀಹಾರಹಾರಾಕಾರಾನುವರ್ತ್ತಿಕೀರ್ತ್ತಿವಲ್ಲೀವೇ
15 ಲ್ಲಿತದಿಗಂತರಾಳರುಮಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಾ
16 ಚಾರ್ಯ್ಯರು ಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಣ್ಡಿತದೇವರು ॥ ಕುರ್ವ್ಯೇ
17 ನಮಃ ಕಟಳವಾದಿವನೋಗ್ರವಹ್ನಯೇ ಚಾರ್ವ್ವಾಕವಾದಿನ

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[18]ಕರಾಕರಬಾಡವಾಗ್ನಯೇ । ಬೌದ್ಧೋಗ್ರವಾದಿ ತಿಮಿರ
[19]ಪ್ರವಿಭೇದಭಾನವೇ ಶ್ರೀದೇವಕೀರ್ತ್ತಿಮುನಯೇ ಕವಿ
[20]ವಾದಿವಾಗ್ಮಿನೇ ॥ ಸಂಕಲ್ಪಂ ಜಲ್ಪವಲ್ಲೀಂವಿಲಯಮುಪನ
[21]ಯಂಚಂಡವೃತಂಡಿಕೋಕ್ತಿಶ್ರೀಖಂಡಂಮೂಲಖಂಡಂ ಝಡಿತಿವಿ
[22]ಘಟಯನ್ಸ್ಯಾದವೇಕಾಂತಭೇದಂ। ನಿಷ್ಪಿಂಡಂಗಂಡಶೈಲಂಸಪದಿ
[23]ವಿದಳಯನ್ನುತ್ಕೃತಿಪ್ರೌಢಗರ್ಜ್ಜತ್ಸ್ಫೂರ್ಜ್ಜನ್ಮೀಮಾಂಸದೋರ್ಜ್ಜ
[24]ಜಯತುವಿಜಯತೇದೇವಕೀರ್ತ್ತಿರ್ದ್ವಿಪೇಂದ್ರಃ ॥
[25]ಚತುರ್ಮ್ಮುಖಚತುರ್ವ್ವಕ್ತ್ರನಿರ್ಗ್ಗಮಾಗಮದುಸ್ಸಹಾ । ದೇ
[26]ವಕೀರ್ತ್ತಿಮುಖಾಂಭೋಜೇನೃತ್ಯತೀತಿಸರಸ್ವತೀ ॥ ಚತುರತೆ
[27]ಸತ್ಕವಿತ್ವದೊಳಭಿಜ್ಞತೆಸಬ್ದಕಳಾಪದೊಳ್ಪ್ರಸನ್ನತೆವು
[28]ತಿಯೊಳ್ಪ್ರವೀಣತೆನಯಾಗಮತರ್ಕ್ಕವಿಚಾರದೊಳ್
[29]ಸುಪೂಜ್ಯತೆತಪದೊಳ್ಪವಿತ್ರತೆಚರಿತ್ರದೊಳೊಂದಿವಿ
[30]ರಾಜಿಸಲುಪ್ರಸಿದ್ಧತೆಮುನಿದೇವಕೀರ್ತ್ತಿವಿಬುಧಾಗ್ರಣಿಗೊಪ್ಪು
[31]ವುದೀಧರಿತ್ರಿಯೊಳ್ ॥ ಶಕವರ್ಷಸಾಸಿರದಎಂಭತ್ತಯ್ದ
[32]ನೆಯ ॥ ವರ್ಷೇಖ್ಯಾತಸುಭಾನುನಾಮನಿಸಿತೇಪಕ್ಷೇತದಾಷಾ
[33]ಢಕೇಮಾಸೇತನ್ನವಮೀತಿಥೌಬುಧಯುತೇವಾರೇದಿನೇಶೋದ
[34]ಯೇ । ಶ್ರೀಮತ್ತಾರ್ಕ್ಕಿಕಚಕ್ರವರ್ತ್ತಿವಪದಿಗ್ವರ್ತ್ತಿರ್ದ್ಧಕೀರ್ತ್ತಿಪ್ರಿಯೋಜಾ
[35]ತಸ್ಸ್ವರ್ಗ್ಗವಧೂಮನಃಪ್ರಿಯತಮಃಶ್ರೀದೇವಕೀರ್ತ್ತಿರ್ಬ್ರತೀ ॥ ಜಾತೇ
[36]ಕೀರ್ತ್ತ್ಯವಶೇಷಕೇಯತಿಪತೌಶ್ರೀದೇವಕೀರ್ತ್ತಿಪ್ರಭೌಮಾದೀಭೇಭ
[37]ರಿಭಾಜಿನೇಶ್ವರಮತಕ್ಷೀರಾಬ್ಧಿತಾರಾಪತೌ । ಕ್ವಸ್ಥಾನಂವರವಾಗ್ವಧೂ
[38]ಜ್ಜಿನಮುನಿಬ್ರಾತಂಮಮೇತಿಸ್ಫುಟಂಚಾಕ್ರೋಶಂಕುರುತೇಸಮಸ್ತ
[39]ಧರಣೌದಾಕ್ಷಿಣ್ಯಲಕ್ಷ್ಮೀರಪಿ ॥ ತಚ್ಛಿಷ್ಯೋನುತಲಖ್ಖಣಂದಿ
[40]ಮುನಿಪಃಶ್ರೀಮಾಧವೇಂದುವ್ರತೀಭವ್ಯಾಂಭೋರುಹಭಾಸ್ಕರಸ್ತ್ರಿಭುವನಾಖ್ಯೋ
[41]ತ್ಕೃಷ್ಟಯೋಗೀಶ್ವರಃ । ಏತೇತೇಗುರುಭಕ್ತಿತೋಗುರುನಿಷದ್ಯಾಯಾಃಪ್ರತಿಷ್ಠಾ
[42]ಮಿಮಾಂಭೂತ್ಯಾಕಾನುಮಕಾರಯನ್ನಿಜಯಶಸ್ಸಂಪೂರ್ಣ್ಣದಿಗ್ಮಂಡಳಾಃ ॥

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(ದಕ್ಷಿಣಮುಖ.)

[1]ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾ
[2]ಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾ
[3]ನವೇ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನ
[4]ವರಾನೀಕಸಾಧೋರುವಾರ್ದ್ಧಿಃಪ್ರಧ್ವಸ್ತಾಘ
[5]ಪ್ರಮೇಯಪ್ರಚಯವಿಷಯಕೈವ
[6]ಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾರಮುದ್ರಾ
[7]ಶಬಳಿತಜನತಾನಂದನಾದೋರುಘೋಷಃಸ್ಥೇಯಾ

8 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ
9 ವೀರ್ಯ್ಯವೀಚಿನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
10 ತ್ನವರ್ಗ್ಗಾಃಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ ।
11 ತತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌಬೋಧ
12 ನಿಧಿರ್ಬ್ಬಭೂವ ॥ ಶ್ರೀಭದ್ರಸ್ಸರ್ವ್ವತೋಯೋಹಿಭದ್ರಬಾಹು
13 ರಿತಿಶ್ರುತಃ । ಶ್ರುತಕೇವಲಿನಾಥೇಷುಚರಮಃಪರಮೋ
14 ಮುನಿಃ ॥ ಚಂದ್ರಪ್ರಕಾಶೋಜ್ವಳಸಾಂದ್ರಕೀರ್ತ್ತಿಃಶ್ರೀಚಂದ್ರ
15 ಗುಪ್ತೋಜನಿತಸ್ಯಶಿಷ್ಯಃ । ಯಸ್ಯಪ್ರಭಾವಾದ್ವನದೇವತಾಭಿ
16 ರಾರಾಧಿತಃಸ್ವಸ್ಯಗಣೋಮುನೀನಾಂ ॥ ತಸ್ಯಾನ್ವಯೇಭೂವಿ
17 ದಿತೇಬಭೂವಯಃಪದ್ಮನಂದಿಪ್ರಥಮಾಭಿಧಾನಃ । ಶ್ರೀಕೊಂ
18 ಡಕುನ್ದಾದಿಮುನೀಶ್ವರಾಖ್ಯಸ್ಸತ್ಸಂಯಮಾದುದ್ಗತಚಾರ
19 ಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶ
20 ಬ್ದೋತ್ತರಗೃದ್ಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ
21 ತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃದ್ಧ್ರಪಿಂಛಮುನಿ
22 ಪಸ್ಯಬಲಾಕಪಿಂಛಃಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
23 ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಳಾಶಿಲೀಮು
24 ಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ಏವಂಮಹಾಚಾರ್ಯ್ಯಪರಂಪರಾಯಾಂ
25 ಸ್ಯಾತ್ಕಾರಮುದ್ರಾಂಕಿತತತ್ವದೀಪಃ । ಭದ್ರಸ್ಸಮಂತಾದ್ಗುಣತೋ
26 ಗಣೀಶಸ್ಸಮನ್ತಭದ್ರೋಜನಿವಾದಿಸಿಂಹಃ ॥ ತತಃ ॥ ಯೋ
27 ದೇವನನ್ದಿಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯಾಮಹಾತ್ಮಾಸಜಿನೇಂ
28 ದ್ರಬುದ್ಧಿಃ । ಶ್ರೀಪೂಜ್ಯಪಾದೋಜನಿದೇವತಾಭಿರ್ಯ್ಯ
29 ತ್ಪೂಜಿತಂಪಾದಯುಗಂಯದೀಯಂ ॥ ಜೈನೇಂದ್ರಂನಿಜ
30 ಶಬ್ದಭಾಗಮತುಳಂಸರ್ವ್ವಾರ್ತ್ಥಸಿದ್ಧಿಃಪರಾಸಿದ್ಧಾನ್ತೇನಿಪು
31 ಣತ್ವಮುದ್ಧಕವಿತಾಂಜೈನಾಭಿಷೇಕಃಸ್ವಕಃ । ಛನ್ದಸ್ಸೂ
32 ಕ್ಷ್ಮಧಿಯಂಸಮಾಧಿಶತಕಸ್ವಾಸ್ಥ್ಯಂಯದೀಯಂವಿದಾಮಾ
33 ಖ್ಯಾತೀಹಸಪೂಜ್ಯಪಾದಮುನಿಪಃಪೂಜ್ಯೋಮು
34 ನೀನಾಂಗಣೈಃ ॥ ತತಶ್ಚ ॥

(ಪಶ್ಚಿಮಮುಖ.)

1 ಅಜನಿಷ್ಟಾಕಳಂಕಂಯಜ್ಜಿನಶಾಸನಮಾದಿತಃ । ಅಕಳಂಕಬಭೌ
2 ಯೇನಸೋಕಳಂಕೋಮಹಾಮತಿಃ ॥ ಇತ್ಯಾದ್ಯವ್ಯರ್ತ್ಥಮು
3 ನೀಂದ್ರಸನ್ತತಿನಿಧೌಶ್ರೀಮೂಲಸಂಘೇತತೋಜಾತೇನಂದಿಗಣ
4 ಪ್ರಭೇದವಿಲಸದ್ದೇಶೀಗಣೇವಿಶ್ರುತೇ । ಗೊಲ್ಲಾಚಾರ್ಯ್ಯಇ
5 ತಿಪ್ರಸಿದ್ಧಮುನಿಪೋಭೂದ್ಗೊಲ್ಲದೇಶಾಧಿಪಃಪೂರ್ವ್ವಂಕೇನ
6 ಚಹೇತುನಾಭವಭಿಯಾದೀಕ್ಷಾಂಗೃಹೀತಸ್ಸುಧೀಃ ॥
7 ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯ

8 ಲಗ್ನಾತನುತ್ರಂಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗ
9 ಣೋಗ್ರೋಷ್ಮಮಾರ್ತ್ತಾಂಡಬಿಂಬಂ | ಚಕ್ರೇಸದ್ವೃತ್ತಭಾಸಾಕಳಿತ
10 ಯತಿಪರಸ್ಯಾಘಶತ್ರೂನ್ವಿಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯ
11 ಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇಭವ್ಯಸತ್ಕೈರವೇಂದುಃ || ತಚ್ಛಿಷ್ಯ
12 ಸ್ಯ || ಅವಿದ್ಧಕರ್ಣ್ಣಾದಿಕಪದ್ಮನಂದಿಸೈದ್ಧಾಂತಿಕಾಖ್ಯೋಜನಿ
13 ಯಸ್ಯಲೋಕೇ | ಕೌಮಾರದೇವಬ್ರತಿತಾಪ್ರಸಿದ್ಧಿರ್ಜ್ಜೀ
14 ಯಾತ್ತುಸೋಜ್ಞಾನನಿಧಿಸ್ಸಧೀರಃ || ತಚ್ಛಿಷ್ಯಃಕುಳ
15 ಭೂಷಣಾಖ್ಯಯತಿಪಶ್ಚಾರಿತ್ರವಾರಾಂನಿಧಿಸ್ಸಿದ್ಧಾ
16 ನ್ತಾಂಬುಧಿಪಾರಗೋನತವಿನೇಯಸ್ತತ್ಸಧರ್ಮ್ಮೋಮ
17 ಹಾನ್ | ಶಬ್ದಾಂಭೋರುಹಭಾಸ್ಕರಃಪ್ರಥಿತತರ್ಕ್ಕಗ್ರ
18 ನ್ಥಕಾರಃಪ್ರಭಾಚಂದ್ರಾಖ್ಯೋಮುನಿರಾಜಪಂಡಿತ
19 ವರಃಶ್ರೀಕುಣ್ಡಕುಂದಾನ್ವಯಃ || ತಸ್ಯಶ್ರೀಕುಳ
20 ಭೂಷಣಾಖ್ಯಸುಮುನೇಶ್ಶಿಷ್ಯೋವಿನೇಯಸ್ಸ್ತುತಸ್ಸ
21 ದ್ವೃತ್ತಃಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತವಿದ್ಯಾನಿ
22 ಧಿಃತಚ್ಛಿಷ್ಯೋಜನಿಮಾಘನನ್ದಿಮುನಿಪಃಕೊಲ್ಲಾ
23 ಪುರೇತೀರ್ತ್ಥಕೃದ್ರಾದ್ಧಾನ್ತಾರ್ಣ್ಣವಪಾರಗೋಚ
24 ಳಧೃತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ || ಎಳೆಮಾವಿಂಬ
25 ನವಬ್ಜದಿಂತಿಳಿಗೊಳಂಮಾಣಿಕ್ಯದಿಂಮಂಡನಾವ
26 ಳಿತಾದಿಪಸಿಂನಭಂಸುಭಗಮಾಗಿಪ್ಪನ್ತಿರಿದ್ದಗ್ಗತ್ತು
27 ನಿಪರ್ಮ್ಮಳವೀಗಳ್ಕುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ
28 ವಾವಿನಿಷ್ಠಳಸೈದ್ಧಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಯಿಂಶ್ರೀ
29 ಕೊಂಡಕುನ್ದಾನ್ವಯಂ || ಹಿಮವತ್ಕುತ್ಕೀಳಮುಕ್ತಾಫಳತ
30 ರಳತರತಾರಹಾರೇಂದುಕುಂದೋಪಮಕೀರ್ತ್ತಿರ್ವ್ಯಾಪ್ತದಿಗ್ಮಂ
31 ಡಳನವನತಭೂಮಂಡಳಂಭವ್ಯಪದ್ಮೋಗ್ರಮರೀಚೀಮಂ
32 ಡಳಂ || ಪಂಡಿತತತಿವಿನತಂಮಾಘನಂದ್ಯಾಖ್ಯವಾಚಂಯಮಿ
33 ರಾಜಂಪಾಗ್ವಧೂಟೀನಿಟಿಳತಟಜಟಿನ್ನೂತ್ನಸಪ್ರತ್ನಪ
34 . . . . ತಮುಪದಪನೀಕುಳಮಂಭರದಿನಿಷ್ಠಿರದಿಸಲ್ಕೇ
35 ಸರಿಯನಿಪಂವರಸವ್ಯಮಾಬ್ಧಿಚಂಪ್ರಂಧರಯೊಳ್ ||
36 ಮಾಘನಂದಿಸೈದ್ಧಾಂತಿಕೀರ್ತಿ | ತಚ್ಛಿಷ್ಯಸ್ಯ ||
37 ಅವರಗುಡ್ಡುಗಳುಸಾಮಂತಕೇದಾರನಿಕರಸದಾನಶ್ರೀಯಾಂಸನಾ
38 ಮನ್ತನಿಂಬದೇವಜಗದಾಳ್ವಗಂಡಸಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರದಮುಖ)

1 ಗುರುಸ್ಸಿದ್ಧಾನ್ತಿಕಮಾಘನನ್ದಿಮುನಿಪಶ್ರೀಮತ್ಸ್ವಮೂ
2 ವಿಷ್ಣುಪಂಭರತೇಚಾತ್ರನಪಾರದಾಸ್ತ್ರನಿಧಿಗಳ್ಶ್ರೀಪಾ

ಸುಕೀರ್ತ್ತಿಃ ಪ್ರಭಾಸ್ಫುರಿತಾಳಂಕೃತದೇವಕೀರ್ತ್ತಿಮುನಿಪ
ಶ್ರೀಶಿಷ್ಯರ್ಜ್ಜಗನ್ಮಂಡನದ್ದೋರ್ಗ್ಗರಿಯೋಗಿಗಂಡವಿಮುಕ್ತದೇವನಿನಗಿಂ
ನಿನ್ನಾವಸ್ಯೆದ್ಧಾನ್ತಿಕರ್ ॥ ಕ್ಷೀರೋದಧಿಪಿಚಂದ್ರಮಾಮ
ಣಿರಿವಪ್ರಖ್ಯಾತರತ್ನಾಕರಾತ್ಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ
ನ್ದಿಯಮಿನೋಜಾತೋಜಗನ್ಮಂಡನಃ । ಚಾರಿತ್ರೈಕನಿಧಾ
ನಧಾಮಸುವಿನಮ್ರೋದ್ದೀಪವರ್ತ್ತಿಸ್ಸ್ವಯಂಸ್ಯೋಪ್ಯಗ್ಗಂ
ಡವಿಮುಕ್ತದೇವಯತಿಪಸ್ಸಿದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ ॥ ಅವ
ರಸಧರ್ಮ್ಮರ್ । ಅನ್ನೋಂನ್ಯಾದಿಕಥಾತ್ರಯಪ್ರಪಣದೊ
ಳವಿದ್ವಜ್ಜನಂಮೆಚ್ಚೆವಿದ್ಯಾವಷ್ಟಂಭಮನಪ್ಪುಕೆಯ್ದುಪರವಾ
ದಿಕ್ಷೋಣೀಭೃತ್ಪಕ್ಷಮಂದೇವೇಂದ್ರಂಕಡಿವಂದದಿಂಕಡಿವೆಲಿ
ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಸ್ತ್ರದಿಂತ್ರೈವಿದ್ಯಶ್ರುತಕೀರ್ತ್ತಿದಿವ್ಯಮುನಿಪ್ರೋ
ದ್ಭವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದೊಂ ॥ ಶ್ರುತಕೀರ್ತ್ತಿತ್ರೈವಿದ್ಯವ್ರತಿರಾಘವ
ಪಾಂಡವೀಯಮಂ ವಿಬುಧಜನಮತ್ಕೃತಿಯೆನಿಸಿಗತಪ್ರತ್ಯಾಗತದಿಂಪೇ
ಳ್ದಮಳಕೀರ್ತ್ತಿಯಂಪ್ರಕಟಿಸಿದಂ ॥ ಅವರಗ್ರಜರು ॥
ಯೋಬಾದ್ಧಕ್ಷಿತಿಭೃತ್ತರಾಳಕುಳಿಶಸ್ತ್ವಾರ್ವ್ವಾಕಮೋಘಾನಳೋವಿಷಾ
ಪಾಂಸಾಮತವರ್ತ್ತಿವಾದಿಮದವನ್ಮಾತಂಗಕಂಠೀರವಃ । ಸ್ಯಾದ್ವಾದಾಬ್ಧಿ
ಶರತ್ಸಮುದ್ಗತಸುಧಾಶೋಚಿಸ್ಸಮಸ್ತೈಸ್ತುತಸ್ಸೋಯಂಮಾನ್ಯವಿಭಾ
ಸತೇಕನಕನನ್ದಿವಿಖ್ಯಾತಯೋಗೀಶ್ವರಃ ॥ ವೇತಾಳೋಮುಕಳೀಕೃತಾಂಜ
ಳಿಪುಟಸ್ಸಂಸೇವತೇಯತ್ಪದೇಶಿಷ್ಟಂಗಃ ಪ್ರತಿಹಾರಕೋನಿವಸತಿದ್ವಾ
ರೇಜಯಸ್ವಾಸ್ತಿಕೇ । ಯೇನಕ್ರೀಡತಿಸಂತತಂಮುತತಪೋಲಕ್ಷ್ಮೀರ್ಯ್ಯ
ಶಃಶ್ರೀಪ್ರಿಯಸ್ಸೋಯಂಶುಂಭತಿದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ
ಗ್ರಣೀಃ ॥ ಅವರಸಧರ್ಮ್ಮರ್ವ್ವಾರ್ಷೆನನ್ದಿತ್ರೈವಿದ್ಯದೇವರುವಿದ್ಯಾ
ಚಕ್ರವರ್ತ್ತಿಶ್ರೀಮದ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವರಶಿಷ್ಯರುಶ್ರೀಶುಭಚಂ
ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗಂಡವಿಮುಕ್ತವಾದಿಚತುರ್ಮ್ಮುಖರಾಮಚಂ
ದ್ರತ್ರೈವಿದ್ಯದೇವರುಂ ॥ ವಾದಿವಜ್ರಾಂಕುಶಶ್ರೀಮದಕಳಂಕತ್ರೈವಿದ್ಯ
ದೇವರುಮಾಪರಮೇಶ್ವರನಗುಡ್ಡುಗಳುಮಾಣಿಕ್ಯಭಂಡಾರಿಮರಿ
ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಹಿರಿ
ಯದಂಡನಾಯಕಂ ಭರತಿಮಯ್ಯಂಗಳುಂ ಶ್ರೀಕರಣದಹೆಗ್ಗಡೆಭೂ
ಚಿಮಯ್ಯಂಗಳುಂಜಗದೇಕದಾನಿಹೆಗ್ಗಡೆಕೋರಯ್ಯನುಂ ॥ ಅಕಳಂಕಚಿತ್ರ
ವಾಜಿವಂಶತಿಳಕಂಶ್ರೀಯಕ್ಷರಾಜಂನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕವಂ
ದಿತೆಸುಶೀಲಾಚಾರದೈವಂದಿಮೀಶಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂ
ನಾಥಂಯದುಕ್ಷೋಣಿಪಾಳಕಚೂಡಾಮಣಿನಾರಸಿಂಗನೆನಲೇನ್ನೋಂ
ಪ್ಪುಳ್ಳನೋಹುಳ್ಳಪಂ ॥ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವ್ವಾಧಿಕಾರಿಹಿರಿಯಭಂ
ಡಾರಿಅಭಿನವಗಂಗದಂಡನಾಯಕಂಶ್ರೀಹುಳ್ಳರಾಜಂತಮ್ಮಗುರುಗಳ್
ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯದ್ರ ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗ

38ಕ್ಕದಶ್ರೀಕೊಲ್ಲಾಪುರದಶ್ರೀರೂಪನಾರಾಯಣನಬಸದಿಯಪ್ರತಿಪಿ
39ದ್ಧರಶ್ರೀಮತ್ಕೆಲ್ಲಂಗೆರೆಯಪ್ರತಾಪಪುರವಂಪುನರ್ಭ್ಭರಣವಂಮಾಡಿಸಿ
40ಜಿನನಾಥಪುರದಲ್ಲುಕಲ್ಲದಾನಶಾಲೆಯಂಮಾಡಿಸಿದಶ್ರೀಮನ್ಮಹಾಮಂಡ
41ಳಾಚಾರ್ಯ್ಯರ್ದೇವಕೀರ್ತ್ತಿಪಂಡಿತದೇವರ್ಗ್ಗೆಪರೋಕ್ಷವಿನಯವಾಗಿನಿಶಿಧಿಯಂಮಾ
42ಡಿಸಿದಲವರಶಿಷ್ಯರ್ಲ್ಲಕ್ಖಣಂದಿಮಾಧವತ್ರಿಭುವನದೇವರ್ಮ್ಮಹಾದಾನಪೂಜಾ
43ಭಿಷೇಕಂಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದರುಮಂಗಳಮಹಾ ॥ ಶ್ರೀಶ್ರೀಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

1ಶ್ರೀಮತ್ಸ್ಯಾದ್ವಾದಮುದ್ರಾಂಕಿತಮತುಲಮಹೀನೇಂದ್ರಚಕ್ರೇಶ್ವರೇಡ್ಯಂಜೈನೀ
2ಯಂಶಾಸನಂವಿಶ್ರುತಮಖಿಳಹಿತಂದೋಷದೂರಂಗಭೀರಂ ।
3ಜೀಯಾತ್ಕಾರುಣ್ಯಜನ್ಮಾವನಿರಮಿತಗುಣೈರ್ವ್ವರ್ಣ್ಯನೇಕಪ್ರಮೇಕೈ
4ಸ್ಸಂಸೇವ್ಯಂಮುಕ್ತಿಕನ್ಯಾಪರಿಚಯಕರಣಪ್ರೌಢಮೇತತ್ತ್ರಿಲೋಕ್ಯಾಂ ॥
5ಶ್ರೀಮೂಲಸಂಘೇದೇಶೀಗಣಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯೇ । ಗುರುಕುಲ
6ಮಿಹಕಥಮಿತಿಚೇದ್ಬ್ರವೀಮಿಸಂಕ್ಷೇಪತೋಭುವನೇ ॥ ಯಸ್ಸೇವ್ಯಸ್ಸರ್ವ್ವಲೋ
7ಕೈಃಪರಹಿತಚರಿತಂಯಂಸಮಾರಾಧಯಂತೇಭವ್ಯಾಯೇನಪ್ರಬುದ್ಧಂ
8ಸ್ವಪರಮತಮಹಾಶಾಸ್ತ್ರತತ್ವಂನಿತಾಂತಂ । ಯಸ್ಮೈಮುಕ್ತ್ಯಂಗನಾಸಂಸ್ಪೃಹಯತಿಮಹಿತಂಧೀರ
9ತಾಂಯಾತಿಯಸ್ಮಾದ್ಯಸ್ಯಾಜ್ಞಾನಾಸ್ತಿಯಸ್ಮಿಂಸ್ತ್ರಿಭುವನಮಹಿತೋವಿದ್ಯತೇಶೀಲರಾಶಿಃ ॥ ತಸ್ಮೈ
10ಭಾಚಂದ್ರತ್ರೈವಿದ್ಯಶಿಷ್ಯೋರಾದ್ಧಾಂತವೇದೀಲೋಕಪ್ರಸಿದ್ಧಃಶ್ರೀವೀರಣಂದೀಮೋ
11ಕ್ಷಸ್ತದಂತೇವಾಸೀಗುಣಾಬ್ಧಿಃಪ್ರಶಸ್ತಾಂಗಜನ್ಮಾ ॥ ಯಸ್ಸ್ಯಾದ್ವಾದರಹ
12ಸ್ಯವಾದನಿಪುಣೋಗಣ್ಯಪ್ರಭಾವೋಜನಾನಂದಃಶ್ರೀಮದನಂತಕೀರ್ತ್ತಿಮುನಿ
13ಪಚ್ಚಾರಿತ್ರಭಾಸ್ವತ್ತನುಃ । ಕಾಮೋಗ್ರಾಹಿಗರುದ್ವಿಜಾಪಹರಣೇರೂಢೋನರೇಂದ್ರೋ
14ಭವತ್ತಚ್ಛಿಷ್ಯೋಗುರುಪಂಚಕಸ್ಮೃತಿಪದಸ್ವಚ್ಛಂದಸನ್ಮಾನಸಃ ॥ ಮಲ
15ಧಾರಿರಾಮಚಂದ್ರೋಯಮಿನಾಥದೀಯಪ್ರಶಿಷ್ಯಶಿಷ್ಯೋನಾ । ಯಚ್ಚ
16ರಣಯುಗಳಸೇವಾಪರಿಗತಜನತೈತಿಚಂದ್ರಕಾಂಜಗತೀ ॥ ಪರಪರಿಣತಿಮಾರ್ಗೋ
17ಧ್ಯಾತ್ಮಸತ್ಸಾರಥೀರೋವಿಷಯವಿರತಿಭಾವೋಜ್ಜೈನಮಾರ್ಗ್ಗಪ್ರಭಾವಃ । ಕುಮತ
18ಘನಸಮೀರೋಧ್ವಸ್ತಮಾಯಾಂಧಕಾರೋನಿಖಿಳಮುನಿವಿನೂತೋರಾಗಶೋ
19ಪಾದಿಘಾತಃ ॥ ಚಿತ್ತೇಶುಭಾವನಾಂಜೈನೀಂವಾಕ್ಯೇಪಂಚನಮಸ್ಕ್ರಿಯಾಂ । ಕಾಯೇ
20ಬ್ರತಸಮಾರೋಪಂಕುರ್ವ್ವಂನಧ್ಯಾತ್ಮವಿನ್ಮುನಿಃ ॥ ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತಶ
21ತದ್ವಯಾಧಿಕಸಹಸ್ರನುತವರ್ಷೇಷು । ವೃತ್ತೇಷುಶಕನೃಪಸ್ಯತುಕಾಲೇವಿಸ್ತೀರ್ಣ್ಣವಿ
22ಳಸದನ್ನ್ರವಸೇಮು । ಪ್ರಮಾದಿವತ್ಸರೇಮಾಸೇಶ್ರಾವಣೇತನುಮ
23ತ್ಯಜತ್ । ವಕ್ರೇಕೃಷ್ಣಚತುರ್ದ್ದಶ್ಯಾಂಶುಭಚಂದ್ರೋಮಹಾಯತಿಃ ॥ ಅಮರಪು
24ರಮಮರವಾಸಂತಪ್ತತಪಿನಪ್ರತ್ಯೈತ್ಯಚೈತ್ಯಭವನಾನಾಂ । ದರ್ಶನಕುತೂಹ
25ಲೇನತುಯಾತೋಯಾತಾರ್ತ್ತರೌದ್ರಪರಿಣಾಮಃ ॥ ತಚ್ಛಿಷ್ಯಾ ॥ ಮುನೀಂ

[26]ನ್ನಕಾರದವಿಃಮಕರಂದರೋಗನಸ್ಪಗದ್ಮೇಂದುಪಂಡಿತದೇವನ್ಸ್ವಗರವಾಥವೇಂದೂ
[27]ಮಯೂಭರಣಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣದೊಳ್ ॥ ಗುರುರಾಮಚಂದ್ರ
[28]ಯತಿಪನವರಶಿಷ್ಯರುಭಯಂದುಮುನಿಯುನಿಸ್ತ್ರೀಯುಂವಿಸ್ತರದಿಂಮಾಡಿಸಿದಂಪೆಳಾ
[29]ಕರೆಯಧಿಪಂರಾಯರಾಜಗುರುಗುಂಮಟಂ ॥ ಶ್ರೀವಿಜಯಪಾರ್ಶ್ವಜಿನವರಚರ
[30]ಣಾಂಬುಜಕಮಳಯುಗಳಯುಜನರತಃ । ಯೋಗೀಜರಾಜನಾಮಾತದ್ವೈತ್ಯಮಾ
[31]ಸ್ಪತ್ಯತೋಶುಭಚಂದ್ರಃ ॥ ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ
[32]ಯಸ್ಮಾತ್ಸದಾದ್ರೀಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಷಣಸ್ಯವರಶಿಷ್ಯೋಮಾ
[33]ಘನಂದಿಬ್ರತೀ । ಸಿದ್ಧಾಂತಾಂಬುಧಿತೀರಗೋವಿಶದಕೀರ್ತ್ತಿನಸ್ತಸ್ಯಶಿ
[34]ಷ್ಯೋಭವತ್ತ್ರೈವಿದ್ಯಃಶುಭಚಂದ್ರಯೋಗಿತಿಲಕಸ್ಸ್ಯಾದ್ವಾದವಿ
[35]ದ್ಯಾಂಚಿತಃ ॥ ತಚ್ಛಿಷ್ಯಶ್ಚಾರುಕೀರ್ತ್ತಿಃಪ್ರಥಿತಗುಣಗಣಃಪಂಡಿ
[36]ತಸ್ತಸ್ಯಶಿಷ್ಯೋಜಾತಃಶ್ರೀಮಾಘನಂದಿಬ್ರತಿಪತಿನುತಭಟ್ಟಾರಕಸ್ತಸ್ಯಶಿಷ್ಯಃ ।
[37]ಸಿದ್ಧಾಂತಾಂಭೋಧಿಸೀತದ್ಯುತಿರಭಯಶಶೀತಸ್ಯಶಿಷ್ಯೋಮಹೀಯಾನ್ಬಾಳೇಂದುಃ
[38]ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರೋಮಳಾಂಗಃ ॥ ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ಮನಂ
[39]ದಿನಿಪಕೃತ್ತಂಶಶಿವೇನಂತಪಃಪದ್ಮಾನಂದ್ಯಪಿವಿಶ್ರುತಾಪ್ರಮದಯಿತ್ಯ್ವೇಸತಾಂನ
[40]ಮ್ರತಾಂ । ಕಾಮಂಪೂರಯಸೇಶುಭೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಂದೂರ
[41]ಯಸೇನಿರಾಕೃತಮಹಾಮೋಹಾಂಧಕಾರಾಗಮ ॥ ಕಾಮವಿದಾರೋವಾರಃಕ್ಷ
[42]ಮಾವೃತೋಪ್ಯಕ್ಷಮೋಜಗತಿಭಾಸಿ । ಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಪಂಡಿತಜನಹೃದಯ
[43]ಕುಮುದಶೀತಕರ ॥ ಪಂಡಿತಸಮುದಯವತಿಶುಭಚಂದ್ರಪ್ರಿಯಶಿಷ್ಯಭವತಿ
[44]ಸುದೇವಾಸ್ತು । ಶ್ರೀಪದ್ಮನಂದಿಪಂಡಿತಯಮಿಶಭವದಿತರಮುನಿಘನಾಲೋಕೇ ॥
[45]ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಶುಭಚಂದ್ರದೇವಸ್ಯಸ್ವಕೀಯಾಂತೇವಾಸಿನಾಪದ್ಮನಂದಿಪಂಡಿತದೇವೇನಮಾ
[46]ಘಣಚಂದ್ರದೇವೇನಚಪರೋಕ್ಷವಿನಯನಿಮಿತ್ತಂನಿಷದ್ಯಕಾಕಾರಿತಾ ॥ ಭದ್ರಂಭವತು
[47]ಜಿನಶಾಸನಾಯ ॥

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ಆ ಮಂಟಪದ ಎಡಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
[2]ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
[3]ಜಿನಶಾಸನಂ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನ
[4]ವರಾನೀಕಸೌಧೋರುವಾರ್ದ್ಧಿಃಪ್ರಧ್ವಸ್ತಘೋರಪ್ರಮೇಯಪ್ರಚಯ
[5]ವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾರಮುದ್ರಾಶಬ
[6]ಲಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪ
[7]ರಮಸುಖಮಹಾವೀರ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋ
[8]ತ್ತಮರತ್ನವರ್ಗ್ಗಾಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತತ್ರಾಂಬುಧೌ

9 ಸನ್ತಮುಪ್ಪೊರ್ಗ್ಗಯುಕ್ತಾಸ್ತತ್ಸಂತತೌನಂದಿಗಣೇಬಭೂವ || ಶ್ರೀ
10 ಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂದಃ |
11 ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣ
12 ರ್ದ್ಧಿಃ || ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಽಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತ
13 ರಗೃಧ್ರಪಿಂಛಃ | ತದನ್ವಯೇತತ್ಸದೃಶೋಽಸ್ತಿನಾನ್ಯಸ್ತಾತ್ಕಾಲಿಕಾಶೇಷ
14 ಪದಾರ್ತ್ಥವೇದೀ | ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪಸ್ಯಬಲಾಕಪಿಂ
15 ಛಶ್ಶಿಷ್ಯೋಽಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀರ್ತ್ತಿಃ | ಚಾರಿತ್ರಚುಂಚು
16 ರಖಿಲಾವನಿಪಾಲಮೌಳಿಮಾಲಾಶಿಲೀಮುಖವಿರಾಜಿತಪಾ
17 ದಪದ್ಮಃ || ತಚ್ಛಿಷ್ಯೋಗುಣನನ್ದಿಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತ
18 ರ್ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾ
19 ಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟಕ
20 ಣ್ಠೀರವೋಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂಕಂದರ್ಪ್ಪ
21 ದರ್ಪ್ಪಾಪಹಃ || ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾವಿವೇಕನಿಧಯಶ್ಶಾಸ್ತ್ರಾ
22 ಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾನ್ತ
23 ಶಾಸ್ತ್ರಾರ್ತ್ಥಕ | ವ್ಯಾಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷು
24 ಪ್ರಸಿದ್ಧೋಮುನಿರ್ನ್ನಾನಾನೂನನಯಪ್ರಮಾಣನಿಪುಣೋದೇ
25 ವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ || ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನರಾಜಿತಾಂಘ್ರಿ
26 ರ್ಜ್ಜಿತಮಕರಕೇತೂದ್ದಂಡದೋರ್ದ್ದಂಡಗರ್ಬ್ಬಃ | ಕುನಯನಿಕರಭೂ
27 ಧ್ರಾನೀಕದಂಭೋಳಿದಂಡಸ್ಸಜಯತುವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪ
28 ಟ್ಟಃ || ತಚ್ಛಿಷ್ಯಃಕಳಧೌತನನ್ದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃಪಾ
29 ರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ | ಪಂ
30 ಚಾಕ್ಷೋನ್ಮದಕುಮ್ಭಿಕುಮ್ಭದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶು ಪ್ರಾಂ
31 ಚಿತಕೇಸರೀಬುಧನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ || ಅವರ್ಗ್ಗೆರವಿಚಂದ್ರಸಿದ್ಧಾ
32 ನ್ತವಿದರ್ಸ್ಸಂಪೂರ್ಣ್ಣಚಂದ್ರಸಿದ್ಧಾನ್ತಮುನಿಪ್ರವರರವರ್ಗ್ಗೆಸಿಷ್ಯಪ್ರವ
33 ರರ್ಶ್ರೀದಾಮನನ್ದಿಸನ್ಮುನಿಪತಿಗಳ್ || ಶೋಧಿತಭವ್ಯರಸಮದನಮ್ಮಾ
34 ಪವರ್ಜ್ಜಿತಶುದ್ಧಮಾನಸರ್ಶ್ರೀಧರದೇವರೆಂಬರವರ್ಗ್ಗೆಗ್ರತನೂಭ
35 ವರಾವರಾದುಶ್ರೀಧರಗ್ಗೆದೇಶ್ಯರವರೊಳ್ನೆಗಳ್ದಮ್ಮಲಧಾರಿ
36 ದೇವರುಂಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರತಿರೀಟತಟಾರ್ಚ್ಚಿತಕ್ರಮ
37 ರ್ || ಅನವದ್ಯವನಿಪಾಳಜಾಳಕಶಿರೋರತ್ನಪ್ರಭಾಭಾಸುರ
38 ಶ್ರೀಪಾದಾಮ್ಬುರುಹದ್ವಯೋವರತಪೋಲಕ್ಷ್ಮೀಮನೋ
39 ರಂಜನಃ | ಮೋಹಪ್ರವ್ಯೂಹಮಹೀಧ್ರದುರ್ದ್ಧರಪವಿಸ್ಸ
40 ಚ್ಛೀಳಶಾಳಿಜ್ಜಗತ್ಖ್ಯಾತಶ್ರೀಧರದೇವಪಿಷಮುನಿರ್ಪ್ಪೋಽಭೂ
41 ತ್ಕ್ಷಾತಿಭೂಮಂಡಲೇ || ತಚ್ಛಿಷ್ಯರ್ || ಧನ್ಯಾವನ್ಯೋರುಪ
42 ಷ್ಣಚಣ್ಡಕಿರಣಃಕರ್ಪ್ಪೂರಪಾರಸ್ಫುರತ್ಕೀರ್ತ್ತಿಶ್ಶ್ರೀ
43 ಧವಳೀಕೃತಾಖಿಳದಿಶಾಶಕ್ರಸ್ಫುರತ್ಸೋನ್ನತಃ |

(ದಕ್ಷಿಣಮುಖ.)

1 ಭಾತಿಶ್ರೀಜಿನಪುಂಗವಪ್ರವಚನಾಂಭೋಧೇರ್ಗ್ಗಭೀರಾಶಯಃ
2 ಭೂಮಾವಿಶ್ರುತಪದ್ಮನಂದಿಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇ
3 ಶ್ವರಃ ॥ ತಚ್ಛಿಷ್ಯಸ್ಯ ॥ ಸಚ್ಛೀಳಸ್ಯ ರವಿಸ್ಫುಟೋಂದುವಿಶದಪ್ರೋದ್ಯದ್ಯ
4 ಶಸ್ಸ್ವೀಪತಿರ್ದ್ದುರ್ನ್ನಯದುಸ್ಪರ್ಶದರ್ಪ್ಪದಾವದಹನಜ್ವಾಲಾ
5 ಳಿಕಾಳಾಮ್ಬುದಃ । ಶ್ರೀಜೈನೇಂದ್ರವಚಃಪಯೋನಿಧಿಕರತ್ನಂ
6 ಪೂರ್ಣ್ಣಚಂದ್ರೋಕ್ಷಿತೌಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ
7 ಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ತತ್ಸಧರ್ಮ್ಮಃ ॥ ಉದ್ಭೂತೇಸುತಮೋ
8 ಘೇಚಂದ್ರಮಸಿಪ್ರೋದ್ಯದ್ಯಶಶ್ಚಂದ್ರಿಕೇಸಂವರ್ದ್ಧಿತತಪಸ್ತನಾ
9 ಮನಿತರಾಂರಾದ್ಧಾಂತರತ್ನಾಕರಃ । ಚಿತ್ರಂತಾವದಿದಂಪಯೋಧಿಪ
10 ರಿಧಿಕ್ಷೋಣೀಸಮುದ್ವೀಕ್ಷ್ಯತೇಪ್ರಾಯೋಣಾತ್ರವಿಜೃಂಭತೇ
11 ಭರತಶಾಸ್ತ್ರಾಂಭೋಜನಿಸ್ಸನ್ತತಂ ॥ ತತ್ಸಧರ್ಮ್ಮಃ ॥ ಚಂದ್ರಾಯಿವಧ
12 ವಳಕೀರ್ತ್ತಿರ್ದ್ಧವಳೀಕುರುತೇಸಮಸ್ತಭುವನಂಯಸ್ಯ । ತಚ್ಚಂದ್ರಕೀರ್ತ್ತಿರಸ್ಯ
13 ಜ್ಞಾಭಟ್ಟಾರಕಚಕ್ರವರ್ತ್ತಿನೋಸ್ಯವಿಭಾತಿ ॥ ತತ್ಸಧರ್ಮ್ಮಃ ॥ ಸ್ವಯಮಾ
14 ಯಿಕೇಭಸಿಂಹೋವಿಮಾವರಾಂಸಕತಿಮಿರನಿಕರನಿರಸನತಪನಃ ।
15 ಬೌದ್ಧವನದಾವದಹನೋಜಯತಿಮಹಾನುದಯಚಂದ್ರಪಂ
16 ಡಿತದೇವಃ ॥ ಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಶ್ರೀಗುಣಚಂದ್ರವ್ರತೀಶ್ವರಸ್ಯ
17 ಬಭೂವ । ಶ್ರೀನಯಕೀರ್ತ್ತಿಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ
18 ಖಿಳಾರ್ತ್ಥವೇದೀಶಿಷ್ಯಃ ॥ ಸ್ವಸ್ತ್ಯನವರತವಿನತಮಹಿಪಮುಕು
19 ಟಮೌಕ್ತಿಕಮಯೂಖಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು
20 ಚರಣಾರವಿಂದರುಂ । ಭವ್ಯಜನಹೃದಯಾನಂದರುಂ । ಕೊಂಡಕುಂದಾ
21 ನ್ವಯಗಗನಮಾರ್ತ್ತಾಂಡರುಂ । ಲೀಲಾಮಾತ್ರವಿಜಿತೋದ್ದಂಡಕುಸುಮ
22 ಕಾಣ್ಡರುಂ । ದೇಶೀಯಗಣಗಜೇಂದ್ರಸಾಂದ್ರಮದಧಾರಾವಭಾಸರುಂ ।
23 ವಿತರಣವಿಳಾಸರುಂ । ಪುಸ್ತಕಗಚ್ಛಸ್ವಚ್ಛಸರಸೀಸರೋಜರುಂ । ವಂ
24 ದಿಜನಸುರಭೂಜರುಂ । ಶ್ರೀಮದ್ಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿ
25 ಚಾರುತರಚರಣಸರಸಿರುಹಷಟ್ಚರಣರುಂ । ಅಶೇಷದೋಷ
26 ದೂರೀಕರಣಪರಿಣತಾನ್ತಃಕರಣರುಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿ
27 ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳೆನ್ತಪ್ಪರೆಂದೊಡೆ ॥ ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ
28 ಬ್ಜಮುಕುರಶ್ಚಾರಿತ್ರಚೂಡಾಮಣಿಶ್ಶ್ರೀಜೈನಾಗಮವಾರ್ದ್ಧಿ
29 ವರ್ದ್ಧನಸುಧಾಶೋಚಿಸ್ಸಮುದ್ಭಾಸತೇ । ಯಶ್ಶಲ್ಯತ್ರಯಗಾರವ
30 ತ್ರಯಲಸದ್ದಂಡತ್ರಯಧ್ವಂಸಕಸ್ಸಶ್ರೀಮಾನ್ನಯಕೀರ್ತ್ತಿದೇವಮು
31 ನಿಪಸ್ಸೈದ್ಧಾನ್ತಿಕಾಗ್ರೇಸರಃ ॥ ಮಾಣಿಕ್ಯನಂದಿಮುನಿಪಶ್ಶ್ರೀನ
32 ಯಕೀರ್ತ್ತಿವ್ರತೀಶ್ವರಸ್ಯಸಧರ್ಮ್ಮಾ । ಗುಣಚಂದ್ರದೇವತನಯೋ
33 ರಾದ್ಧಾಂತಪಯೋಧಿಪಾರಗೋಭುವಿಭಾತಿ ॥ ಹಾರಕ್ಷೀರಹರಾ
34 ಟ್ಟಹಾಸಹಳಭೃತ್ಕುಂದೇಂದುಮನ್ದಾಕಿನೀಕರ್ಪ್ಪೂರಸ್ಫಟಿಕಸ್ಫುರ

35 ದ್ವರಯುಕೋಧೌತತ್ರಿಳೋಕೋದರಃ । ಉತ್ಕಂಠಸ್ಮರಭೂರಿಭೂ
36 ಧರಪವಿಃಖ್ಯಾತೋಬಭೂವಕ್ಷಿತೌನಸ್ತ್ರೀವಾನ್ನಯಕೀರ್ತ್ತಿ
37 ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಶಾಕೇರಂಧ್ರನವದ್ಯುಸಂ
38 ದ್ರನುಸಿಮುಸ್ಸುರ್ಖ್ಯಾಖ್ಯಸಂವತ್ಸರೇವೈಶಾಖೇಧವಳೇತ
39 ತುರ್ದ್ದಶದಿನೇವಾರೇಚಸೂರ್ಯಾತ್ಮಜೇ । ಪೂರ್ವ್ವಾಹ್ಣೇಪ್ರಹ
40 ರೇಗತೇರ್ದ್ಧಸಹಿತೇಸ್ವರ್ಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ
41 ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪೋರಾದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ ॥ ಶ್ರೀಮ
42 ಜ್ಜೈನವಚೋಬ್ಧಿವರ್ದ್ಧನವಿಧುಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಸರ್ಪ್ಪ

(ಪಶ್ಚಿಮಮುಖ.)

1 ದ್ದರ್ಪ್ಪಕಹಸ್ತಿಮಸ್ತಕಲುಠತ್ಪ್ರೋತ್ತುಙ್ಗಕಣ್ಠೀರವಃ । ಸ್ತ್ರೀವಾನ್ನ
2 ಣಚಂದ್ರದೇವತನಯಸ್ಸಾಜನ್ಯಜನ್ಯಾವನಿಃಸ್ಥೇಯಾತ್ಶ್ರೀನ
3 ಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ ॥ ಗುರುವಾದಂಬು
4 ಚರಾಧಿಪಂಗೆಬಲಿಗಂದಾನಕ್ಕೆ ಬೊಪ್ಪಂಗೆತಾಂಗುರುವಾದಂಸುರಭೂಧ
5 ರಕ್ಕೆ ನೆಗಳ್ದಾ ಕೈಳಾಸಕ್ಕೆಳಕ್ಕೆ ತಾಂಗುರುವಾದಂವಿನುತಂಗೆರಾಜಿಸುವಿರುಂ
6 ಗೋಳಂಗೆಲೋಕಕ್ಕೆ ಸದ್ಗುರುವಾದಂನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಂರಾದ್ಧಾನ್ತ
7 ಚಕ್ರಾಧಿಪಂ ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ಹಿಮಕರಕರದಭ್ರಕ್ಷೀರಕಲ್ಲೋಳಜಾಳ
8 ಸ್ಫಟಿಕಸಿತಯಶಶ್ರೀಶುಭ್ರದಿಕ್ಚಕ್ರವಾಳಃ । ಮದನಮದಪತಿಮಿಸ್ರ
9 ಶ್ರೇಣಿಶೀತಾಂಶುಮಾಳೀಜಯತಿನಿಖಿಳವಂದ್ಯೋಮೇಘಚಂದ್ರವ್ರತೀಂ
10 ದ್ರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಕಂದರ್ಪ್ಪಾಹವಕಲ್ಪಿತೋಧುರತನುತ್ರಾಣೋ
11 ಪವೋರಸ್ಥಳೀಚಂಚದ್ಭೂರಮಳಾವಿನೇಯಜನತಾನೀರೇಜಿನೀಭಾನವಃ । ತ್ರೈ
12 ಕ್ಯಾತೀಪಬಹಿರ್ವ್ವಿಕಲ್ಪನಿಚಯಾಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಾಃಶುಂಭಂತ್ಯ
13 ಣ್ಣಿತಟಾಕವಾಸಿಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥
14 ಷಟ್ಕರ್ಮ್ಮವಿಷಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಹಾರಿವೈದ್ಯೇಚ । ಜಗ
15 ದೇಕಸೂರಿರೇಷಶ್ರೀಧರದೇವೋಬಭೂವಜಗತಿಪ್ರವಣಃ ॥ ತತ್ಸ
16 ಧರ್ಮ್ಮರ್ ॥ ತರ್ಕ್ಕವ್ಯಾಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಶಾ
17 ಸ್ತ್ರಾರ್ತ್ಥಜ್ಞಃ । ವಿಖ್ಯಾತದಾಮನಂದಿತ್ರೈವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
18 ಗ್ರೇಜಯತಿ ॥ ಶ್ರೀಮಜ್ಜೈನಮತಾಬ್ಜಿನೀದಿನಕರೋನ್ಯೈಯಾಯಿ
19 ಕಾಭ್ರಾನಿಳಶ್ಚಾರ್ವ್ವಾಕಾವನಿನೃತ್ತರಾಳಕುಳಿಶೋ ಬೌದ್ಧಾಬ್ಧಿಕುಂ
20 ಭೋದ್ಭವಃ । ಯೋಮೀಮಾಂಸಕಗನ್ಧಸಿನ್ಧುರ ಶಿರೋನಿರ್ಭ್ಭೇದಕ
21 ಣ್ಠೀರವಸ್ತ್ರೈವಿದ್ಯೋತ್ತಮದಾಮನಂದಿಮುನಿಪಸ್ಸೋಯಂಭುವಿ
22 ಭ್ರಾಜತೇ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ದುಗ್ಧಾಬ್ಧಿಸ್ಫಟಿಕೇಂದುಕುನ್ದಕುಮುದ
23 ವ್ಯಾಪಿಕೀರ್ತ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವರ್ದ್ಧನಾವೃತಕರಃ
24 ಪಾರಾರ್ತ್ಥ್ಯರತ್ನಾಕರಃ । ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಶ್ರೀ
25 ಪಾದಪದ್ಮಪ್ರಿಯೋಭಾತ್ಯಸ್ಯಾಂಭುವಿಭಾನುಕೀರ್ತ್ತಿಮುನಿಪ
26 ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ ॥ ಉಪಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜತಗಿರಿ

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27 ಶ್ರೀಸಿತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸ್ಯೈರಾವತೇಭಸ್ಫಟಿಕವೃಷ
28 ಭಶುಭ್ರಾಭ್ರನೀಹಾರಹಾರಾಮರಗಜಶ್ವೇತಪಂಕೇರುಹ
29 ಹಲಧರ ವಾಕ್ಶಂಖಹಂಸೇಂದುಕುನ್ದೋತ್ಕರರಜತಂಚಕೀರ್ತ್ತಿಕಾನ್ತಾಂಧರ
30 ಯೊಳಸೆದನೀಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಸದ್ವೃ
31 ತ್ತಾಕೃತಿಶೋಭಿತಾಖಿಳಕಳಾಪೂರ್ಣ್ಣಸ್ಸ್ಮರಧ್ವಂಸಕಶ್ಶಶ್ವದ್ವಿ
32 ಶ್ವವಿಯೋಗಿಷ್ವತ್ಸುಖಕರಶ್ಶ್ರೀಬಾಳಚಂದ್ರೋಮು
33 ನಿಃ । ವಕ್ರೋಣೋನಕಳೇಣಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ
34 ದ್ವಿಷಾಲಿಶೋಕೇಸ್ಮಿಂನುಪವಿಶಾಯತೇ ಕಥಮಸಾತೇನಾಥಬಾಳೇಂದು
35 ನಾ ॥ ಉಚ್ಚಂಡಮದನಮದಗಜನಿರ್ಭೇದನಪಟುತರಪ್ರತಾಪ
36 ಮೃಗೇಂದ್ರಃ । ಭವ್ಯಕುಮುದೌಘವಿಕಸನಚಂದ್ರೋಭು
37 ವಿಭಾತಿಬಾಳಚಂದ್ರಮುನೀಂದ್ರಃ ॥ ತಾರಾದ್ರಿಕ್ಷೀರಪೂರ
38 ಸ್ಫಟಿಕಸುರಸರಿತ್ತಾರಹಾರೇಂದುಕುಂದಶ್ವೇತೋದ್ಯತ್ಕೀ
39 ರ್ತ್ತಿಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳಿತಾಶೇಷದಿಕ್ಚಕ್ರವಾಳಃ । ಶ್ರೀಮತ್ಸಿ
40 ದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರನುತನಯಕೀರ್ತ್ತಿವ್ರತೀಶಾಂಘ್ರಿಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

1 ಶ್ರೀವರ್ದ್ಧಭಟ್ಟಾರಕೇಶೋಜಗತಿವಿಜಯತೇಮೇಘಚಂದ್ರ
2 ವ್ರತೀಂದ್ರಃ ॥ ಗಾಂಭೀರ್ಯ್ಯೇಮಕರಾಕರೋವಿತರಣೇ
3 ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಿಪ್ರೋಚ್ಚಂಡದ್ಯುಮಣಿಃಕಳಾಸ್ವಪಿ
4 ಶಶೀಧೈರ್ಯ್ಯೇಪುನರ್ಮ್ಮಂದರಃ । ಸರ್ವ್ವೈರ್ವ್ವಿಪರಿಪೂರ್ಣ್ಣನಿ
5 ರ್ಮ್ಮಳಯಶೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಮಿಂಭುವಿಮಾಘ
6 ನನ್ದಿಮುನಿಪೋಭಟ್ಟಾರಕಾಗ್ರೇಸರಃ ॥ ವಸುಪೂರ್ಣ್ಣಸಮಸ್ತಶಃ
7 ಕ್ಷಿತಿಚಕ್ರೇವಿರಾಜತೇ । ಚಂಚತ್ಕುವಳಯಾನನ್ದಪ್ರಭಾಚಂದ್ರೋ
8 ಮುನೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಉಚ್ಚಂಡಗ್ರಹಕೋಟಿಯೋನಿಯ
9 ಮಿತಾಸ್ತಿಷ್ಠನ್ತಿಯೇನಕ್ಷಿತಾಮುದ್ವಾಗ್ಜಾತಸುಧಾರಸೋಖಿಳ
10 ವಿಷಪ್ರೃಚ್ಛೇದಕಶ್ಶೋಭತೇ । ಯತ್ತಂತ್ರೋರ್ಧ್ವವಿಧಿಃಸಮಸ್ತಜನ
11 ತಾಪೋಗ್ರಾಯಸಂವರ್ತ್ತತೇಸೋಯಂಶುಂಭತಿಪದ್ಮನಂದಿಮುನಿ
12 ನಾಥೋಮಂತ್ರವಾದೀಶ್ವರಃ ॥ ತತ್ಸಧರ್ಮ್ಮರ್ ॥ ಚಂಚಚ್ಚಂದ್ರಮರೀಚಿ
13 ದಾರದಘನಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಳಪ್ರೋದ್ಯತ್ಕೀರ್ತ್ತಿವಿಕಾಸಪಾಂಡುರತ
14 ರಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರಃ । ವಾಕ್ಕಾನ್ತಾಕಠಿನಸ್ತನದ್ವಯತ
15 ಟೀಹಾರೋಗಭೀರಸ್ಥಿರಸ್ಸೋಯಂಸನ್ನುತನೇಮಿಚಂದ್ರಮುನಿಪೋ
16 ವಿಭ್ರಾಜತೇಭೂತಳೇ ॥ ಭಂಡಾರಾಧಿಕೃತಸ್ಸಮಸ್ತಸ
17 ಚಿವಾಧೀಶೋಜಗದ್ವಿಶ್ರುತಶ್ಶ್ರೀಹುಳ್ಳೋನಯಕೀರ್ತ್ತಿದೇವಮು
18 ನಿಪಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ । ಕೀರ್ತ್ತಿಶ್ರೀನಿಳಯಃಪ
19 ರಾರ್ತ್ಥಿಕಾಚರಿತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷಿತಾಸೋಯಂಶ್ರೀಜಿನಧರ್ಮ್ಮರ
20 ಕ್ಷಣಕರಃಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಃ ॥ ಶ್ರೀಮಚ್ಛ್ರೀಕರಣಾಧಿಪಸ್ಸ

21 ಜಿನನಾಥೋವಿಶ್ವವಿದ್ವನ್ನಿಧಿಸ್ಸ್ತುತ್ಯಃ ವ್ವರ್ಣ್ಣಾರ್ಮಹಾನ್ನದಾನಕರ
22 ಣೋತ್ಸಾಹಿಶ್ಚಿತಶೋಭತೇ । ಶ್ರೀನೀಲೋಜಿನಧರ್ಮ್ಮಸಿಮ್ಮಾಳವು
23 ನಾಸಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಸ್ಸಾಜನ್ಯೈಕನಿಧಿಃ ಶಾಂಕವಿಶದ
24 ಪ್ರೋದ್ಯದ್ಯಶ್ಶ್ರೀಪತಿಃ ॥ ಆರಾಧ್ಯೋಜಿನಪೋಗುರು
25 ಶ್ಚನಯಕೀರ್ತ್ತಿರ್ಖ್ಯಾತಯೋಗೀಶ್ವರೋಜಿಯೋಗಾಂಬಾಜನನೀತುಯು
26 ಸ್ಯಜನಕಶ್ಶ್ರೀಬಮ್ಮದೇವೋವಿಭುಃ । ಶ್ರೀಮತ್ಕಾ ಮಲತಾಸು
27 ತಾಪುರಪತಿಶ್ಶ್ರೀಮಲ್ಲಿನಾಥಸ್ಸುತೋಭ್ರಾತ್ಯಸ್ಯಾಂಭವಿನಾಗ
28 ದೇವಸಚಿವಶ್ಚಂಡಾಂಬಿಕಾವಲ್ಲಭಃ ॥ ಸುರಗಜಶರದಿಂದುಪ್ರಸ್ಫು
29 ರತ್ಕೀರ್ತ್ತಿಶುಭ್ರೀಭವದಖಿಳ ದಿಗಸ್ತ್ರೋಪಾಗ್ಯಧೂಜಿತ್ತಶಾಸ್ತ್ರಃ । ಬುಧನಿ
30 ಧಿನಯಕೀರ್ತ್ತಿರ್ಖ್ಯಾತಯೋಗೀಂದ್ರಪಾದಾಂಬುಜಯುಗಕೃತ
31 ಸೇವಾಶೋಭತೇನಾಗದೇವಃ ॥ ಖ್ಯಾತಶ್ಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮು
32 ನಿನಾಥಾನಾಂಪಯಃಪ್ರೋಲ್ಲಸತ್ಕೀರ್ತ್ತಿನಾಂಪರಮಂಪರೋಕ್ಷವಿನ
33 ಯಂಕರ್ತ್ತುಂನಿಷಿಧ್ಯಾಲಯಂಭಕ್ತ್ಯಾಕಾರಯದಾಶಶಾಂಕದಿನಕೃ
34 ತ್ತಾರಂಸ್ಥಿರಂಸ್ಥಾಯಿನಂಶ್ರೀನಾಗಸ್ಸಚಿವೋತ್ತಮೋಸಿ
35 ಜಯಶ್ರೀಶುಭ್ರದಿಗ್ಮಂಡಲಃ ॥

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ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂ
2 ಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸ
3 ನಂ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
4 ನೀಕಸೌಧೋರುವಾರ್ದ್ಧಿಃಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯ
5 ಪ್ರಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾ
6 ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃ
7 ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ ವೀ
8 ರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರ
9 ತ್ನವರ್ಗ್ಗಾಶ್ಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತ
10 ತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
11 ತೌನಂದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವ
12 ದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ
13 ದಃ । ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿ
14 ತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾ
15 ತಿ ಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯ ಶಬ್ದೋತ್ತರ ಗೃಧ್ರ

16 ಪಿಂಛಃ । ತದನ್ವಯೇ ತತ್ಸದೃಶೋಽಸ್ತಿ ನಾನ್ಯಸ್ತಾತ್ಕಾ
17 ಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿ
18 ಪಸ್ಯ ಬಲಾಕಪಿಂಛಶ್ಶಿಷ್ಯೋಽಜನಿಷ್ಟ ಭುವನ
19 ತ್ರಯವರ್ತ್ತಿಕೀರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚಂಚುರಖಿಲಾವನಿ
20 ಪಾಳಮೌಳಿಮಾಲಾಶಿಲೀಮುಖವಿರಾಜಿತಪಾದ
21 ಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನಂದಿಪಂಡಿತಯತಿಶ್ಚಾ
22 ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ ತರ್ಕ್ಕವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರನಿ
23 ಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ । ಮಿಥ್ಯಾವಾ
24 ದಿಮದಾನ್ಧಸಿನ್ಧುರಘಟಾಸಂಘಟ್ಟ ಕಣ್ಠೀರವೋ
25 ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ್ಪ
26 ದರ್ಪ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾವಿವೇಕನಿಧ
27 ಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾ
28 ದ್ವಿಸಪ್ತತಿಮಿತಾಃ ಸಿದ್ಧಾಂತ ಶಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾ
29 ಖ್ಯಾನೇಪಟವೋವಿಚಿತ್ರಚರಿತಾಸ್ತೇಷುಪ್ರಸಿ
30 ದ್ಧೋಮುನಿಃನಾನಾನೂನನಯಪ್ರಮಾಣ
31 ನಿಪುಣೋದೇವೇಂದ್ರಸೈದ್ಧಾಂತಿಕಃ ॥ ಅಜನಿಮಹಿಪ
32 ಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿಜಿತಮಕರಕೇತೂದ್ದಂ
33 ಡದೋರ್ದ್ದಂಡಗರ್ಬ್ಬಃ । ಕುನಯನಿಕರಭೂಧ್ರಾನೀಕದಂ
34 ಭೋಳಿದಂಡಸ್ಸಜಯತು ವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳ
35 ಪಟ್ಟಃ ॥

(ದಕ್ಷಿಣಮುಖ.)

1 ತಚ್ಛಿಷ್ಯಃಕಲಧೌತನಂದಿಮುನಿಪಃ ಸೈದ್ಧಾಂ
2 ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರೀತಧಾರಿ
3 ಣಿ ಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ । ಪಂಚಾ
4 ಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮು
5 ಕ್ತಮುಕ್ತಾಫಳಾಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇ
6 ಸರೀಬುಧನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥
7 ಆವರ್ಗ್ಗರವಿಚಂದ್ರಸಿದ್ಧಾಂತ ವಿದಸ್ಸಂಪೂ
8 ರ್ಣ್ಣಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರರವ
9 ರವರ್ಗ್ಗಶಿಷ್ಯಪ್ರವರರ್ಶ್ರೀದಾಮನಂ
10 ದಿಸನ್ಮುನಿಪತಿಗಳು ॥ ಬೋಧಿತಭವ್ಯರ
11 ಸ್ತಮದನಮ್ಮರ್ದವರ್ಜ್ಜಿತಶುದ್ಧಮಾನಸರ್
12 ಶ್ರೀಧರದೇವರೆಂಬರವರ್ಗ್ಗಗ್ರತನೂಭವ
13 ರಾದರಾಯಿಕ ಶ್ರೀಧರರ್ಗ್ಗಾದಶಿಷ್ಯ

14 ರವರೊಳ್ನೆಗಳ್ವಮ್ಮಲಧಾರಿದೇವರುಂ
15 ಶ್ರೀಧರದೇವರುಂನತನರೇಂದ್ರಕಿರೀಟತಟಾ
16 ಚರ್ಚ್ಚಿತಕ್ರಮರ್ || ಮಳಧಾರಿದೇವರಿಂದಂ
17 ಬೆಳಗಿದುದುಜಿನೇಂದ್ರಶಾಸನಂಮುನ್ನಂ
18 ನಿರ್ಮ್ಮಳವಾಗಿಮತ್ತಮೀಗಳಿಬೆಳಗಿ
19 ದಪ್ಪುದುಚಂದ್ರ ಕೀರ್ತ್ತಿಭಟ್ಟಾರಕರಿಂ || ಅ
20 ವರಶಿಷ್ಯರ್ || ಪರಮಾಪ್ತಖಿಳಶಾ
21 ಸ್ತ್ರತತ್ವನಿಳಯಂಸಿದ್ಧಾಂತಚೂಡಾಮ
22 ಣಿ ಸ್ಫುರಿತಃಚಾರಪರಂವಿನೇಯಜ
23 ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೆಂಬುನ್ನ
24 ತಿಯಿಂಸಮಸ್ತಭುವನಪ್ರಸ್ತುತ್ಯನಾ
25 ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥನುಜ್ವಳ
26 ಯಶೋವಿಭ್ರಾಜಿತಾಶಾತಟಂ || ವಿದಿ
27 ತವ್ಯಾಕರಣದ ತರ್ಕ್ಕದ ಸಿದ್ಧಾಂತದ
28 ವಿಶೇಷದಿಂತ್ರೈವಿದ್ಯಾಸ್ಪದರೆಂದೀಧರೆ
29 ಬಣ್ಣಿಪ್ಪುದುದಿವಾಕರಣಂದಿದೇವಸಿ
30 ದ್ಧಾಂತಿಗರಂ || ಪರವಾದ್ಯಾಂಕಿಕಚಕ್ರವ
31 ರ್ತ್ತಿ ದುರಿತಪ್ರಧ್ವಂಸಿಕಂದರ್ಪ್ಪಸಿನ್ಧುರ
32 ಸಿಂಹಂವರಶೀಳಸದ್ಗುಣಮಹಾಂ
33 ಭೋಜಪಂಕೇಜಪುಷ್ಕರದೇವೇಭ
34 ಶಶಾಂಕಸನ್ನಿಭಯಶಃ ಶ್ರೀರೂಪನೋ
35 ಜೋದಿವಾಕರಣಂದಿಬ್ರತಿನಿರ್ಮ್ಮದಂನಿ
36 ರುಪಮಂಭೂಪೇಂದ್ರಬೃಂದಾರ್ಚ್ಚಿತಂ ||

(ಪಶ್ಚಿಮಮುಖ.)

1 ವರಭವ್ಯಾನನಪದ್ಮಮುಕುಳಲರಲಕ್ಷ್ಮಾನೀಕನೇತ್ರೋತ್ಪಳಂಕೊರ
2 ಗಲ್ಪಾವತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾರ್ಗ್ಗಮುಳಾಂ
3 ಬರವತ್ತ್ಯುಜ್ವಳವಾಗಲೀಂಬೆಳಗಿತಾಂಭೂಭಾಗಮಂಶ್ರೀದಿ
4 ವಾಕರಣಂದಿಬ್ರತಿವಾಕ್ದಿವಾಕರಕರಾಕಾರಂಪೋ
5 ಲುರ್ಬ್ಬಿ. . ನುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮೃತಾಂ
6 ಶುಪಾನೇನತುಷ್ಯತಿವಿನೇಯಚಕೋರಬೃಂದಃ | ಜೈನೇಂ
7 ದ್ರಶಾಸನಸರೋವರರಾಜಹಂಸೋಜೀಯಾದಸೌಭುವಿದಿ
8 ವಾಕರಣಂದಿದೇವಃ || ಅವರಶಿಷ್ಯರು || ಗಂಡವಿಮುಕ್ತದೇವ
9 ಮಳಧಾರಿಮುನೀಂದ್ರರಪಾದಪದ್ಮಮಂಕಂಡೊಡಸಾಧ್ಯ
10 ಮೇಂನೆನೆದಭವ್ಯಜನಕ್ಕಮಕೊಂಡಚಂಡಸೇಶಂಡಪರೋಕ್ಷದಂ

11 ಡನೃಪದಂಡಪತಿಶ್ರೀಪೃಥುವಜ್ರದಂಡಕೋದಂಡಕರಾಳ
12 ದಂಡಧರದಂಡಭಯಂಪೆಱಂಗಿಪೋಗವೇ ॥ ಬಳಯು
13 ತರಂಬಳಲ್ದುವಲತಾಂತಶರಂಗಿದಿರಾಗಿತಾಗಿಸಂಚಿಃಸೆ
14 ಪಳಂಚಿತೂಳ್ದವನನೋಡಿಸಿವೆಯ್ಯಗೆಯಾದದೂಸಱಿಂ
15 ಕಳೆಯುದೆನಿಂದಕಬ್ಬಿನದ ಕಗ್ಗದೆಸಿಪ್ಪಿನವುಕ್ಕವೆತ್ತುಕ
16 ತ್ತುಳವೆನಿಸಿತ್ತು ಘುತ್ತಡರ್ದ್ದವೆಯ್ಯವುಳಂವೊಲಧಾ
17 ರಿದೇವರಂ ॥ ಮಱೆದುಮದೊರ್ಮ್ಮೆಲೌಕಿಕದವಾರ್ತ್ತೆಯನಾ
18 ಡದಕೆತ್ತಬಾಗಿಲಂತೆಱೆಯದಭಾನುವಸ್ತಮಿತವಾ
19 ಗಿರೆಪೋಗದಮೆಯ್ಯನೊರ್ಮ್ಮೆಯುಂತುಱಿಸದ
20 ಕುಕ್ಕುಟಾಸನಕೆಸೋಲದಗಂಡವಿಮುಕ್ತವೃತ್ತಿಯಂಮ
21 ಱೆಯದಘೋರದುಶ್ಚರತಪಶ್ಚರಿತಂಮಳಧಾರಿದೇ
22 ವರ । ಆಚಾರಿತ್ರಚಕ್ರವರ್ತ್ತಿಗಳಸಿಷ್ಯರು ॥ ಪಂಚೇಂದ್ರಿಯ
23 ಪ್ರಥಿತಸಾಮಜಕುಂಭಪೀಠನಿಲ್ಲೋಟಲಂಪಟಮಹೋ
24 ಗ್ರಸಮಗ್ರಸಿಂಹಃ । ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂರ್ಣ್ಣನಿಶಾ
25 ಧಿನಾಥೋಭಾಭಾತಿಭೂರಿಭುವನೇಶುಭಚಂದ್ರದೇವಃ ॥
26 ಶುಭ್ರಾಭ್ರಾಭಸುರದ್ವಿಪಾಮರಸರಿತ್ತಾರಾಪತಿಪಸ್ಫು
27 ಟಜ್ಯೋತ್ಸ್ನಾಕುಂದಶರದ್ಘನಕಂಬುಕಮಳಾಭಾಶಾತರಂಗೋತ್ಕ
28 ರಃ । ಪ್ರಖ್ಯಪ್ರಜ್ವಳಕೀರ್ತ್ತಿವನ್ನಡಮಿಮಾಂಗಾಯಂ
29 ತಿದೇವಾಂಗನಾದಿಕ್ಕನ್ಯಾಃಶುಭಚಂದ್ರದೇವಭವತಶ್ಚಾರಿ
30 ತ್ರಭೂಭಾಮಿನೀಂ ॥ ಶುಭಚಂದ್ರಮುನೀಂದ್ರಯಶಃಪ್ರಭೆ
31 ಯೊಳ್ ಸರಿಯಾಗಲಾರದಿಂತೀಚಂದ್ರಂಪ್ರಭುತೆಗಿದೇಕಂದಿಕುಂ
32 ದಿದನಭವಸಿರೋಮಣಿಗದೇಕೆಕಂದುಂಕುಂದುಂ ॥ ಎತ್ತ
33 ಲುಬಿಜೆಯುಂಗಯ್ವದವುತ್ತಬಿಧರ್ಮ್ಮಪ್ರಭಾವ
34 ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದೆನಲಿಪೋಲ್ವರೆವ
35 ತ್ತಿನವರ ಶ್ರೀಶುಭೇಂದುಸೈದ್ಧಾಂತಿಕರಂ ॥ ಕಂತುಮದಾಪಹ
36 ಸ್ಸಕಲಜೀವದಯಾಪರಜೈನಮಾರ್ಗ್ಗರಾದ್ಧಾಂತಪಯೋಧಿಗ
37 ಳವಿಷಯವೈರಿಗಳುದ್ಧತಕರ್ಮ್ಮಭಂಜನರ್ಸಂತತಭವ್ಯಪದ್ಮ
38 ದಿನಕೃತ್ಪ್ರಭರಂಶುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಪೋಗ
39 ಳ್ವಿದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ॥

(ಉತ್ತರಮುಖ.)

1 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶ್ಶಿ
2 ಷ್ಯೋತ್ತಮೋಸ್ವರ್ಗ್ಗತೇಹಾಹಾಶ್ರೀಶುಭಚಂದ್ರ
3 ದೇವಯತಿಪಸಿದ್ಧಾಂತಚೂಡಾಮಣಿ । ಲೋ
4 ಕಾನುಗ್ರಹಕಾರಿಣಿಕ್ಷಿತಿನುತೇಕಂದರ್ಪ್ಪ

5 ದರ್ಪ್ಪಾಂತಕೇಚಾರಿತ್ರೋಜ್ವಳದೀಪಿಕಾಪ್ರತಿ
6 ಹತಾವಾತ್ಸಲ್ಯವಲ್ಲೀಗತಾ ॥ ಶುಭಚಂ
7 ದ್ರೇಮುಹಸ್ಪಾಂದ್ರೇಗೃಹೀತೇಕಾಲರಾಹು
8 ಣಾ । ಸಾಂಧಕಾರಂಜಗಜ್ಜಾಲಂಜಾಯತೇತ್ಯೇತಿ
9 ನಾದ್ಭುತಂ ॥ ಬಾಣಾಂಭೋಧಿನಭಶ್ಶಶಾಂಕತು
10 ಲಿತೇಜಾತೇಶಕಾಬ್ದೇತತೋವರ್ಷೇಸೋಭಕೃತಾ
11 ಹ್ವಯೇವ್ಯಾಪನತೇಮಾಸೇಪುನಃಶ್ರಾವ
12 ಣೇ । ಪಕ್ಷೇಕೃಷ್ಣವಿಪಕ್ಷವರ್ತ್ತಿನಿಸಿತೇವಾ
13 ರೇಶರವ್ಯಾಂತಿಥೌಸ್ವಯರ್ಯ್ಯಾತಃ ಶುಭಚಂ
14 ದ್ರದೇವಗಣಭೃತ್ಸಿದ್ಧಾಂತವಾರಾಂನಿಧಿಃ ॥
15 ಶ್ರೀಮದವರಗುಡ್ಡಂ ॥ ಸಮಧಿಗತಪಂಚ ಮಹಾ
16 ಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
17 ದಂಡನಾಯಕಂ । ವೈರಿಭಯದಾಯಕ ।
18 ಗೋತ್ರಪವಿತ್ರಬುಧಜನಮಿತ್ರ । ಸ್ವಾಮಿದ್ರೋ
19 ಹಗೋಧೂಮಘರಟ್ಟಂ । ಸಂಗ್ರಾಮಜತು
20 ಟ್ಟ । ವಿಷ್ಣುವರ್ದ್ಧನಪೋಯ್ಸಳಮಹಾರಾ
21 ಜರಾಜ್ಯಸಮುದ್ಧರಣಕಲಿಗಳಾಭರಣ
22 ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿ ಪ್ರವರ್ದ್ಧನ
23 ಸುಧಾಕರಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಾದ್ಯನೇಕ
24 ನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮ
25 ನ್ಮಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
26 ತಮ್ಮಗುರುಗಳ್ ಶ್ರೀಮೂಲಸಂಘದದೇ
27 ಸಿಯಗಣದ ಪುಸ್ತಕಗಚ್ಛದಶುಭಚಂ
28 ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗೆಪರೋಕ್ಷವಿನಯಕ್ಕೆ
29 ನಿಷಿಧಿಗೆಯನಿಲಿಸಿಮಹಾಪೂಜೆ
30 ಯಂಮಾಡಿಮಹಾದಾನಮಂಗೆಯ್ದರು ॥
31 ಆಮಹಾನುಭಾವನತ್ತಿಗೆ ॥ ಶುಭ
32 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ॥ ವರಜಿನಪೂ
33 ಜೆಯನತ್ಯಾದರದಿಂಮಂಜಕ್ಕಣಬ್ಬೆಮಾಡಿಸುವ
34 ಳ್ಸಚ್ಚರಿತೆಗುಣಾನ್ವಿತೆಯುಂದೀಧರ
35 ಣೀತಳಮೆಚ್ಚೆಪೊಗಳುತಿರ್ಪ್ಪುದನಿ
36 ಚ್ಚಂ ॥ ದೊರೆಯೇಜಕ್ಕಣಿಕಬ್ಬೆಗೀಭುವನ
37 ದೊಳ್ಚಾರಿತ್ರದೊಳ್ಶೀಳದೊಳ್ ಪರಮ
38 ಶ್ರೀಜಿನಪೂಜೆಯೊಳ್ ಸಕಳದಾನಾಶ್ಚ

39 ರ್ಯ್ಯದೊಳ್ ಸತ್ಯದೊಳ್ಗುರುಪಾದಾಂಬು
40 ಜಭಕ್ತಿಯೊಳ್ವಿನಯದೊಳ್ ಭವ್ಯಕ್ಕರಾಂಕಂ
41 ದವಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪ್ಪನೆಂಬನೆಡೆಯೊ
42 ಳಮತ್ತಸ್ಯಕಾಂತಾಜನಂ ॥ ಶ್ರೀಮತ್ಪ್ರಭಾ
43 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗ್ಗಡೆಮ
44 ಲ್ಲಿರಮಯ್ಯಂ ಬರೆದಂ ॥ ಬಿರುದರೂವಾರಿ
45 ಮುಖತಿಳಕಂವರ್ದ್ಧಮಾನಾಚಾರಿಕಂಡರಿಸಿ
46 ದಂಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾ
2 ತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ
3 ನಾಯಸಂಪಾದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹ
4 ಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ॥
5 ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸುಂದರೀಘನವೃ
6 ತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನೆಂದಪ್ಪೈಜನಕಂತಾನೆ
7 ನಮಾಕಣ್ಬ್ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತಿನಿಕಾ
8 ಯಾತ್ತಚರಿತ್ರೆತಾಯೆನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥
9 ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ
10 ಳಪಾತ್ರಂರಿಪುಕುಳಕಂದಖನಿತ್ರಂಕೌಣ್ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ।
11 ತ್ರ ॥ ಪರಮಜಿನೇಶ್ವರಂ ತನಗೆದೆಯ್ವಮಳುಕ್ಕರಯಿನೊಳ್ಪವೆತ್ತ
12 ಮುಖ್ಯರುದುರಿತಕ್ಷಯಕ್ಕನಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ
13 ಮಗ್ಗುರುಗಳುದಾತ್ತವೀರನವದಾತ್ತತಯಕಂನೃಪಕಾಮಪ್ರೊಯ್ಸ
14 ಳಂಪೊರೆದಮಹೀಶನೆಂದೊಡೆಲೆಬಣ್ಣಿಪರಾನ್ನರಗಳ್ದ್ದೇಚಿಗಾಂಕನಾ ॥ ಕಂ ॥
15 ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಮನಿಜನನಮೂರುಹಮುಂಬು
16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜಿನನಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂ
17 ಶೋಭಿಸುಗುಂ ॥ ಆಮಹಾನುಭಾವನರ್ದ್ಧಾಂಗಿಯೆನ್ತಪ್ಪಳೆಂದೊಡೆ ॥
18 ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗಮೆಲ್ಲಂ
19 ಕಪ್ಯೆತ್ತು ವಿನಯಮಳಗುಣಾಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆ
20 ಯೆಸೋಸ್ತಳ್ ॥ ತನುವಂಜಿನಪತಿನುತಿಯಿಂಧನಮಂಮುನಿಜನವತ್ಯ
21 ಸ್ತಿಯಿಂಸಕಳವಿದಿಂಸನಗೆಂಬೀನಂಬುಗೆಯೊಳ್ಮನಮಂಜಗದೊಳಗೆ

22 ಪೋಚಿಕಬ್ಬೆಯೆನಿಸಿದಳ್ ॥ ಜನವಿನುತನೇಚಿಗಾಂಕನಮನ
23 ಸ್ಸರೋಜಹಂಸಿಗಂಗರಾಜ ಚಮೂನಾಥನಜನನಿಜನನಿಘುವ -
24 ನಕ್ಕೆನೆನೆಗಳ್ದಳ್ಪೋಚಿಕಬ್ಬೆಗುಣಮುನ್ನತಿಯಿಂ ॥ ಎನಿಸಿದಪೋಚಾಂ
25 ಬಿಕೆಪರಿಜನಮುಂಬುಧಜನಮುಮೊರ್ಮ್ಮೆಗೊರ್ಮ್ಮೆಮನಂತಣ್ಪನೆ
26 ತಣಿಪುಪರಸೆಪ್ಪುಪು । ನನನ್ತುಮಂಸುರಪಿರಪಿಜನಮಂಜ
27 ಗದೊಳು ॥ ವ ॥ ಇನ್ತೆನಿಸಿದಾಪೋಚಾಂಬಿಕೆಪಳಗುಳದತೀರ್ತ್ಥಂಮೊದಲಾ
28 ದನೇಕತೀರ್ತ್ಥಂಗಳೊಳುಪಲವುಂಚೈತ್ಯಾಲಯಂಗಳಮಾಡಿಸಿಮ
29 ಹಾದಾನಂಗೆಯ್ದು ॥ ವೃ ॥ ಅದನಿನ್ನೇನೆಂಬೆನಾನೊಂದಮುಣ್ದುಸುಕೃ
30 ತಮಂನೋಪೆರೋಮಾಂಚಮಾಪಪ್ಪುದುಸೇಳ್ಗ್ವಿದ್ಯೋಗದಿಂದಂಸ್ಮರಿಯು
31 ಪಚೆನವೋವೀತರಾಗಾಯುಗಾರ್ಜಸ್ಥ್ಯದಯೋಕಿದ್ಭಾವದೀಕಾಲ
32 ದ ಪರಿಣತಿಯಂಗೆಲ್ದುಸಲ್ಲೇಖನಂಸಂಪದದಿಂದಂದೇವಿಪೋಚಾಂಬಿ
33 ಕೆಸುರಪದಮಂಲೀಲೆಯಿಂಸೂಜಿಗೊಂಡಳ್ ॥ ಸಕವರ್ಷ ೧೦೪೩ನೆ
34 ಯಸಾರ್ವ್ವರಿಸಂವತ್ಸರದಆಷಾಢಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುಸ
35 ನ್ಯಸನಮಂಕೈಕೊಂಡುಪಿಕಪಾರ್ಶ್ವನಿಯಮದಿಂಪಂಚಪದವ.ಸುಚ್ಚೆ
36 ರಿಸುತಂದೇವಲೋಕಕ್ಕೆಸಂದಳ್ ॥ ಅಜಗಜ್ಜನನಿಯಪುತ್ರಂ ॥
37 ಸವ.ಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮ
38 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ । ವೈರಿಭಯದಾಯ.ಕಂ । ಗೋತ್ರಪವಿತ್ರಂ । ಬುಧಜ
39 ನಮಿತ್ರಂ । ಶ್ರೀಜೈನಧರ್ಮ್ಮಾಮೃತಾಂಬುಧಿಪ್ರವರ್ದ್ಧನಸುಧಾಕರಂ । ಸಮ್ಯಕ್ತ್ವರತ್ನಾ
40 ಕರಂ । ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದ । ಭವ್ಯಜನಹೃ
41 ದಯಪ್ರಮೋದ । ವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಾಳಪೊಯ್ಸಳಮಹಾರಾಜರಾಜ್ಯಾ
42 ಭಿಷೇಕಪೂರ್ಣ್ಣಕುಂಭ । ಧರ್ಮ್ಮಹರ್ಮ್ಮ್ಯೋದ್ಧರಣಮೂಳಸ್ತಂಭ । ನುಡಿದನ್ತೆಗಣ್ಡ
43 ಪಗೆವರಂಟಂಕೊಣ್ಡ । ದ್ರೋಹಘರಟ್ಟಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತನ
44 ಪ್ಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂಗಂಗರಾಜಂತನ್ನಾತ್ಮಾಂಬಿಕೆಪೋಚ
45 ಲದೇವಿಯರು ದಿವಕ್ಕೆಸಲಲುಪರೋಕ್ಷವಿನಯಕ್ಕೆ ನಿಸಿಧಿಗೆಯಂನಿ
46 ಲಿಸಿಪ್ರತಿಷ್ಠೆಗೆಯ್ದು ಮಹಾದಾನಪೂಜಾರ್ಚ್ಚನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
47 ದಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗುಡ್ಡಂ
48 ವಿಗ್ಗಹೊವರಾಜಂಬರೆದಂ ॥ ರೂವಾರಿಪೊಯ್ಸಳಾಚಾರಿಯಮ
49 ಗಂವರ್ದ್ಧಮಾನಾಚಾರಿರುವರೂವಾರಿಮುಖತಿಳಕಂಕಣ್ಡರಿಸಿದಂ ॥

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ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಯ ಬಲಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
2 ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾ
3 ನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥

4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
5 ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಮಲಪರೊಳ್ಗಣ್ಡದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತ
6 ರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ ಮಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಡ ಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವ
7 ರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
8 ರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರನನ್ಯವನಿತಾದೂರಂವಚಸ್ಸುಂದರೀ
9 ಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂ ಮಾರಸೇನೆಂದಪ್ಪೈಜನಕಂತಾನೆಸೆವಾಕಣ್ಪೆವಿಬುಧಪ್ರ
10 ಖ್ಯಾತಧರ್ಮ್ಮಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ತಚರಿತ್ರತಾಯೆನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥
11 ಪಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂ ರಿಪುಕುಳಕಂದಖನಿತ್ರಂ ಕಾಂ
12 ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ ಮುನಿಜನಸಮೂಹಮುಂ
13 ಬುಧಜನಮುಂಜಿನಪೂಜನಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ ॥ ಉತ್ತಮ
14 ಗುಣತತಿವನಿತಾ ವೃತ್ತಿಯನೊಳಕೊಣ್ಡದೆಂದು ಜಗಮೆಲ್ಲಂಕೈಯ್ಯೆತ್ತಿಪಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜ
15 ಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆಯೆನೋನ್ತಳು ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯಪುತ್ರನಖಿಳಕೀರ್ತ್ತಿಕರಪರಮ
16 ದೇವಪರಮಚರಿತಾಕರ್ಣ್ಣನೋದೀರ್ಣ್ಣವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣಸುಪಸಮುಸಮರರಸ
17 ರಸಿಕರಿಪುನೃಪಕಳಾಪಾವಲೇಪಲೋಪಲೋಲುಪಕೃಪಾಣನುಮಾಹಾರಾಭಯಭೈಷಜ್ಯ ಶಾಸ್ತ್ರದಾನ
18 ವಿನೋದನುಂಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ವಜ್ರಂವಜ್ರಭೃತೋಹಳಂಹಳಭೃತಶ್ಚಕ್ರಂತಥಾಚ
19 ಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯ ಗಾಂಡಿವಧನುಗ್ಗಾಂಡೀವಕೋದಣ್ಡಿನಃ ॥ ಯಸ್ತದ್ವತ್ಪಿತನೋತಿವಿಷ್ಣುನೃಪತೇಃಕಾರ್ಯ್ಯಂ
20 ಕಥಂಮಾದೃಶೈಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವರ್ಣ್ಯೋಭವೆ[illegible]ನ್ತೆನಿಪಶ್ರೀಮನ್ಮಹಾ
21 ಪ್ರಧಾನಂದಣ್ಡನಾಯಕಂದ್ರೋಹಘರಟ್ಟಗಂಗರಾಜಂ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇ
22 ವನವಳಂಪನ್ನಿರ್ವ್ವರುಸಾಮಂತರ್ವ್ವರಸುಕಣ್ಣೆಗಾಲಬೀಡಿನಲುಬಿಟ್ಟಿರೆ ॥ ಕಂದ ॥ ತೆಗೆವಾರುವಮಂಹಾರುವಬ
23 ಗೆಯುಂತನಗಿರುಳಬವರವೆನುತಸವೇಗಂ ಬುಗುವಕಟಕಿಗರನ್ಱಿಂಪ್ರಗಿಸಿದಂದುಭುಜಾಸಿಗಂ
24 ಗದಣ್ಡಾಧಿಪನ ॥ ವಚನ ॥ ಎಂಬಿನಮವಸ್ಕಂದಕೆಳೆಯಿಂಬಂದಮನಿಬರುಂಸಾಮನ್ತರುಮಂಭಂಗಿಸಿತದೀಯ
25 ವಸ್ತುವಾಹನಸಮೂಹಮಂನಿಜಸ್ವಾಮಿಗೆತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿ ಮೆಚ್ಚಿದೆಂಬೇಡಿಕೊ
26 ಳ್ಳನೆ ॥ ಕಂದ ॥ ಪರಮಪ್ರಸಾದಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮನೇನುಮಂಬೇಡದೆನಸ್ವರಮಾಗೆ ಬೇಡಿಕೊಂ
27 ಡಂಪರಮನನಿದಸರ್ಪದರ್ಪ್ಪನಾಂಚಿತಚಿತ್ತಂ ॥ ಅನ್ತುಬೇಡಿಕೊಣ್ಡು ॥ ವೃತ್ತ ॥ ಪಸರಿಸೆಕೀರ್ತ್ತನಂಜನನಿಪೋಚ
28 ಲದೇವಿಯರರ್ತ್ಥಿವಟ್ಟುಮಾಡಿಸಿದ ಜಿನಾಲಯಕ್ಕಮೊಸೆದಾತ್ಮಮನೋರಮೆಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿಸಿದಜಿ
29 ನಾಲಯಕ್ಕಮಿದುಪೂಜನೆಯೊಜಿತಮೆಂದುಕೊಟ್ಟುಸನ್ತಸಮುಮಜಸ್ರಮಾಂಪಸನೆಗಂಗಚಮೂಪ
30 ನಿದೇಸುದಾತ್ತನೋ ॥ ಅಕ್ಕರ ॥ ಆದಿಯಾಗಿಪ್ಪೂರ್ವದಾರ್ಹತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕುಂದಾ
31 ನ್ವಯಂಬಾಮವೆಡದಂಬಳೆಯಿಪುದಲ್ಲಿಯದೇಸಿಗಗಣದಪುಸ್ತಗಗಚ್ಛದಬೋಧವಿಭವದಕುಕ್ಕುಟಾ
32 ಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಪಪೆಂಪಿಂಗಾದಮೆಸೆದಿಪ್ಪಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಂಗಂಗಚ
33 ಮೂಪತಿ ॥ ಗಂಗವಾಡಿಯಬಸದಿಗಳನಿತೊಳವನಿತುಮಂತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂಗಂಗವಾಡಿ
34 ಯಗೊಮ್ಮಟದೇವರ್ಗ್ಗೆಸುತ್ತಾಲಯಮನೆಯ್ದೆಮಾಡಿಸಿದಂಗಂಗವಾಡಿಯತಿಗುಳರಂಬೆಂಕೊಂಡುವೀರಗಂಗಂ
35 ಗನಿಮಿಚ್ಚಿರ್ಕೊಟ್ಟುಗಂಗರಾಜನಾಮುನ್ನಿನ ಗಂಗರರಾಯಂಗಂನೂರ್ಮ್ಮಡಿಧನ್ಯನಪ್ಪೆ ॥

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ಎರಡುಕಟ್ಟೆಬಸ್ತಿಯ ಬಲ್ಭಾಗದ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

1 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ॥
2 ಜಯತುದುರಿತದೂರಃಕ್ಷೀರ
3 ಕೂಪಾರಹಾರಃಪ್ರಥಿತಪೃ
4 ಥುಳಕೀರ್ತ್ತಿಶ್ರೀಸುಭೇನ್ದ್ರಬ್ರತೀ
5 ಶಃ । ಗುಣಮಣಿಗಣಸಿಂಧುಃಶಿಷ್ಯಲೋ
6 ಕಯ್ಕಬಂಧುಃ ವಿಬುಧಮಧುಪ
7 ಪುಷ್ಪಃಪುಷ್ಪಬಾಣಾವಿಸಷ್ಟಃ ॥ ೧ ॥
8 ವಧೂಜನ್ದ್ರಲೇಖೆಸುರಭೂರುಹದು
9 ಗ್ಧ ವಧಿಂಪಯೋಧಿವೇಳಾವಧುಸೆಂಪ್ಪವೆ
10 ತ್ತ ಪ್ರೊಲಸಿಂದಿತೆ ನಾಗಲೆಚಾರುರೂಪ
11 ಲೀಲಾವತಿದಂಡನಾಯಕಿತಿಲ
12 ಕ್ಕ ಲಿದೇವಮತಿಬೂಚಿರಾಜನಂಬೀವಿಭು
13 ಪುಟ್ಟಿಪೆಂಪುವೆಡೆದಾರ್ಜ್ಜಿಸಿದಳುಬಿ
14 ದಪ್ಪಕೀರ್ತ್ತಿಯುಂ ॥ ವ ॥ ಆಯಷ್ಟಿಯವು
15 ಗನೆಂತಪ್ಪನೆಂದಡೆ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭು
16 ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ
17 ಮಕಮನೀಯಮುಖಕಮಳ
18 ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ
19 ತ್ಮೀಯವಕ್ತ್ರನುಂ । ಸ್ವಕೀಯಕಾಯಕಾಂ
20 ತಿಪರಿಹಸಿತಕುಸುಮಚಾಪಗಾ
21 ತ್ರನುಂ । ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
22 ದಾನವಿನೋದನುಂ । ಸಕಳಲೋಕಲೋಕಾಪ
23 ನೋದನುಂ । ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ ।
24 ಜಿನಚರಣಶರಣನುಮೆನಿಸಿದಬೂಚಣಂ ॥
25 ವೃತ್ತ ॥ ವಿನಯದಸೀಮೆಸತ್ಯದತವರ್ಮ್ಮನೆಲೆ
26 ಚವಜನ್ಮಭೂಮಿಯೆಂದನವರತಂಪೊಗಳ್ವು
27 ದುಜನಂವಿಬುಧೋತ್ತರಕ್ಕೆರವಪ್ರಬೋಧ
28 ನಬಿವಂರೋಚಿಯಂನೆಗಳ್ದಬೂಚಿಯನು
29 ಧೃಪರಾರ್ತ್ಥಸದ್ಗುಣಾಭಿನವದಧೀಚಿಯಂ
30 ಸುಭಟ್ಟಕೀರವಿಕ್ರಮಸವ್ಯಸಾಚಿಯಂ ॥
31 ಆಮಣ್ಣಂಶಕವರುಷ ೧೦೩೭ನೆಯವಿ
32 ಜಯಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ ೧೦ ಆ
33 ದಿತ್ಯವಾರದಂದುಸರ್ವ್ವಸಂಗಪರಿತ್ಯಾ

(೨ನೇ ಮುಖ.)

1 ಗಪೂರ್ವ್ವಕಂಮುಣಿಪಿದಂ ॥
2 ಪದ್ಮ ॥ ತ್ಯಾಗಂಸರ್ವ್ವಗುಣಾ
3 ಧಿಕಂತದನುಪಂಶೌರ್ಯ್ಯಂಚ
4 ತದ್ವಾಂಧವಂ ಧೈರ್ಯ್ಯಂಗರ್ಬ್ಬ
5 ಗುಣಾತಿದಾರುಣ ರಿಪುಂ
6 ಕ್ಷಾನಂಮನೋನ್ಯಂನತಾಂ । ಶೇಷಾ
7 ಶೇಷಗುಣಾಂಗುಣೈಕ
8 ಶರಣಾಂಽಯಲೋಕಕೋ
9 ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
10 ಕರೋತಿಕುರುತೇ ಕಿಂವಾನ
11 ಚಾತುರ್ಯ್ಯಭಾಕ್ ॥ ಯೋ
12 ವೀರ್ಯ್ಯೇಗದವೈರಿಭೂ
13 ಯಮತುಳೇದಾನ
14 ಕ್ರಮೋಲೋಕಕೋಯ
15 ಸ್ಸಾಕ್ಷಾತ್ಸುರಭೂಜ
16 ಭೂಯಮವನಾಗಂಭೀ
17 ರತಾಯಾವಿಧೌ । ಯೋ
18 ರತ್ನಾಕರಭೂಯಮು
19 ನ್ನತಿಗುಣೇಯೋಮೇರು
20 ಭೂಯಂಗತಸ್ಸೋಂತೇಸಾಂ
21 ತಮನಾಮನೀಷಿಲಷಿತಂಗೀ
22 ರ್ವ್ವಾಣಭೂಯಂಗತಃ ॥ ಮಾ
23 ರಾಕಾರಃತಿಪ್ರಸಿದ್ಧತರಣ
24 ತ್ಯತ್ಯೂರ್ಜ್ಜಿತಶ್ರೀರಿತಿಪ್ರಾಪ್ತ
25 ಸ್ವರ್ಗ್ಗಪತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯುಚ್ಚೈ
26 ರ್ಮ್ಮಗನೀಷೀತಿಚ । ಶ್ರೀಮದ್ಗಂಗಕುಲಮೂಪ
27 ತೇಃಪ್ರಿಯತಮಾಲಕ್ಷ್ಮೀಸದೃಕ್ಷಾಶೀಲಾ
28 ಸ್ತಂಭಂಸ್ಥಾಪಯತಿಸ್ಮಲೋಕಗಣಗು
29 ಣಪ್ರಖ್ಯಾತಿವೃದ್ಧಿಂಪ್ರತಿ ॥ ಧರೆಲ
30 ಘುಮಾಯ್ತುವಿಶ್ರುತವಿನೇಯನಿ
31 ಕಾಯಮನಾಥಮಾಯ್ತುವಾಕ್ತ
32 ರುಣಿಯುಮಿಾಗಳ್ಜಗದೊಳಗ್ಗ
33 ಮನಾದರಣೀಯೆಯಾದಳಿಂದಿರದೆನಿ
34 ಪಾದಮಾದಮೊದವೃತ್ತಿರೆಭವ್ಯಜ

35 ನಾಂತರಂಗದೊಳ್ ನಿರುಪಮನೆಯ್ದಿ
36 ದಂನೆಗಳ್ದ ಬೂಚಿಯಣಂದಿವಿಜ
37 ತ್ರಲೋಕವಮಂ ॥ ಶ್ರೀಮೂಲಸಂ
38 ಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛ
39 ದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರ
40 ಗುಡ್ಡಂ ಬೂಚಣನಸಿಂದಿಗೆ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯೆರಡನೆ ಶಾಸನ.

(ದಕ್ಷಿಣಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾ
2 ಘನಾಶಿನೇಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನವೇ ॥
3 ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕಸೌ
4 ಧೋರುವಾರ್ದ್ಧಿಃ ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರ
5 ಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಯಾತ್ಕಾ
6 ರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋಷಃ ಸ್ಥೇಯಾ
7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯ್ಯವೀಚೀನಿ
8 ಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವರ್ಗ್ಗಾಃ ಶ್ರೀಗೌತ
9 ಮಾದ್ಯಾಃ ಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತತ್ರಾಂಬುಧೌ ಸಪ್ತಮಹ
10 ರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತತೌ ನಂದಿಗಣೇ ಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನಂ
11 ದೀತ್ಯನವದ್ಯನಾಮಾಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುಂ
12 ದಃ । ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾ
13 ತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾ
14 ವಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಗೃಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇ ತತ್ಸದೃಶೋಸ್ತಿ
15 ನಾನ್ಯಸ್ತಾತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪಸ್ಯ
16 ಬಳಾಕಪಿಂಛಃ ಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
17 ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚುಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಲಾಶಿ
18 ಲೀಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನಂದಿಪಂ
19 ಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಃ ತರ್ಕ್ಕವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರ
20 ನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ । ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಧಸಿನ್ಧು
21 ರಘಟಾಸಂಘಟ್ಟಕಂಠೀರವೋ ಭವ್ಯಾಂಭೋಜದಿವಾಕರೋ ವಿಜ
22 ಯತಾಂಕಂದರ್ಪ್ಪದರ್ಪ್ಪಾಪಹಃ ॥ ತಚ್ಛಿಷ್ಯಾಸ್ತ್ರಿಶತಾವಿವೇಕನಿ
23 ಧಯಶ್ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾಸ್ತೇಷೂತ್ಕೃಷ್ಟತಮಾದ್ವಿಸ
24 ಪ್ತತಿಮಿತಾಸ್ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾಖ್ಯಾನೇ ಪಟವೋ ವಿಚಿತ್ರ
25 ಚರಿತಾಸ್ತೇಷು ಪ್ರಸಿದ್ಧೋ ಮುನಿರ್ನ್ನಾನಾನೂನನಯಪ್ರಮಾ

26 ಣನಿಪ್ರಸೋದೇವೇಂದ್ರಸ್ಸೈದ್ಧಾಂತಿಕಃ ॥ ಅಜನಿಮಹಿಪಚೂ
27 ಡಾರತ್ನರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿರ್ಜಿತಮಕರಕೇತೂದ್ದಣ್ಡದೋರ್ದ್ದಣ್ಡ
28 ಗರ್ವ್ವಃ । ಕುನಯನಿಕರ ಭೂಧ್ರಾನೀಕದಂಭೋಳಿದಣ್ಡಃಸಜಯ
29 ತುವಿಬುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಃಕಳಧೌತ
30 ನಂದಿಮುನಿಪಃಸೈದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃಪಾರಾವಾರಪರೀತಧಾ
31 ರಿಣೀಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ । ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭ
32 ದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂಚಿತಕೇಸರೀಬುಧ
33 ನುತೋವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪುತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೀ
34 ರ್ತ್ತಿರ್ಮ್ಮದನಶಂಕರಃ । ಯಸ್ಯವಾಗ್ದೇವತಾವಕ್ತ್ರಾ ಶ್ರೋತ್ರಿಂವಲಾಳಾ
35 ಮಯೂಯುಜತ್ ॥ ತಚ್ಛಿಷ್ಯೋವೀರಣಂದೀಕವಿಗಮಕವ
36 ಹಾವಾದಿವಾಗ್ಮಿತ್ವಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿದಶಪತಿ
37 ಗಜಾಕಾಶಸಂಕಾಶಕೀರ್ತ್ತಿಂ । ಗಾಯಂತ್ಯಚ್ಛೈರ್ದ್ದಿಗಂತೇತ್ರಿದಶಯು
38 ವತಯಃಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ ಸೋಯಂಜೀಯಾತ್ಪ್ರ
39 ಮಾದಪ್ರಕರ ಮಹಿಧರೋಭೀಳದಂಭೋಳಿದಣ್ಡಃ ॥ ಶ್ರೀಗೊ
40 ಲ್ಲಾಚಾರ್ಯ್ಯನಾಮಾಸಮಜನಿಮುನಿಪಸ್ತಚ್ಛಿಷ್ಯರತ್ನತ್ರ
41 ಯಾತ್ಮಾಸಿದ್ಧಾಂತೋದ್ಯದರ್ತ್ಥಸಾರ್ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ
42 ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿಃ । ಸಂಘಾತಕ್ಷಾಳಿತಾಘಃಪ್ರಮದಮದಕಳಾ
43 ಲೀಢಬುದ್ಧಿಪ್ರಭಾವೋಜೀಯಾದ್ಭೂಪಾಳಮೌಳಿದ್ಯುಮಣಿವಿದ
44 ಳಿತಾಂಘ್ರಿರ್ಬ್ಜಲಕ್ಷ್ಮೀವಿಳಾಸಃ ॥ ವೆರ್ಗ್ಗಡೆಭೂಪರಾಜಂಬರದಂ ಮಂಗಳ ॥

(ಪಶ್ಚಿಮಮುಖ.)

1 ವೀರಣಂದಿವಿಬುಧೇಂದ್ರಸಂತತೌನೂತ್ನಚಂದಿರನರೇಂ
2 ದ್ರವಂಶಚೂ । ಡಾಮಣಿಃಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂ
3 ಪಾಳಕಃಕಿಮಪಿಕಾರಣೇನಸಃ ॥ ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯ
4 ಯೋಗೀಸಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ರಂ
5 ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗಣಾಗ್ರೀಷ್ಮಮಾರ್ತ್ತಣ್ಡ
6 ಬಿಂಬಂ । ಚಕ್ರಂಸದ್ವೃತ್ತಚಾಪಾಕಳಿತಯತಿವರಸ್ಯಾಘಶತ್ರೂ
7 ನ್ವಿಜೇತುಂಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯಶಿಷ್ಯಸ್ಸಜಯತುಭುವನೇ
8 ಭವ್ಯಸತ್ಕೈರವೇಂದುಃ ॥ ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತೋಯಸ್ಯಭೂ
9 ತೋಭೂದ್ಬ್ರಹ್ಮರಾಕ್ಷಸಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ
10 ಮುಂಚಂತಿಚಮಹಾಗ್ರಹಾಃ ॥ ಪ್ರಾಜ್ಯಾಜ್ಯತಾಂಗತಂ
11 ಲೋಕೇಕರಂಜಸ್ಯಹಿತೈಲಕಂ । ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತಸ್ತಸ್ಯ
12 ತಪಃಕಿಂವರ್ಣ್ಣ್ಯತಾಂಕ್ಷಮಾ ॥ ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
13 ಪಾಗ್ರ್ಯವಿನೇಯರತ್ನಸ್ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಪರಿವರ್ದ್ಧನಪೂರ್ಣ್ನ
14 ಚಂದ್ರಃ । ದಿಗ್ನಾಗಕುಂಭಲಿಖಿತೋಜ್ವಳಕೀರ್ತ್ತಿಕಾಂತೋಜೀಯಾ

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15 ದನಾಽಭಯನಂದಿಮುನಿರ್ಜ್ಜಗತ್ಯಾಂ ॥ ಯೇನಾಶೇಷ
16 ಪರೀಷಹಾದಿರಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಃಪ್ರೋದ್ಧತಾಃಯೇ
17 ನಾಪ್ತಾ ದಶಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮ್ಮಾಖ್ಯಕ
18 ಲ್ಪದ್ರುಮಾಃ । ಯೇನಾಶೇಷಭವ್ಯೋಪತಾಪಹನನ
19 ಸ್ವಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾದಭಯಾದಿನಂದಿಮುನಿ
20 ಪಸ್ಸೋಽಯಂಕೃತಾರ್ತ್ಥೋಭುವಿ ॥ ತಚ್ಛಿಷ್ಯಸ್ಸಕಲಾಗಮಾ
21 ರ್ತ್ಥನಿಪುಣೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರವಿಚಿ
22 ತ್ರಚಾರುಚರಿತಃಸಾಜನ್ಯಕನ್ದಾಂಕುರಃ । ಮಿಥ್ಯಾತ್ವಾಬ್ಜವ
23 ನಪ್ರತಾಪಹನನಸ್ಸೋಮದೇವಪ್ರಭುರ್ಜ್ಜೀಯಾತ್ಸತ್ಸ
24 ಕಳೇಂದುನಾಮಮುನಿಪಃಕಾಮಾಟವೀಪಾವಕಃ ॥
25 ಆಪೀಠಸಕಳಚಂದ್ರೋವಿಶ್ವವಿಶ್ವಂಭರೇಶಪ್ರಣುತಪದಪ
26 ಯೋಜಃಕುನ್ದಹಾರೇಂದುರೋಚಿಃ । ತ್ರಿದಶಗಜಸುವಜ್ರ
27 ವ್ಯೋಮಸಿಂಧುಪ್ರಕಾಶಪ್ರತಿಮವಿಶದಕೀರ್ತ್ತಿರ್ವ್ಯಾಗ್ವಧೂಕ
28 ರ್ಣ್ಣಪೂರಃ ॥ ಶಿಷ್ಯಸ್ತಸ್ಯದೃಢವ್ರತಶ್ಶಮನಿಧಿಸ್ಸತ್ಸ
29 ತ್ವವಾಂಭೋನಿಧಿಃಶೀಳಾನಾಂವಿಪುಳಾಲಯಸ್ಸಮಿತಿ
30 ಭಿಯುಕ್ತಸ್ತ್ರಿಗುಪ್ತಿಶ್ರಿತಃ । ನಾನಾಸದ್ಗುಣರತ್ನರೋಹಣ
31 ಗಿರಿಃಪ್ರೋದ್ವೃತ್ತಮೋಹಜನ್ಮಭೂಃಪ್ರಖ್ಯಾತೋಭುವಿಮೇಘಚಂ
32 ದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ ॥ ತ್ರೈವಿದ್ಯಯೋಗೀ
33 ಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮುನಿಸ್ಸು
34 ಶಿಷ್ಯಃ । ಕುಂಭದ್ವ್ರತಾಂಭೋನಿಧಿಪೂರ್ಣ್ಣಚಂದ್ರೋನಿರ್ಧೂತದ
35 ಣ್ಡತ್ರಿತಯೋವಿಶಲ್ಯಃ ॥ ಪುಷ್ಪಾಸ್ತ್ರನೂನದಾನೋತ್ಕಟ
36 ಕಟಕರಟಚ್ಛೇದದೃಪ್ಯನ್ಮೃಗೇಂದ್ರಃನಾನಾಭವ್ಯಾಬ್ಜಷಂಡಪ್ರ
37 ತತಿವಿಕಸನಶ್ರೀವಿಧಾನೈಕಭಾನುಃ । ಸಂಸಾರಾಂಭೋಧಿಮಗ್ನೋ
38 ತ್ತರಣಕರಣಾಯಾಮಾನರತ್ನತ್ರಯೇಶಸ್ಸಮ್ಯಗ್ಜೈವಾಗ
39 ಮಾರ್ತ್ಥಸ್ಥಿತವಿಮಳಮತಿಃಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ॥

(ಉತ್ತರಮುಖ.)

1 ಶ್ರೀಭೂಪಾಳಕಮೌಳಿಲಾಲಿತಪದಸ್ಸಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿ
2 ಶ್ಚಾರಿತ್ರೋತ್ಕರವಾಹನಸ್ಥಿತಯಶಶ್ಶುಭ್ರಾತಪತ್ರಾಂಚಿತಃ । ತ್ರೈ
3 ಳೋಕ್ಯಾದ್ಭುತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮ್ಮಚಕ್ರಾಧಿಪಃಪೃಥ್ವೀಸಂ
4 ಸ್ತುತಪೂರ್ಯ್ಯಘೋಷನಿನದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವರಃ ॥ ಬಾ
5 ಹ್ಯಾದ್ಧಿಭಸ್ಯಶಿರೋಮಣಿಃಪ್ರವಿಳಸತ್ತರ್ಕ್ಕಜ್ಞಚೂಡಾಮಣಿಸ್ಸಿ
6 ದ್ಧಾಂತೇದ್ಧಶಿರೋಮಣಿಃಪ್ರಶಮವದ್ವ್ರಾತಸ್ಯಚೂಡಾಮಣಿಃ ।
7 ಪ್ರೋದ್ಯತ್ಸದ್ಯಮಿನಾಂಶಿರೋಮಣಿರುದಂಚದ್ಭವ್ಯರಕ್ಷಾ
8 ಮಣಿರ್ಜ್ಜೀಯಾತ್ಸನ್ಮತಮೇಘಚಂದ್ರಮುನಿಪ
9 ಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಣಿಃ ॥ ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘ

10 ಚಂದ್ರಯಮಿನಃಪತ್ಯುರ್ವ್ವಧೂಸಿಪ್ರಿಯಾ
11 ವಾಗ್ದೇವೀಡಿಗಪಾವಹಿತ್ಥಹೃದಯಾತಪ್ಪೈಕ್ಯಕ
12 ವರ್ತ್ತಿರ್ನ್ನೀ । ಕೀರ್ತ್ತಿರ್ವ್ವಾರ್ಧಿದಿಕ್ಕುಲಾಚಳಕುಳೇಸ್ವಾದಾತ್ಮಾ
13 ಪ್ರಷ್ಟುಮಪ್ಯನ್ವೇಷ್ಟುಂಮಾಶಿಪುಂತ್ರತಂತ್ರನಿಜ
14 ಯಂಸಾಸಂಭ್ರಮಾತಳ್ಪ್ರಾನ್ಯತಿ ॥ ತರ್ಕ್ಕನ್ಯಾಯ
15 ಸುವರ್ಣಪ್ರವೇದಿಕಮಳಾರ್ಜ್ಜತ್ವೋಕ್ತಿಸನ್ಮೌಕ್ತಿಕಃ
16 ಶಬ್ದಗ್ರಂಥವಿಶುದ್ಧಶಂಖಿಕಳಿತಃಸ್ಯಾದ್ವಾದಸದ್ವಿ
17 ದ್ರುಮಃ । ವ್ಯಾಖ್ಯಾನೋರ್ಜ್ಜಿತಘೋಷಣ ಪ್ರವಿಪುಳ
18 ಪ್ರಜ್ಞೋರ್ದ್ಧ್ವವೀಚೀಚಯೋಜೀಯಾದ್ವಿಶ್ರುತಮೇಘ
19 ಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯರತ್ನಾಕರಃ ॥ ಶ್ರೀಮೂ
20 ಲಸಂಘಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿ
21 ಪಸುತಾರ್ಕ್ಕಿಕಚಕ್ರವರ್ತ್ತೀ । ಸೈದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮ
22 ಣಿಮೇಘಚಂದ್ರಸ್ತ್ರೈವಿದ್ಯದೇವಇತಿಸದ್ವಿಬುಧಾ
23 ಸ್ತುವಂತಿ ॥ ಸಿದ್ಧಾಂತೇಜಿನವೀರಸೇನಸದೃಶಶ್ಶಾಸ್ತ್ರಾ
24 ಬ್ಜಿನೀಭಾಸ್ಕರಃಷಟ್ತರ್ಕ್ಕೇಷ್ವಕಳಂಕದೇವವಿಬುಧಃ
25 ಸಾಕ್ಷಾದಯಂಭೂತಳೇ । ಸರ್ವ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದ
26 ಧಿಪಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ
27 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾದೀಭಪಂಚಾನನಃ ॥
28 ರುದ್ರಾಣೀಶಸ್ಯಕಂಠಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿ
29 ಷೋಜಾತಮಂಕಂಪೀತಂಸಾವರ್ಣ್ಣಗೈಳಂಶುದಿನಪ
30 ತನುಂರಾಹುದೇಹಂನಿತಾಂತಂ । ಶ್ರೀಕಾಂತಾವಲ್ಲಭಾಂಗಂಕ
31 ಮಳಭವವಪುರ್ಮ್ಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರತ್ರೈವಿ
32 ದ್ಯಸ್ಯಾಖಿಳಾಶಾವಳಯನಿಳಯಸತ್ಕೀರ್ತ್ತಿಚಂದ್ರಾ
33 ತಪೋಸೌ ॥ ಮುನಿನಾಥಂದಸಧರ್ಮ್ಮಧಾರಿಧೃತ
34 ಷಟ್ತ್ರಿಂಶದ್ಗುಣಂದಿವ್ಯಬಾಣನಿಧಾನಂ ನಿನಗಿಕ್ಷುಚಾಪ
35 ಮಳಿನೀಜ್ಯಾಸೂತ್ರಮೋರೊಂದೆಪೂವಿನಬಾಣಂ
36 ಗಳಮಯ್ದಿಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂಮಾರ್ಪ್ಪುದಾ
37 ವನಯಂದರ್ಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಮಾರ್ಕ್ಕೊನಿಂ
38 ನದೋರ್ದ್ದರ್ಪ್ಪಮಂ ॥ ಮೃದುರೇಖಾವಿಳಾಸಂಭಾವರಾಜ
39 ಬಳಪವಲ್ಲರಿಚಂದಬಿರುವರುಮಾರಿಮುಖತಿಳ
40 ಕಗಂಗಾಚಾರಿಕಣ್ಣರಿಸಿದಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ॥

(ಪೂರ್ವಮುಖ)

1 ಶ್ರವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿಮಹನೀ
2 ಯಂಮಹಾತರ್ಕ್ಕವಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಲಾಘನೀಯಂ
3 ಜಿನನಿಗದಿತಸಂಬುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಗಲ್ಭ್ಯ

4 ಮೆಂದೆಂದುಪಚಿತಪುಳಕಂಕೀರ್ತ್ತಿಗಸಲ್ಕೂತ್ತ್ರೈವಿದ್ಯನ್ನಿವಹಂತ್ರೈ
5 ವಿದ್ಯಾನಾಮಪ್ರವಿದಿತನೆಸದಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ॥
6 ಕ್ಷಮೆಗೀಗಳ್ಜೀವನಂತೀವಿದಾಪತುಳತಪಶ್ರೀಗೆಲಾಪಣ್ಯ
7 ವಿಾಗಳ್ಸಮಸಂವಿದ್ಧರ್ಗತ್ತುತನ್ನೀಕ್ರುತವಧುಗಧಿಕಪ್ರೀತಿಯಾ
8 ಯಿತ್ತಾಗಳೆಂದಂದೆಮಹಾವಿಖ್ಯಾತಿಯುಂತಾಳ್ದಿದನವಳಚರಿ
9 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋರಮಣಂತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತ
10 ವಿಶದಯಶಂಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ॥
11 ಇದೆಹಂಸೀಬೃಂದವಿಾಂಟಲ್ಬಗೆದಪುದುಚಕೋರೀಚಯಂ
12 ಚಂಚುವಿಂದಂಕದುಕಲ್ಸಾರ್ದ್ದಪ್ಪುದೀಪಂಜಡೆಯೊಳಿರಿಸಳೆಂ
13 ದಿರ್ದ್ದಪಂಸೆಜ್ಜೆಗೇರಲ್ಪದೆದಪ್ಪಂಕೃಷ್ಣನೆಂಬಂತೆಸದುಬಿನಲ
14 ಸತ್ಕಂದಳೀಕಂದಕಾಂತಂಪುದಿದತ್ತೀಮೇಘಚಂದ್ರವ್ರತಿತಿಳಕ
15 ಜಗದ್ವರ್ತ್ತಿಕೀರ್ತ್ತಿಪ್ರಕಾಶಂ ॥ ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ
16 ಜಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತಿರಾರಾಜಿಸಿದಂವಿನಯಿ
17 ತಮುನಿರಾಜಂವೃಷಭಗಣಂಭಗಣತಾರಾರಾಜಂ ॥
18 ಸಕವರ್ಷಂ ೧೦೩೭ನೆಯಮನ್ಮಥಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಸು
19 ದ್ಧ ೧೪ ಬೃಹವಾರಂಧನುಲ್ಲಗ್ನದಪೂರ್ವ್ವಾಹ್ಣದಾಜುಘಳಿಗೆ
20 ಯಪ್ಪಾಗಳ್ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗ
21 ಚ್ಛದಶ್ರೀಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ್ತ್ತಂಮವಸಾನಕಾಲಮ
22 ನಱಿದು ಪಲ್ಯಂಕಾಸನದೊಳಿರ್ದ್ದು ಆತ್ಮಭಾವನೆಯುಂಭಾವಿಸು
23 ತ್ತುಂದೇವಲೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯೆಂತಪ್ಪುದೆಂದೊಡೆ ॥ ಅನಂತ
24 ಬೋಧಾತ್ಮಕಮಾತ್ಮತತ್ವಂನಿಧಾಯಚೇತಸ್ಯಪಹಾಯಹೇತವೇ ।
25 ತ್ರೈವಿದ್ಯನಾಮಾಮುನಿಮೇಘಚಂದ್ರೋದಿವಂಗತೋಬೋಧನಿಧಿರ್ವ್ವಿಪ
26 ಪ್ಮಾಂ ॥ ಅವರಗ್ರಶಿಷ್ಯರಶೇಷಪದಪದಾರ್ತ್ಥತತ್ವವಿದರುಸಕ
27 ಳಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗರುಂಗುರುಕುಳಸಮುದ್ಧರಣರು
28 ಮಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ತ್ತಮ್ಮಗುರುಗಳ್ಗೆಪರೋ
29 ಕ್ಷವಿನಯಂಕಾರಣಮಾಗಿಶ್ರೀಕಬ್ಬಪ್ಪುತೀರ್ತ್ಥದಲ್ತಂಮಗುದ್ದಂ ॥
30 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪ
31 ತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕಂ
32 ಗೋತ್ರಪವಿತ್ರಂಬುಧಜನಮಿತ್ರಂಸ್ವಾಮಿದ್ರೋಹಗೋಧೂ .
33 ಮಘರಟ್ಟಸಂಗ್ರಾಮಜತ್ತಲ ಟ್ಟವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಾಳಹೊಯ್ಸ
34 ಳಮಹಾರಾಜರಾಜ್ಯಸಮುದ್ಧರಣಕಳಿಗಳಾಭರಣ ಶ್ರೀಜೈನಧ
35 ರ್ಮ್ಮಾಮೃತಾಂಬುಧಿ ಪ್ರವರ್ದ್ಧನಸುಧಾಕರಸಮ್ಯಕ್ತ್ವರತ್ನಾಕರಶ್ರೀ
36 ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಗಂಗರಾಜನಾತನಮನಸ್ಸರೋ
37 ವರರಾಜಹಂಸೆ ಭವ್ಯಜನಪ್ರಸಂಸೆ ಗೋತ್ರನಿಧಾನೆ ರುಕ್ಮಿಣೀ
38 ಸಮಾನೆ ಲಕ್ಷ್ಮೀಮತಿದಂಡನಾಯಕಿತಿಯುಮಂತವರಿಂದಮಶಿಯುಪಮಾವಿಖ್ಯಾ

[39]ತ್ರಯಿಂಶುಭಲಗ್ನದೊಳು ಪ್ರತಿಷ್ಠೆಯುಮಂ ಮಾಡಿಸಿದರು ಮುನೀಂದ್ರೋತ್ತಮರೀಸ್ಸಿ
[40]ಗೆಯುನವರತದಾನಪ್ರಭಾವಮೆಂತಪ್ಪುದೆಂದೊಡೆ ॥ ಸಮದೋದ್ವೃ
[41]ತ್ತಾರಿಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕ್ರೋಧಲೋಭದ್ರುಮಮೂಳಚ್ಛೇದ
[42]ನಂ ದುರ್ದ್ಧರವಿಷಯಶಿಳೋಚ್ಛೇದವಜ್ರಪ್ರಪಾತಂ ಕಮನೀಯಂ
[43]ಶ್ರೀಜಿನೇಂದ್ರಾಗಮಜಲನಿಧಿಪಾರಂ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಮೋ
[44]ಹವಿಧ್ವಂಸನಕರನೆಸೆದಂ ಧಾತ್ರಿಯೊಳ್ಯೋಗಿನಾಥಂ ॥ ಜೀವರಾಜಂಬರೆದಂ ॥
[45]ವಸ್ತಿನವಮಾತ್ರದಂ ಶಿರಲಿಪೆರ್ಣ್ಣಜಿನಾಶ್ರಯಕೋಟಿಯುಂ ಕ್ರಮಂಬೆತ್ತಿರೆಮುನ್ನಿನಂ
[46]ತಿರನಿತೂಗ್ಗಳೊಳಂನೆಱೆ ಮಾಡಿಸುತ್ತ ಮತ್ಯತ್ತಮ ಪಾತ್ರದಾನದೊ
[47]ದವಂಮೆಱೆವುತ್ತಿರೆಗಂಗಪಾಡಿತೊಂಬತ್ತರುಸಾಸಿರಂ ಕೊಪಣಮಾದುದುಗಂ
[48]ಗಣಪಂಡನಾಥನಿಂ ॥ ಸೋಭೆಯನೇಂಕೈಕೊಂಡುದೊಸೌಭಾಗ್ಯದಕಣಿಯೆನಿಪ್ಪ
[49]ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರ
[50]ದಾನವಿಧಾನಂ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ಮೂಜನೆ ಶಾಸನ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂ
[2]ಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನ
[3]ಶಾಸನಂ ॥ ಜಯತುದುರಿತದೂರಃಕ್ಷೀರ
[4]ಕೂಪಾರಹಾರಃಪ್ರಥಿತಪೃಥುಳಕೀರ್ತ್ತಿಃಶ್ರೀಸು
[5]ಖೇಂದುಬ್ರತೀಶಃ । ಗುಣಮಣಿಗಣಸಿಂಧುಃಶ
[6]ಷ್ಟಲೋಕಸ್ಯಬಂಧುಃವಿಬುಧಮಧುಪಸ್ಸಲ್ಲಃ
[7]ಫುಲ್ಲಬಾಣಾದಿಸಲ್ಲಃ ॥ ಅಪರಗುಡ್ಡಿ ॥ ಪರಮಪದಾ
[8]ರ್ತ್ಥನಿರ್ಣ್ಣಯಮನಾಂತಪಿದಗ್ಧತೆಮರ್ಣ್ಣಯಂಗಳೊಳ್ಪರಿ
[9]ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತೆತನ್ನಿನಿಯಂಗೆಚಿ
[10]ತ್ತದೊಳ್ಪಿರಿದನುರಾಗಮಂಪಡೆವ ರೂಪುವಿನೇಯಜ
[11]ನಾಂತರಂಗದೊಳ್ನಿರುಪಮಭಕ್ತಿಯುಂ ಪಡೆವಪೆಂಪಿನ
[12]ಲಕ್ಷ್ಮಲಿಗೆಂದುಮನ್ವಿತಂ ॥ ಚತುರತೆಯೊಳ್ಲಾವಣ್ಯ
[13]ದೊಳತಿಶಯಮೆನೆನೆಗಳ್ದದೇವಭಕ್ತಿಯೊಳಂತೀಕ್ಷಿ
[14]ತಿಯೊಳಗೆಗಂಗರಾಜನಸತಿಲಕ್ಷ್ಮ್ಯಂಬಿಕೆಯೊಂತರ
[15]ಸತಿಯುದೋರೆಯೇ ॥ ಸೌಭಾಗ್ಯದೊಳಮರ್ದ್ದಾದಸೋ
[16]ಭಾಸ್ಪದಮಾದರೂಪಿನೊಪ್ಪಿಂದಪ್ರತ್ಯಕ್ಷೀಭೂತಲ
[17]ಕ್ಷ್ಮಿಯೆಂದಪ್ಪುದೀಭೂತಳವಿನಿತುಮೆಯ್ದೆಲಕ್ಷ್ಮೀಮ
[18]ತಿಯಂ ॥ ಶೋಭೆಯನೇಂಕಯ್ಕೊಂಡುದೊಸೌಭಾಗ್ಯದಕಣಿ
[19]ಯುನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನ ತಳದೊಳಾಹಾರಾ
[20]ಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ ॥ ವಿತರಣಗುಣ

21 ಮದವನಿತಾಕೃತಿಯುಂಕಳಯ್ಕೊಂಡುದೆನಿಪಮಹಿಮೆಯುಲ
22 ಕ್ಷ್ಮೀಮತಿಯುಲಸ್ತ್ರೊದೇವತಾಧಿಷ್ಠಿತೆಯಲ್ಲದೆಕೇವಳಂಮ
23 ನುಷ್ಯಾಂಗನೆಯೇ ॥ ಇಭಗಮನೆಶರಣಿಲೋಚನೆಶುಭಲಕ್ಷಣೆ
24 ಗಂಗರಾಜನಸದ್ಧಾರ್ಂಗನೆತಾನಭಿನವರುಕ್ಮಿಣಿಯೆನಲೀತ್ರಿಭುವನದೊಳ್
25 ಪೊಲ್ವರೆಸಳರೆಲಕ್ಷ್ಮೀಮತಿಯುಂ ॥ ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯ ಗಣ
26 ದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮಚ್ಛುಭಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿ ದಂ
27 ಡನಾಯಕಿತಿಲಕ್ಕವೆ ಸಕವರ್ಷ ೧೦೪೪ನೆಯಪ್ಲವಸಂವತ್ಸರದ
28 . . . . .ಶುದ್ಧ ೧೧ ಶುಕ್ರವಾರದಂದು ಸನ್ಯಸನಂಗೆಯ್ದು ಸಮಾಧಿವೆರ
29 ಸಿಮುಡಿಪಿದೇವಲೋಕಕ್ಕೆಸಂದಳ್ ॥ ಪರೋಕ್ಷವಿನೆಯಕ್ಕೆ ನಿಷಿ
30 ಧಿಗೆಯಂ ಶ್ರೀಮದ್ದಂಡನಾಯಕಗಂಗರಾಜಂನಿಲ್ಲಿಸಿಪ್ರತಿಷ್ಠೆಮಾ
31 ಡಿಮಹಾದಾನಮಂಮಹಾಪೂಜೆಗಳಂಮಾಡಿದರು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

1 ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಸ್ಯ ॥ ಜಯತುದು
2 ರಿತದೂರೇಕ್ಷೀರಕೂಪಾರಹಾರಪ್ರಥಿತಸ್ಫ
3 ಘಳಕೀರ್ತ್ತಿರ್ಶ್ರೀಸುಭೇನ್ದುಬ್ರತೀಶಃ । ಗುಣಮ
4 ಣಿಗಣಸಿನ್ಧುಃಶಿಷ್ಟಲೋಕಸ್ಯಬನ್ಧುಃವಿಬು
5 ಧಮಧುಪಸ್ವಲ್ಲಪುಷ್ಪಸಾಬಾದಿಸಲ್ಲಃ ॥ ಶ್ರೀ
6 ವಧೂಟಸ್ತ್ರೀಲೇಖಿಸುವಭೂರುಹಮುದ್ಭವ
7 ಬಿಂಪಯೋಧಿವೇಳಾವಧುಸಂಪ್ರವೃತ್ತ ಪೊಲನಿಂದಿ
8 ತೆನಾಗಲೆಚಾರುರೂಪಲೀಲಾವತಿದಂಡನಾಯ
9 ಕಿತಿಲಕ್ಕಲೆದೇಮತಿಬೂಚಿರಾಜನಂಬೀವಿ
10 ಭುಪ್ರಕ್ಟಿಮಂಪ್ರಸಿದ್ಧಾಜ್ಞೆಗಸಿದಳ್ಪಿರಿದಪ್ಪ
11 ಕೀರ್ತ್ತಿಯುಂ ॥ ವ ॥ ಆಯಪ್ಟೆಯಮಗಳಂ
12 ತಪ್ಪಳಂವಡೆ । ಸ್ವಸ್ತಿ ನಿಸ್ತುಷಾತಿಜಿನಪೂಜಿ
13 ಸಭಾಗಭಾಗವರ್ವರ್ವರ್ಣನೀಯಚಾರುಚ
14 ರಣರವಿಂದದ್ವಂದ್ವಾನಂದಮಂದನವೇಳಾವಿಳೋಕನೀಯಾ
15 ಕ್ಷ್ಮಿಯುವತಿಲಕ್ಷ್ಮೀವಿಳಾಸೆಯುಂ । ಅನವಸನೇಯ
16 ಸ್ವೀಯಮಚಿಪಿತೀರಜೀವಿತಾಂತಜೀವನವಿನೋ
17 ದಾನಾರತರತರತಿವಿಳಾಸೆಯುಂ । ಕಾಲೆಯಾಕು
18 ಲರಾಕ್ಷಸಸಕ್ಷಾವಿಕಳಸಕಳವಾಣಿಜಪ್ರಣತಿ
19 ಪ್ರಮಾಣದಾನಮುಂದಾಶಿಶ್ರೇಷ್ಠಾದಕ್ರೇಷ್ಠಿಮಾನಸ
20 ರಾಜಸಾವರಾಜಹಂಸಪನಿತಾಕಲ್ಪೆಯುಂ ।

21 ಪರಮಜಿನಮತಪರಿತ್ರಾಣಕಾರಣಕಾ
22 ರಣೀಭೂತಜಿನಶಾಸನದೇವತಾಕಾರಃಕಲ್ಪಿ
23 ಯುಂ । ಅಭಿರಾಮಗುಣಗಣವೀಕರಣಾ
24 ಯತಾನುಕರಣೀಯಧರಣಿಸುತೆಯುಂ ।
25 ಶ್ರೀಸಾಹಿತ್ಯಸತ್ಯಾಪಿತಕ್ಷೀರೋದಸು
26 ತೆಯುಂ । ಸದ್ಧರ್ಮ್ಮಾನುರಾಗಮತಿಯು
27 ಮೆನಿಸಿರದೇಮಿಯಕ್ಕ ॥ ಪದ್ಯ ॥ ಶ್ರೀ
28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ
29 ರಸ್ಯೈಕಕ್ರಿಯಾಶ್ರೀಚಾಮುಂಡಮ
30 ನಸ್ಸರೋಜರಜಸಾಃಜದ್ವಿರೇಫಾಂಗನಾ । ಶ್ರೀಚಾ
31 ಮುಂಡಗೃಹಾಂಗಣೋದ್ಗತಮಹಾಶ್ರೀಕಲ್ಪವಲ್ಲೀಸ್ವಯಂ
32 ಶ್ರೀಚಾಮುಂಡಮ

(೨ನೇ ಮುಖ.)

1 ನಃಪ್ರಿಯಾವಿಜಯತಾಂ
2 ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ॥
3 ಆಹಾರಂತ್ರಿಜ
4 ಗಜ್ಜನಾಯವಿಭಯಂಭೀ
5 ತಾಯದಿವ್ಯೌಷಧಂವ್ಯಾಧಿವ್ಯಾ
6 ಪಮಪೇತದೀನಮುಖಿನೇಶ್ರೋತ್ರೇ
7 ಚಶಾಸ್ತ್ರಾಗಮಂ । ಏವಂದೇವಮತಿ
8 ಸ್ಸದೈವದದತಿಪ್ರಪ್ರಕ್ಷಯೇಸ್ವಾ
9 ಯುಷಾಮರ್ಹದ್ದೇವಮತಿಂವಿಧಾಯ
10 ವಿಧಿನಾದಿವ್ಯಾವಧೂಃಪ್ರೋದಭೂತ್ ॥
11 ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಾಸೇ
12 ಷಾವನೀಪಾಲಕೃತಾದರಸ್ಯ । ಚಾಮುಂ
13 ಡನಾಮ್ನೋವಣಿಜಃಪ್ರಿಯಾಸ್ತ್ರೀಮುಖ್ಯಾ
14 ಸತೀಯಾಭುವಿದೇಮತೀತಿ ॥ ಭೂಲೋ
15 ಕಚೈತ್ಯಾಲಯಚೈತ್ಯಪೂಜಾವ್ಯಾಪಾ
16 ರಕೃತ್ಯಾದರತೋವತೀರ್ಣ್ನಾ । ಸ್ವರ್ಗ್ಗಾತ್ಸು
17 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನಲಾವ
18 ಣ್ಯಗುಣೇನಯಾತ್ರ ॥ ಆಹಾರ
19 ಶಾಸ್ತ್ರಾಭಯಭೇಷಜಾನಾಂದಾಯಿನ್ಯ
20 ಲಂವರ್ಣ್ಣ್ಯಾಚತುಷ್ಟಯಾಯ । ಪಶ್ಚಾತ್ಸ
21 ಮಾಧಿಕ್ರಿಯಯಾಯುರಂತೇ

22 ಸ್ವಸ್ಥಾನವತ್ಸ್ವಃಪ್ರವಿವೇಶಯೋಚ್ಚೈಃ ॥
23 ಸದ್ಧರ್ಮ್ಮಶತ್ರುಂಕಲಿಕಾಲರಾಜಂ
24 ಜಿತ್ವಾವ್ಯವಸ್ಥಾಪಿತಧರ್ಮ್ಮವೃತ್ತ್ಯಾಪಿ ತ
25 ಸ್ಯಾಜಯಸ್ತಂಭನಿಭಂಶಿಲಾಯಾ
26 ಸ್ತಂಭಂವ್ಯವಸ್ಥಾಪಯತಿಸ್ಮಲಕ್ಷ್ಮೀಃ ॥ ಶ್ರೀ
27 ಮೂಲಸಂಘದದೇಸಿಗಗಣದ ಪುಸ್ತ
28 ಕಗಚ್ಛದಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವ
29 ರಗುಡ್ಡಿ ಸಕವರುಷ ೧೦೪೨ನೆಯ ವಿ
30 ಕಾರಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಬಹುಳ ೧೧
31 ಬೃಹಸ್ಪಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ
32 ಯಿಂದೇಮಿಯಕ್ಕ ಮುಡಿಪಿದಳು ॥

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ಪಾರ್ಶ್ವತೀರ್ತ್ಥಕರರದೊಣೆ ಯೆದುರು ದಕ್ಷಿಣ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

1 ಭದ್ರಂಭೂಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘ
2 ನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಘನಭಾನ
3 ವೇ ॥ ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾನೀಕ
4 ಸೌಧೋರುವಾರ್ದ್ಧಿಃ । ಪ್ರಧ್ವಸ್ತಾಘಪ್ರಮೇಯಪ್ರಚ
5 ಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರುವೇದಿಃ । ಶಸ್ತಸ್ಸ್ಯಾ
6 ತ್ಕಾರಮುದ್ರಾಶಬಳಿತಜನತಾನನ್ದನಾದೋರುಘೋ
7 ಷಃ । ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ
8 ವೀರ್ಯ್ಯವೀಚೀನಿಕಾಯಃ ॥ ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ
9 ವರ್ಗ್ಗಾಃಶ್ರೀಗೌತಮಾದ್ಯಾಃಪ್ರಭವಿಷ್ಣವಸ್ತೇ । ತ
10 ತ್ರಾಂಬುಧೌಸಪ್ತಮಹರ್ದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸನ್ತತೌನ
11 ನ್ದಿಗಣೇಬಭೂವ ॥ ಶ್ರೀಪದ್ಮನನ್ದೀತ್ಯನವದ್ಯನಾಮಾ
12 ಹ್ಯಾಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಕೊಂಡಕುನ್ದಃ । ದ್ವಿತೀಯಮಾಸೀದ
13 ಭಿಧಾನಮುದ್ಯಚ್ಚರಿತ್ರಸಂಜಾತಸುಚಾರಣರ್ದ್ಧಿಃ ॥ ಅ
14 ಭೂದುಮಾಸ್ವಾತಿಮುನೀಶ್ವರೋಸಾವಾಚಾರ್ಯ್ಯಶಬ್ದೋ
15 ತ್ತರಗೃಧ್ರಪಿಂಛಃ । ತದನ್ವಯೇತತ್ಸದೃಶೋಸ್ತಿನಾನ್ಯಸ್ತಾ
16 ತ್ಕಾಲಿಕಾಶೇಷಪದಾರ್ತ್ಥವೇದೀ ॥ ಶ್ರೀಗೃಧ್ರಪಿಂಛಮುನಿಪ
17 ಸ್ಯಬಳಾಕಪಿಂಛಃ । ಶಿಷ್ಯೋಜನಿಷ್ಟಭುವನತ್ರಯವರ್ತ್ತಿಕೀ
18 ರ್ತ್ತಿಃ । ಚಾರಿತ್ರಚಂಚುರಖಿಳಾವನಿಪಾಳಮೌಳಿಮಾಳಾಶಿ
19 ಳೀಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ ॥ ತಚ್ಛಿಷ್ಯೋಗುಣನನ್ದಿ
20 ಪಂಡಿತಯತಿಶ್ಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಸ್ತರ್ಕ್ಕವ್ಯಾಕರಣಾ
21 ದಿಶಾಸ್ತ್ರನಿಪುಣಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾಪತಿಃ । ಮಿಥ್ಯಾವಾದಿ

22 ನನ್ದಾರ್ದ್ಧಿಸಿನ್ಧುರಸರಸಂಘಟ್ಟಕೇಸ್ತ್ರೀರಪ್ರೋಫ್ಸನ್ಯಂಘೋಷಜ
23 ಧನಾಕರಣವಿಜಯತಾಂತಸ್ಯ ಗ್ರ್ಯಪದಗ್ಗ್ಯಪದಃ ॥ ತಚ್ಛಿಷ್ಯೋ
24 ಸ್ತ್ರಿತಾವಿವೇಕನಿಧಯಃ ಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾ ಸ್ತೇಷೂತ್ತ
25 ಮತಪಸ್ಸ್ವಸತ್ತಿವಿಸ್ತಾರಸಿದ್ಧಾನ್ತವಾಸ್ತ್ರಾರ್ತ್ಥಕ । ವ್ಯಾಖ್ಯಾನೇ
26 ಪಟುವೃತ್ತಚಿತ್ರಚರಿತಾಸ್ತೇಷು ಪ್ರಸಿದ್ಧೋ ಮುನಿಃ ನಾನಾ
27 ನೂನನಯಪ್ರಮಾಣನಿಪುಣೋ ದೇವೇನ್ದ್ರಸೈದ್ಧಾನ್ತಿಕಃ ॥
28 ಅಜನಿಮಹಿಪಚೂಡಾರತ್ನರಾರಾಜಿತಾಂಘ್ರಿರ್ವ್ವಿಜಿತಮ
29 ಕರಕೇತೂದ್ದಂಡದೋರ್ದ್ದಂಡಗರ್ವ್ವಃ । ಕುನಯನಿಕರಭೂಧ್ರಾನೀ
30 ಕಸಂಭೋಳಿದಂಡಸ್ಸಜಯತು ವಿಬುಧೇನ್ದ್ರೋ ಭಾರತೀಭಾಳಪ
31 ಟ್ಟಃ ॥ ತಚ್ಛಿಷ್ಯಾಃ ಕಲಧೌತನಂದಿಮುನಿಪಸ್ಸೈದ್ಧಾನ್ತಚಕ್ರೇಶ್ವ
32 ರಃ ಪಾರಾವಾರಪರೀತಧಾರಿಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತ್ತೀಶ್ವರಃ ।
33 ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭದಳನಪ್ರೋನ್ಮುಕ್ತಮುಕ್ತಾಫಳಪ್ರಾಂಶುಪ್ರಾಂ
34 ಚಿತಕೇಸರೀ ಬುಧನುತೋ ವಾಕ್ಕಾಮಿನೀವಲ್ಲಭಃ ॥ ತತ್ಪು
35 ತ್ರಕೋ ಮಹೇನ್ದ್ರಾದಿಕೀರ್ತ್ತಿರ್ಮ್ಮದನಶಂಕರಃ । ಯಸ್ಯವಾ
36 ಗ್ದೇವತಾಶಕ್ರಾಕ್ರೋತ್ರೀಂ ಮಾಳಾಮಾಯೂಯುಜತ್ ॥
37 ತಚ್ಛಿಷ್ಯೋ ವೀರಣನ್ದೀ ಕವಿಗಮಕಮಹಾವಾದಿವಾಗ್ಮಿತ್ವ
38 ಯುಕ್ತೋ ಯಸ್ಯ ಶ್ರೀನಾಕಸಿನ್ಧುತ್ರಿದಶಪತಿಗಜಾ
39 ಶರಂಕಾಶಕೀರ್ತ್ತಿಃ । ಗಾಯಂತ್ಯುಚ್ಚೈರ್ದ್ದಿಗನ್ತೇ ತ್ರಿಪಥಯ
40 ವತಯಃ ಪ್ರೀತಿರಾಗಾನುಬನ್ಧಾತ್ ಸೋಯಂ ಜೀಯಾ
41 ತ್ಪ್ರಮಾದಪ್ರಕರಮಹೀಧರೋಭೀಳದಂಭೋಳಿ
42 ದಣ್ಡಃ ॥ ಗೊಲ್ಲಾಚಾರ್ಯ್ಯನಾಮಾಸಮಜನಿಮು
43 ನಿಪಶುದ್ಧರತ್ನತ್ರಯಾತ್ಮಾ ಸಿದ್ಧಾತ್ಮಾರ್ತ್ಥಸಾ
44 ರ್ತ್ಥಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಿ । ಸಂಘಾ
45 ತಕ್ಷಾಳಿತಾಶಃ ಪ್ರಮದಮದಕಳಾಲೀಢಬುದ್ಧಿ
46 ಪ್ರಭಾವೇ ಜೇಯಾದ್ಭೂಮೌಳಿಮಾಳಿದ್ಯುಮಣಿ ವಿದ
47 ಳಿತಾಂಘ್ರ್ಯಬ್ಜಲಕ್ಷ್ಮೀವಿಳಾಸಃ ॥ ವೀರಣಂದಿವಿಬುಧೇಂ
48 ದ್ರಸನ್ತತೌ ನೂತ್ನಚಂದಿಲನರೇಂದ್ರವಂಶಚೂ । ಡಾಮ
49 ಣಿಃ ಪ್ರಥಿತಗೊಲ್ಲದೇಶಭೂಮಾಳಕಃ ಕಿಮಪಿಕಾರಣೇ
50 ನಸಃ ॥ ಶ್ರೀಮತ್ತ್ರೈಕಾಲ್ಯಯೋಗೀ ಸಮಜನಿಮಹಿಕಾಕಾಯ
51 ಲಗ್ನಾತನುತ್ರಂ ಯಸ್ಯಾಭೂದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತಶರಗಣಾಗ್ರೀ
52 ಷ್ಮಮಾರ್ತ್ತಣ್ಡಬಿಂಬಂ । ಚಕ್ರಂಸದ್ವೃತ್ತಚಾಪಾಕಲಿತಯತಿವರಸ್ಯಾ
53 ಘಶತ್ರೂನ್ವಿಜೇತುಂ ಗೊಲ್ಲಾಚಾರ್ಯ್ಯಸ್ಯ ಶಿಷ್ಯಸ್ಸಜಯತು ಭು
54 ವನೇ ಭವ್ಯಸತ್ಕೈರವೇಂದುಃ ॥ ಗಂಗಣ್ಣನಲಿಖಿತ ॥

(ದಕ್ಷಿಣಮುಖ.)

1 ತಪಸ್ಸಾಮರ್ತ್ಥ್ಯತೋ ಯಸ್ಯ ಛಾತ್ರೋ ಭೂತ್ಪ್ರಸ್ತರಾ
2 ಕ್ಷರಃ । ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ ಮುಕ್ತ್ಯಂಶತನವಾ

TRIVANDRUM PUBLIC LIBRARY.

3 ಗ್ರಹಾಃ ॥ ಪ್ರಾಜ್ಯಾಜ್ಯತಾಂಗತಂಲೋಕೇಕರಂಪಸ್ಯಶಿತ್ಯೈ
4 ಲಕಂ । ತಪಃಸಾಮರ್ತ್ಥ್ಯತಃತಸ್ಯತಪಃಕಿಂವರ್ಣ್ಣ್ಯತಾಂ
5 ಕ್ಷಮಂ ॥ ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿತಪಾಗ್ರ್ಯಂವಿನೇಯ
6 ರತ್ನಸ್ಸಿದ್ಧಾನ್ತವಾರ್ದ್ಧಿಪರಿವರ್ದ್ಧನಪೂರ್ಣ್ಣಚಂದ್ರಃ । ದಿಗ್ನಾ
7 ಗಕುಂಭಲಿಖಿತೋಜ್ವಲಕೀರ್ತ್ತಿಕಾನ್ತೋಜೀಯಾದಸಾವಭ
8 ಯನಂದಿಮುನಿರ್ಜ್ಜಗತ್ಯಾಂ ॥ ಯೇನಾಶೇಷಪರೀಷಹಾದಿ
9 ರಿಪವಸ್ಸಮ್ಯಗ್ಜಿತಾಃಪ್ರೋದ್ಧತಾಯೇನಾಪ್ತಾದಶಲಕ್ಷ
10 ಣೋತ್ತಮಮಹಾಧರ್ಮ್ಮಾಖ್ಯಕಲ್ಪದ್ರುಮಾಃ । ಯೇನಾಶೇ
11 ಷಭವಪ್ರೋಪತಾಪಹನನಸ್ವಾಧ್ಯಾತ್ಮಸಂವೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾದಭಯಾ
12 ದನನ್ದಿಮುನಿಪಸ್ಸೋಯಂಕೃತಾರ್ತ್ಥೋಭುವಿ ॥ ತಚ್ಛಿಷ್ಯಸ್ಸ
13 ಕಳಾಗಮಾರ್ತ್ಥನಿಪುಣೋಲೋಕಜ್ಞತಾಸಂಯುತಸ್ಸಚ್ಚಾ
14 ರಿತ್ರಚರಿತ್ರಚಾರುಚರಿತಸ್ಸ್ವಜನ್ಯಕಂದಾಂಕುರಃ । ಮಿಥ್ಯಾ
15 ತ್ವಾಬ್ಜವನಪ್ರತಾಪಹನನಶ್ರೀಸೋಮದೇವಪ್ರಭುರ್ಜ್ಜೀಯಾ
16 ತ್ಸತ್ಸಕಳೇನ್ದುನಾಮಮುನಿಪಃಕಾಮಾಟವೀಪಾವಕಃ ॥
17 ಅಪಿಚಸಕಳಚಂದ್ರೋದಿವ್ಯವಿಶ್ವಂಭರೇಶಪ್ರಣುತಪದಪ
18 ಯೋಜಃಕುನ್ದಹಾರೇನ್ದುರೋಚಿಃ । ತ್ರಿದಶಗಜಸುಮಪ್ರಸ್ಯೋ
19 ಮಸಿಂಧುಪ್ರಕಾಶಪ್ರತಿಮವಿಶದಕೀರ್ತ್ತಿರ್ವ್ವಾಗ್ವಧೂಕ
20 ರ್ಣ್ಣಪೂರಃ ॥ ಶಿಷ್ಯಸ್ತಸ್ಯದೃಢವ್ರತಸ್ಯಮನಿಧಿಸ್ಸತ್ಸಂಯ
21 ಮಾಂಭೋನಿಧಿಃಶೀಲಾನಾಂವಿಪುಳಾಲಯಸ್ಸಮಿತಿಭಿರ್ಯ್ಯು
22 ಕ್ತಸ್ತ್ರಿಗುಪ್ತಿಶ್ರಿತಃ । ನಾನಾಸದ್ಗುಣರತ್ನರೋಹಣಗಿರಿಃ
23 ಪ್ರೋದ್ಯತ್ತಪೋಜನ್ಮಭೂಃಪ್ರಖ್ಯಾತೋಭುವಿಮೇಘಚಂದ್ರ
24 ಮುನಿಪ್ರೋತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ ॥ ಶ್ರೀಭೂಪಾಳಮೌ
25 ಲಾಲಿತಪದಃಸಂಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿಶ್ಚಾರಿತ್ರೋತ್ತರವಾ
26 ಹನಶ್ಶಿತಯಶಶ್ಶುಭ್ರಾತಪತ್ರಾಂಚಿತಃ । ತ್ರೈಲೋ
27 ಕ್ಯಾದ್ಭುತಮನ್ಮಥಾರಿವಿಜಯಸ್ಸದ್ಧರ್ಮ್ಮಚಕ್ರಾಧಿಪಃ
28 ಪೃಥ್ವೀಸಂಸ್ತವತೂರ್ಯ್ಯಘೋಷನಿನದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವ
29 ರಃ ॥ ಶಬ್ದಾಬ್ಧೇಸ್ಯಶಿರೋಮಣಿಃಪ್ರವಿಳಸತ್ತರ್ಕ್ಕಜ್ಞಚೂ
30 ಡಾಮಣಿಸ್ಸಿದ್ಧಾನ್ತೇಷುಶಿರೋಮಣಿಃಪ್ರಶಮವದ್ಭ್ರಾತ
31 ಸ್ಯಚೂಡಾಮಣಿಃ । ಪ್ರೋದ್ಯತ್ಸಂಯಮಿನಾಂಶಿರೋಮಣಿ
32 ರಿಹಚದ್ಭವ್ಯರಕ್ಷಾಮಣಿಃ । ಜೀಯಾತ್ಸನ್ನುತಮೇಘಚಂ
33 ದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯಚೂಡಾಮಣಿಃ ॥ ತ್ರೈವಿದ್ಯೋತ್ತ
34 ಮಮೇಘಚಂದ್ರಯಮಿನಃಪ್ರತ್ಯುಮ್ಮಮಾಸಿಪ್ರ
35 ಯಾನಾರ್ಗ್ಗೇವೀದಿಸಹಾವಶಿತ್ಥಕೃದಯಾತದ್ವ
36 ಸ್ಯಕಸಮ್ಮಾರ್ತ್ತ್ಯನೀ । ಕೀರ್ತ್ತಿರ್ವ್ಯಾಪದಿಕ್ಕ್ರಾಚಳಕುಳಸ್ತ್ವಾ
37 ಧಾತ್ಮಾಪ್ರಷ್ಟುಮಸ್ಯನ್ವೇಷ್ಟುಂಮಣಿಮಂತ್ರತಂತ್ರ

38 ನುತೆಯಂಪಾಸಂಪ್ರದಾಯತಭ್ರಾನ್ತ್ಯೇಶಿ ॥ ತ
39 ರ್ಕ್ಕಾಗ್ನಾಪ್ಯುಂಸುವಜ್ರಸೇರಿರಮುಳಾರ್ಕ್ಕತರ್ಕಸ್ಮಿ
40 ಸಸ್ಮಿತಿ ಕೀರ್ತ್ತಿಗ್ರನ್ಥವಿಬುದ್ಧರಂಜಿತಕಳಿತಾಸ್ಯ
41 ದ್ವಾದಶದ್ವಿದ್ಯಮಃ ॥ ವಾಗ್ವಿಶ್ವಾಸೋಜ್ಜಿಗತಪ್ರೋಷ
42 ಣಪ್ರವಿಪುಳಪ್ರಜ್ಞೋಲ್ಲಾಸಿಲೇಖಶೋಭೆಯಾ
43 ದ್ವಿಶ್ರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯ
44 ರತ್ನಾಕರಃ ॥ ಶ್ರೀಮೂಲಸಂಘಕೃತಪು
45 ಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿಪಸುತಾರ್ಕ್ಕಿಕಚಕ್ರ
46 ವರ್ತ್ತಿನಃ । ಸೈದ್ಧಾನ್ತಿಕೇಶ್ವರಶಿಖಾಮಣಿಮೇಘಚಂದ್ರ
47 ಸ್ತ್ರೈವಿದ್ಯದೇವಇತಿಸದ್ವಿಬುಧಾಸ್ತುವನ್ತಿ ॥ ಸಿದ್ಧಾ
48 ನ್ತೇಜಿನವೀರಸೇನಸದೃಶಃಶಾಸ್ತ್ರಾಬ್ಜಿನೀಭಾಭಾ
49 ಸ್ಕರಃಷಟ್ತರ್ಕ್ಕೇಷ್ವಕಳಂಕದೇವವಿಬುಧಃಸಾಕ್ಷಾದ
50 ಯಂಭೂತಳೇ । ಸರ್ವ್ವವ್ಯಾಕರಣೇವಿಪಶ್ಚಿದಧಿಪಃಶ್ರೀ
51 ಪೂಜ್ಯಪಾದಃಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರ
52 ಮುನಿಪೋವಾದೀಭಪಂಚಾನನಃ ॥ ಲಿಖಿತಾಮನೋಹ
53 ರಪರನಾರೀಸಹೋದರಸಪ್ಪಗಂಗಣ್ಣನಲಿಖಿತಾ ॥

(ಪಶ್ಚಿಮಮುಖ)

1 ರುದ್ರಾಣೀರಸ್ಯಕಣ್ಠಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿಜಾತ
2 ಮಕಂಪೀತಂಪಾವಣ್ಣಾಗ್ಯೈಳಂಶುದಿನಪತನುಂರಾಹುದೇಹಂ
3 ನಿತಾನ್ತಂ । ಶ್ರೀಕಾನ್ತಾವಲ್ಲಭಾಂಗಂಕಮಳಭವವರಪುವ್ಯರ್ಮ್ಮೇಘಚಂದ್ರ
4 ಬ್ರತೀಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಖಿಳಾಶಾವಳಯನಿಳಯಸತ್ಕೀರ್ತ್ತಿರ್ಗ್ಗಚಂ
5 ದ್ರಾತಪೋಸಾ ॥ ಮೂವತ್ತಾಱುಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟಿವಟ್ಟಿ
6 ವೆಳೆದಪ್ಪ್ಯರ್ಷದಿಂಭಾವಿಪಡೆಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯರದೆಂತೊಶಾನ್ತರ
7 ಸಮಸ್ತಳಿದರ ॥ ಮುನಿನಾಥಂದಸಧರ್ಮ್ಮಧಾರಿದ್ವಿಥಷಟ್ತ್ರಿಂಶನ್ಗುಣಂ
8 ದಿವ್ಯಜ್ಞಾನನಿಧಾನಂನಿವಗಿಕ್ಷುಚಾಪಮೞ್ನೀಪ್ಯಾಸೂತ್ರ
9 ಮೋಲೋಚಪ್ರಾವಿಸಬಾಣಂಗಳ್ಕೆಯ್ದುಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂ
10 ಮಾಳ್ಪುದಾವಸಯಂದರ್ಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೊಳ್ಕಾ
11 ಣಿಸಿಂಸದೋರ್ದ್ದರ್ಪ್ಪಮಂ ॥ ಶ್ರವಣೇಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿ
12 ಮಚನೀಯಂಮಹಾತರ್ಕ್ಕವಿದ್ಯಾಪ್ರವಣತ್ವಂಶ್ಲಾಘನೀಯಂ
13 ಜಿನನಿಗದಿತಸಂಶುದ್ಧಸಿದ್ಧಾನ್ತವಿದ್ಯಾಪ್ರವಣಪ್ರಾಗಲ್ಭ್ಯಮೆ
14 ನ್ದೆನ್ದುಪಚಿತಪುಳಕಂಕೀರ್ತ್ತಿಸಲ್ಕುತ್ತುರ್ವ್ವಿದ್ವಂನಿವಹಂತ್ರೈವಿ
15 ದ್ಯನಾಮಪ್ರವಿದಿತನೆಸೆದಂಮೇಘಚಂದ್ರಬ್ರತೀಂದ್ರಂ ॥
16 ಕ್ಷಮೆಗೀಗಳ್ಜೀವನಂತೀವಿದುದತುಳತಪಶ್ರೀಗೆಲಾವಣ್ಯ
17 ವೀಗಳ್ಸಮಸಂದಿರ್ದ್ದತ್ತುತಂನಿಂಮುತವದುಗಧಿಕಪ್ರಾಥಿಯಾ
18 ಯ್ತೀಗಳಿಂದಂಪೆಮಾಖ್ಯಾತಿಯುಂತಾಳ್ದಿದನಮಳಚಾ

19 ತ್ರೋತ್ತಮಂಭವ್ಯಚಕೋರಪೂರ್ಣ್ಣಂತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತವಿಶ
20 ದಯಶಂಮಾಘಚಂದ್ರವ್ರತೀಂದ್ರಂ ॥ ಇದಲಂಸಿಬೃಂದ
21 ವಿಶಾಂಟಲ್ಬಗೆದಪ್ರಮದಾಕಕೋರೀಜಯಾಜಾಂಘುವಿಂದಂಕದುಕಲ್ಪಾ
22 ದ್ದನಘ್ಯಗೀಕಂ ಜಡೆಯೊಗ್ಗರಿಸಲೆಂದಿರ್ದ್ದನಂ ಸಜ್ಜೆಗೇಜಿಲ್ಪದೆ
23 ದಪ್ಪಂಕೃಷ್ಣನೆಂಬನ್ತೆಸೆದುಬಿಸಲಸತ್ಕಂದರೇ
24 ಕನ್ದಕಾನ್ತಂಪುವಿದತ್ತೀಮೇಘಚಂದ್ರವ್ರತಿತಿಳಕಜಗದ್ವಿ
25 ತ್ತಿರ್ಕೀರ್ತ್ತಿರ್ಪ್ರಕಾಶಂ ॥ ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸಮಾ
26 ಜಂತ್ರೈವಿದ್ಯಮೆಘಚಂದ್ರವ್ರತಿರಾಜಸಿದಂವಿನಮಿತ
27 ಮುನಿರಾಜಂವೃಷಭಗಣಭಗಣತಾರಾರಾಜಂ ॥ ಸ್ತಬ್ಧ
28 ತ್ಮರನತನುಕರಪ್ರಪುಬ್ಧರನೇಂದ್ರೋಗಳ್ವಿಪ್ರೋಗಳ್ವಜಿನಶಾಸನದು
29 ಗ್ಧಾಬ್ಧಿಸುಧಾಂಶುವನಖಿಳಕಕುದ್ಧವಳಮಕೀರ್ತ್ತಿನಮೇಘ
30 ಚಂದ್ರವ್ರತಿಯಂ ॥ ತತ್ಸಧರ್ಮ್ಮರು । ಶ್ರೀಬಾಳಚಂದ್ರಮು
31 ನಿರಾಜಪವಿತ್ರಪುತ್ರಃಪ್ರೋದ್ಧೃಷ್ಟವಾದಿಜನಮಾನಲತಾಲ
32 ವಿತ್ರಃ । ಜೀಯಾದಯಂಜಿತಮನೋಜಭುಜಪ್ರತಾಪಸ್ಯಾ
33 ದ್ವಾದಸೂಕ್ತಿಶುಭಗಶ್ಶುಭಕೀರ್ತ್ತಿದೇವಃ ॥ ಕಿಂವಾಪಸ್ಮೃತಿವಿ
34 ಸ್ಮೃತಃಕಿಮುಪಣಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಹವ್ಯಗ್ರೋಸ್ಮಿನ್
35 ಸ್ರವದಶ್ರುಗದ್ಗದಾವಚೋವ್ಲಾನಾನನಂದೃಶ್ಯತೇ । ತಜ್ಜಾನೇಶು
36 ಭಕೀರ್ತ್ತಿದೇವವಿದುಷಾವಿದ್ವೇಷಿಭಾಷಾವಿಷಜ್ವಾಳಾಜಾಂಗುಳಿ
37 ಕೇನಜಿಹ್ಮಿತಮತಿರ್ವ್ವಾದೀಪರಾತ್ಸ್ವಯಂ ॥ ಘನ
38 ದರ್ಪ್ಪೋನದ್ಧಬೌದ್ಧಕ್ಷಿತಿಧರಪವಿಯಿಾಬನ್ದನೀಬನ್ದನೀಬನ್ದನೇ
39 ಸನ್ನೈಯಾಯಿಕೋದ್ಯತ್ತಿಮಿರಕರಣಿಯಿಾಬಂದನೀಬಂದನೀಬನ್ದ
40 ನೇಸನ್ಮೀಮಾಂಸಕೋದ್ಯತ್ಕರಿಕರಿರಿಪುಯಿಾಬನ್ದನೀಬಂದನೀಬ
41 ನ್ದನೇಪೋಪೋವಾದಿಪೋಗೆನ್ದುಲಿಪದುಶುಭಕೀರ್ತ್ತಿದ್ಧಕೀರ್ತ್ತಿ
42 ಪ್ರಘೋಷಂ ॥ ವಿತಥೋಕ್ತಿಯಲ್ತುಜಂಪಲುಪತಿಸಾಕ್ಷಿಯೆನಿ
43 ಪ್ಪಮಾವರುಂಶುಭಕೀರ್ತ್ತಿಪ್ರತಿ ಸನ್ನಿಧಿಯೊಳ್ನಾ
44 ಮೋಚಿತಚಂತವೆತೊಗರ್ದ್ದದಿತರವಾದಿಗಳಳವೇ ॥ ಸಿಂ
45 ಗದಸರವಂಕೇಳ್ದಮತಂಗಜದನ್ತಾಳಿಬಳುಕಲ್ಲದೆನಿಲ್ಪೊ
46 ಳ್ಪೊಂಗಿಶುಭಕೀರ್ತ್ತಿಮುನಿಪನೊಳೇಂಗಳನುಡಿಯಲ್ಕೆವಾದಿಗಳ್ಗೆಂ
47 ದೆಟ್ದಯೇ ॥ ಪೋಸಾಳ್ವುದುವಾದಿವ್ಯಥಾಯಾಸಂವಿಬುಧೋವ
48 ಹಾಸಮನುಮನೋಪನ್ಯಾಸಂನಿಂನೀತೇಥೇನಾಸಂಸೆವಪ್ರಸಾ
49 ದಿಪಜ್ಯಾಕಾಶನೊಳ್ ॥ ಗಂಗಣ್ಣನಲಿಖಿತ ॥ ಸವಣಭಲ್ಲರ
50 ದೇವರವಾದಿರಾಮೋಜನಮಗದಾಸೋಜಕಂಡರಿಸಿದ ॥

(ಉತ್ತರಮುಖ.)

1 ತ್ರೈವಿದ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಸ್ವಘಾತ್ರ್ಯಭಾಚಂದ್ರಮು
2 ನಿಸ್ಸಶಿಷ್ಯಃ । ಶುಂಭದ್ವ್ರತಾಂಭೋನಿಧಿಪೂರ್ಣ್ಣಚಂದ್ರೋನಿಮರ್ಗ್ಗತಮಿಂತ್ರಿ

3ತಯೋವಿಕಲ್ಪಃ ॥ ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃಪೀಯೂ
4ಷವಾರಾಶಿಜಃಸಂಪೂರ್ಣ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮ್ಮಳತನುಃಪುಷ್ಯದ್ಬುಧಾ
5ನನ್ದನಃ । ತ್ರೈಳೋಕ್ಯಪ್ರಸರದ್ಯಶಃಸುಚಿರುಚಿರ್ಯ್ಯಶ್ಚಪ್ರೋರ್ತ್ಥದೋ
6ಷಾಗಮಃಸಿದ್ಧಾನ್ತಾಮ್ಬುಧಿವರ್ದ್ಧನೋವಿಜಯತೇಪೂರ್ವ್ವಪ್ರಭಾಚಂ
7ದ್ರಮಾಃ ॥ ಸಂಸಾರಾಮ್ಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ
8ನರತ್ನತ್ರಯೇಶಃಸದ್ಯಸ್ಸ್ಯಾನಾಗಮಾರ್ತ್ಥಸ್ಥಿತವಿಮ
9ಳಮತಿಶ್ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ॥ ಸಕಳಜನವಿನೂ
10ತಂಚಾರುಯೋಧತ್ರಿಜೇತ್ರಂಸುಕರಕವಿನಿವಾಸಂಭಾರತೀ
11ನೃತ್ಯರಂಗಂ । ಪ್ರಕಟಿತನಿಜಕೀರ್ತ್ತಿರ್ನ್ದಿವ್ಯಕಾನ್ತಾಮನೋಜಂಸ
12ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಂ ॥ ತತ್ಸಧರ್ಮ್ಮರ ॥
13ಗಣಧರರಂಶ್ರುತದೊಳ್ಪಾರಣರಿಷಿಯರಸಮುಳಚರಿತದೊಳ್
14ಯೋಗಿಜನಾಗ್ರಣಿಗೆಣೆಯನ್ನದಮಿಕ್ಕರನೇಕೆಯೆಂಬುದೆವೀ
15ರಣಂದಿಸೈದ್ಧಾನ್ತಿಕರೊಳ್ ॥ ಹರಿಹರಹಿರಣ್ಯಗರ್ಬ್ಭರನುರವಣಿ
16ಯಿಂಗೆಲ್ದಕಾಮನಂದೀಪ್ತತಪೋಭರದಿಂದುರಿಪಿದರೆನಿಬಿತ್ತರಿಸದರಾ
17ರ್ವ್ವೀರಣಂದಿಸೈದ್ಧಾನ್ತಿಕರಂ ॥ ಯನ್ಮೂರ್ತ್ತಿರ್ಜ್ಜಗತಾಂಜನಸ್ಯನಯನೇಕರ್ಪ್ಪೂ
18ರಪೂರಾಯತೇಯತ್ಕೀರ್ತ್ತಿಃಕಕುಭಾಂಶ್ರಿಯಃಕಚಭರೇಮಲ್ಲೀಲತಾಂ
19ತಾಯತೇ । ಜೀಯಾದ್ಭುವಿವೀರಣಂದಿಮುನಿಪೋರಾದ್ಧಾನ್ತಚಕ್ರಾಧಿ
20ಪಃ ॥ ವೈದಗ್ಧ್ಯಶ್ರೀವಧೂಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿರ್ಮ್ಮೇಘಚಂ
21ದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೋಮದನಮಹೀಭೃತೋಭೇದನೇವಜ್ರಪಾತಃ ।
22ಸೈದ್ಧಾನ್ತವ್ಯೂಹಚೂಡಾಮಣಿರನುಪಮಚಿನ್ತಾಮಣಿರ್ಭ್ಭವ್ಯಜನಾ
23ನಾಂಯೋಭೂತ್ಸೌಜನ್ಯರುಂದ್ರಶ್ರಿಯಮವತಿಮಹಾವೀರಣಂದೀ
24ಮುನೀಂದ್ರಃ ॥ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ ವಿಷ್ಣುವರ್ದ್ಧನ
25ಭುಜಬಳವೀರಗಂಗಬಿಟ್ಟಿದೇವನಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿ ॥
26ಶಾನ್ತಲದೇವಿಯುಸದ್ಗುಣವನ್ತೆಗೆಸೌಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆಪೆಱಕ
27ಶ್ರೀಕಾಂತೆಯುಮಗಜೆಯುಮಚ್ಯುತಕಾನ್ತೆಯುಮೆಣೆಯಲ್ಲದುಳ್ಳಿದಸತಿಯ
28ರದೊರೆಯಃ ॥ ಶಾಂತಲದೇವಿಯತಾಯಿ । ದಾನಮನನೂನಮುಂಕೇಕೇನಾರ್ತ್ಥಿಗೆಯೆಂದುಕೊಟ್ಟುಜಿನನಂಮ
29ನದೊಳ್ಧ್ಯಾನಿಸುತಂಸಮುಪಿದಳಿಂನೇನೆಂಬುದೊಮಾಚಿಕಬ್ಬೆಯೊನ್ದುಂ
30ನತಿಯುಂ ॥ ಸಕವರ್ಷಂ ೧೦೬೮ನೆಯ ಶೋಭನಸಂವತ್ಸರದ ಆಷ್ಟೀ.
31ಜ ಸುದ್ಧ ಪಂಚಮಿ ಬೃಹಸ್ಪವಾರದಂದು ಧನುರ್ಲ್ಲಗ್ನದಪೂರ್ವ್ವಾಹ್ಣದಾ
32ಬುಷ್ಟಿಗೆಯುಮನ್ವಾಗಳ್ ಶ್ರೀಮೂಲಸಂಘದಕೊಂಡಕುಂದಾನ್ವಯ
33ದದೇಶಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇ
34ವರಪ್ರಿಯಶಿಷ್ಯರಪ್ಪಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು ಸ್ವರ್ಗ್ಗ
35ಸ್ಥರಾದರು ॥

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ಉತ್ತರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ
ದ್ವಾದಾಮೋಘಲಾಂಛ
ನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ
ನಂಜಿನಶಾಸನಂ ॥ ಸಕಳಜನವಿ
ನೂತಂಚಾರುಬೋಧತ್ರಿಣೇತ್ರಂಸುಕರ
ಕವಿನಿವಾಸಂಭಾರತೀನೃತ್ಯರಂಗಂ । ಪ್ರಕಟ
ತನಿಜಕೀರ್ತ್ತಿಂದಿವ್ಯಕಾನ್ತ್ಯಾಮನೋಜಂಸ
ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇ
ವಂ ॥ ಅವರಗುಡ್ಡನೆಂತಪ್ಪನೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಸಮ
ಸ್ತಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಹ
ತ್ಸುರಭಿಗನ್ಧಿಗನ್ಧೋದಕಕಣವ್ಯಕ್ತಮುಕ್ತಾ
ವಳೀಕೃತೋತ್ತಂಸಹಂಸಸುಜನಮನಃಕ
ಮಳಿನೀರಾಜಹಂಸಮಹಾಪ್ರಚಂಡದಂಡನಾ
ಯಕ । ಶತ್ರುಭಯದಾಯಕ । ಪತಿಹಿತ
ಪ್ರಕಾರ । ನೇಕಾಂಗವೀರ । ಸಂಗ್ರಾಮರಾಮ । ಸಾಹ
ಸಭೀಮ । ಮುನಿಜನವಿನೇಯಜನಬುಧಜನ
ಮನಸ್ಸರೋವರರಾಜಹಂಸನನೂನದಾನಾಭಿ
ನವಶ್ರೇಯಾಂಸ । ಜಿನಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ
ಕ್ಷಣ । ಕೃತಧರ್ಮ್ಮರಕ್ಷಣ । ದಯಾರಸಭ
ರಿತಶೃಂಗಾರ । ಜಿನವಚನಚಂದ್ರಿಕಾಚಕೋರ
ನುಮಪ್ಪಶ್ರೀಮತುಬಲದೇವದಂಡನಾ
ಯಕನೆನೆನೆಗಳ್ದಂ । ಪಲರುಂಮುನ್ನಿನ
ಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆವಕ್ಷಾದೊ
ಡಂಬಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಂಗುಣದಿನಾವೌ
ದಾರ್ಯ್ಯದಿಂ ಧೈರ್ಯ್ಯದಿಂಲಲನಾಚಿತ್ತಹರೋ
ಪಚಾರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯ್ಯದಿಂ ಸೌರ್ಯ್ಯ
ದಿಂಬಲದೇವಂಗೆ ಸಮಾನಮಪ್ಪರೊಳರೇ
ಮತ್ತ್ಯನೃಪದಂಡಾಧಿಪರ್ ॥ ಬಲದೇವದಂಡ
ನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರ
ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾ
ತ್ರೀತಳದೊಳ್ಸಮನಾರೊಮಂತ್ರಿಚೂ
ಡಾಮಣಿಯೊಳು ॥ ಅಮಹಾನುಭಾ

33 ವನರ್ದ್ಧಾಂಗಲಕ್ಷ್ಮಿಯೆಂತಪ್ಪಳೆಂದಡೆ ॥ ಸತಿ
34 ರೂಪವುಬ್ತುನೋರ್ಪ್ಪಡೆಕ್ಷಿತಿಯೊಳಗಾ
35 ಭಾಗ್ಯವತಿಯುನ್ನತಮತಿಯುಂಸತಿಹಿ
36 ತಿಯುಂಗುಣವತಿಯುಂಸತತಂಕೀರ್ತ್ತಿರ್ವು
37 ಪಃಬಾಟಿಕಪ್ಪೆಯಂಭುವನಜನಂ ॥ ಅವರ್ಗ್ಗ
38 ಸುಪುತ್ರರ್ಪ್ಪುಟ್ಟಿದರವನಿತಳಂಪೊಗಳ
39 ರಾಮಲಕ್ಷ್ಮೀಧರರಸ್ತವರೀರ್ವ್ವರ್ಗ್ಗುಣಗ
40 ಣದಿಂರವಿತೇಜನ್ನಾರ್ಗದೇವನುಂಸಿಂಗಣ
41 ನುಂ ॥

(೨ನೇ ಮುಖ.)

1 ಅವರೊಳಗೆ ॥ ದೊರೆಯಾರೀ
2 ಭುವನಂಗಳೊಳುದಿಟಕೆಕೇಳ್ವಾಸ
3 ವ್ಯಕ್ತ್ವದೊಳುಸತ್ಯದೊಳುಪರಮ
4 ಶ್ರೀಜಿನಪೂಜೆಯೊಳುವಿನ
5 ಯದೊಳುಸೌಜನ್ಯದೊಳುಪೆಂಪಿನೊ
6 ಳುಪರಮೋತ್ಸಾಹದೆಮಾರ್ಪ್ಪದಾ
7 ನದೆಡೆಯೊಳುಸಾಱಪ್ರತಾಚಾರ
8 ದೊಳುನಿರುತಂನೋರ್ಪ್ಪಡೆನಾಗದೇವ
9 ನೆವಲಂಧನ್ಯಂಪೆಱರ್ದ್ಧನ್ಯರೇ ॥ ಅನ್ತಿನಿ
10 ಪನಾಗದೇವನಕಾನ್ತೆಮನೋರಮಣ
11 ಸಕಲಗುಣಗಣಧರಣೀಕಾನ್ತೆಗವ
12 ಧಿಕಂನೋರ್ಪ್ಪಡೆಕಾನ್ತಿಯುಮೊಲೆಯೆನಿಸಿ
13 ನಾಗಿಯಕ್ಕಂನೆಗೞ್ದಳು ॥ ಅನ್ತವರೀರ್ವ್ವ
14 ರತನಯಂಸನ್ತತಮಖಿಳೋರ್ವ್ವಿಯೊಳ
15 ಗೆಜನವೆಸವಿನೆಗಂಚಿನ್ತಿತವಸ್ತುವನೀ
16 ಯಲುಚಿನ್ತಾಮಣಿಕಾಮಧೇನುವೆನಿ
17 ಪಂಬಲ್ಲಂ ॥ ಎನ್ತೆನ್ತುನೋರ್ಪ್ಪಡೆಗುಣವನ್ತಂ
18 ಕಲಿಸುಚಿದಯಾಪರಂಸತ್ಯವಿದಂಭ್ರಾಂ
19 ತೆನೆನುತಂಬುಧರಕ್ಷಾನ್ತಂಕೀರ್ತ್ತಿಸ್ಫುಡು
20 ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ ॥ ಆತನನು
21 ಜಾತೆಭುವನಖ್ಯಾತಿಯನಜಿತೆತಾಳ್ದ ದಾನ
22 ಗುಣಮುನ್ನತಿಯಿಂಸೀತಾದೇವಿಗವಧಿಕಂ
23 ಭೂತಳದೊಳಗೇಚಿಯಕ್ಕನೆನೆವೊಳ್ಕ್ವಡ
24 ರಾರು ॥ ವ ॥ ಆ ಜಗಜ್ಜನನಿಯೊಡ
25 ಹುಟ್ಟಿದಂ ॥ ಭಾವಿಸಿಯುಂಚಪದಂಗಳನೋವ

26 ದೆಪಱಿದಿಕ್ಕಿ ಮೋಹಪಾಶದತೊಡರಂದೇ
27 ವಗುರುಸನ್ನಿಧಾನದಲಾವಿಭುಬಲದೇವ
28 ಸಮರಗತಿಯಂಪಡೆದಂ ॥
29 ಸಕವರುಷ ೧೦೪೧ನೆಯ ಸಿದ್ಧಾ
30 ರ್ತ್ಥಿಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರಸು
31 ದ್ಧ ಪಾಡಿವಸೋಮವಾರದಂ
32 ದುಮೋರಿಂಗೆಱೆಯತೀರ್ತ್ಥದ
33 ಲುಸನ್ಯಸನವಿಧಿಯಿಂಮು
34 ಡಿಪಿದ ॥ ಆತನಜನಸಿನಾಗಿಯ
35 ಕ್ಕ ನುಮೇಚಿಯಕ್ಕನುಪರೋಕ್ಷ
36 ವಿನಯಕ್ಕೆ ಕಬ್ಬಪ್ಪುನಾಡೊಳ್
37 ಪಾೞಿಗೆಱೆಹ । ಳಲುವದ್ದಿಸಾ
38 ಲೆಱುಮಾಡಿಸಿತಮ್ಮಗುರುಗಳ್
39 ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾಲಂ
40 ಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊ
41 ಟ್ಟರುಱರೆಯಕೆಱೆಯುಮಂ
42 ಆಕೆಱೆಯಮೂಡಣಾದೆಸೆ
43 ಯಲುಖಂಡುಗಬೆದ್ದಲ್ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥ
3 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
4 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿಷಮಸಮರಾ
5 ವನಿಮುಖಾಮುಹುಸಂಹಾರಕರಣಕಾರ
6 ಣಪ್ರಚಂಡದಂಡನಾಯಕಮುಖದರ್ಪ್ಪಣಕಣ್ಣ್ರ್ಪಿಡಕಾ
7 ಘೃತ್ತ್ವರಿಜಿನಧರ್ಮ್ಮಹರ್ಮ್ಯಮಾಣಿಕ್ಯಕಳಶ
8 ಮಳಯಜಮಿಳಿತಕಾಸ್ಮೀರಕಾಳಾಗರುಧೂಪ
9 ಧೂಮಧ್ಯಾಮೀಕೃತಜಿನಾರ್ಚ್ಚನಾಗಾರ । ನಿರ್ವ್ವ
10 ಕಾರಮದನಮನೋಹರಾಕಾರ । ಜಿನಗಂಧೋ
11 ದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗವೀರಲಕ್ಷ್ಮೀಭು
12 ಜಂಗನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
13 ನೋದಂಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನುಮ

14 ಪ್ಪುತ್ರೀಮತುಬಲದೇವದಂಡನಾಯಕನೆಸೆಗಣ್ದಂ ॥
15 ಸ್ಥಿರನೇಜಾಪ್ಪವರಾದ್ರಿಯಿಂದವಧಿಕಂಗಂಭೀರನೇ
16 ಜಾಪ್ಪುಸಾಗರದಿಂದಗ್ಗಳವೆನ್ತುದಾನಿಯೆಸುರೋರ್ವ್ವೀ
17 ಜಕ್ಕೆ ಮಾಜಿಂಡಳಂಸುರರಾಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿ
18 ಸ್ಪುದುಕಯ್ಕ್ಕೊಣ್ಡಕ್ಕರಿಂನಂತತಂಧರೆಯೆಲ್ಲಂಬಲದೇ
19 ವನಾತ್ಯನನಿಳಾಲೋಕೈಕವಿಖ್ಯಾತನಂ ॥ ಬಲದೇವ
20 ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಂಮ
21 ನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾತ್ರೀತಳದೊಳುಸಮ
22 ನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳು ॥ ಪಲರುಂಮು
23 ನ್ನಿನಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ವಾದೊಡಂಜ
24 ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಂಗುಣದಿನಾದೌದಾರ್ಯ್ಯದಿಂ
25 ಧೈರ್ಯ್ಯದಿಂ । ಲಲನಾಚಿತ್ತಹರೋಪಚಾರವಿಧಿಯಿಂ
26 ಗಾಂಭೀರ್ಯ್ಯದಿಂಶೌರ್ಯ್ಯದಿಂಬಲದೇವಂಗೆಸಮಾನಮ
27 ಪ್ಪರೊಳರೇಮತ್ತನ್ಯದಂಡಾಧಿಪರು ॥ ಆಬಲದೇವಂಗಂ
28 ಮೃಗಶಾಬೇಕ್ಷಣೆಯೆನಿಪಬಾಚಿಕಬ್ಬೆಗವಬಿ
29 ಳೋರ್ವ್ವೀಬನ್ಧುಪುಟ್ಟಿದಂಗುಣಲೋಬರನದಟಲಿವ
30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ
31 ಸುಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂಸಿಷ್ಟ್ಯನಿಧಾನಂಮಂತ್ರಿ
32 ಚೂಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶ್ಯಾಂಬರಾ
33 ರ್ಕ್ಕಂವನಿತಾಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮ್ಮಳನನುಪಮನ
34 ತ್ಯುತ್ತಮಂ ಕೂರೆಕೂರ್ಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ
35 ದ್ಯಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮ
36 ಯ್ಯಂ ॥

(೬ನೇ ಮುಖ.)

1 ಜಿನಪದಭಕ್ತನಿಷ್ಟಜನವತ್ಸಲನಾಶ್ರಿ
2 ತಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು
3 ಜಾತಯುಗಭೃಂಗನುದಾರನನೂನದಾನಿ
4 ಮತ್ತಿನಪುರುಷರ್ಗ್ಗೆಪೋಲಿಪುದದಾರ್ದ್ಗೆರೆ
5 ಯುಂಬಿನೆಗಂ ನೆಗಳ್ದನೀಮನುಜನಿಧಾನನೆಂದು
6 ಪೊಗಳ್ಗುಂಧರೆವೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಾ ॥
7 ಎನೆನೆಗಳ್ದಸಿಂಗಿಮಯ್ಯನವನಿತೆಮನೋರಥನಲಕ್ಷ್ಮಿಯೆ
8 ನಿಪಳುರೂಪಿಂಜನವಿನುತಸಿರಿಯಬ್ದೇವಿಯನನುನ
9 ಯದಿಂಪೊಗಳ್ವುದಖಿಳಭೂತಳವೆಲ್ಲಂ ॥ ವ ॥ ಆ ಮ
10 ಹಾನುಭಾವನವಸಾನಕಾಲದೊಳು ॥ ಪರಮಶ್ರೀಜಿ

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11 ನಪಾದಪಂಕರುಹಮಂಸದ್ಭಕ್ತಿಯಿಂತಾಳ್ದಿನಿಬ್ಬರದಿಂ
12 ಪಂಚಪದಂಗಳಂನೆನೆಯುತಂದುವ್ರ್ಮಾರ್ಗಹಸಂದೋಹ
13 ಮಂತ್ಸರಿತಂಖಂಡಿಸುತಂ ಸಮಾಧಿವಿಧಿಯಿಂಭವ್ಯಾ
14 ಬ್ಜನೀಭಾಸ್ಕರಂನಿರುತಂಪೇರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನಮರೇಂ
15 ದ್ರಾವಾಸಮಂಪೊಕ್ಕುದಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂ
16 ಚಮಹಾಕಲ್ಯಾಣಾಷ್ಟಮಹಾ
17 ಪ್ರಾತಿಹಾರ್ಯ್ಯಚತುಸ್ತ್ರಿಂಶದತಿ
18 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ
19 ತ್ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ
20 ಕಮಳವಿನಿರ್ಗ್ಗತಸದಸದಾದಿವಸ್ತು
21 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ
22 ದ್ಧಸ್ತಾದಿಸಕಳಶಾಸ್ತ್ರಪಾರಾವಾರಪಾರಗಪ
23 ರಮತಪಕ್ಷರಣನಿರತರುಮಪ್ಪ
24 ಶ್ರೀಮನ್ಮಂಡಲಾಚಾರ್ಯ್ಯ ಪ್ರಭಾಚಂ
25 ದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಿ ನಾಗಿಯಕ್ಕನುಂಸಿರಿ
26 ಯಬ್ಬೆಯುಂಸಕವರುಷ ೧೦೫೧ನೆಯ ಸಿದ್ಧಾರ್ತ್ಥ
27 ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕಸುದ್ಧದ್ವಾದಸ
28 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯುಂ
29 ಮಾಡಿಸಿಃಧಿಯಂಸಿಜಸಿದಳ್ ॥

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

1 ಶ್ರೀಮದ್ವ್ಯಾದವವಂಶಮಂಡನಮಣಿಃಕ್ಷೋಣೀಶರಕ್ಷಾಮಣಿರ್ಲ
2 ಕ್ಷ್ಮೀಹಾರಮಣಿರ್ನರೇಶ್ವರಶಿರಃಪ್ರೋತ್ತುಂಗಚೂಡಾಮಣಿಃ । ಜೀಯಾನ್ನೀತಿಪಥೇಕ್ಷ
3 ದರ್ಪ್ಪಣಮಣಿರ್ಲೋಕಯ್ಕಚೂಡಾಮಣಿಃ ಶ್ರೀವಿಷ್ಣುರ್ವ್ವಿನಯಾರ್ತ್ತಿತೋಗುಣಮಣಿಃಸಮ್ಯ
4 ಕ್ತ್ವಚೂಡಾಮಣಿಃ ॥ ಪರಿವಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂಕರಣೀಂದ್ರನಂಗೆಕರ್ಣ್ಣಗಾರಂಪರವನಿ
5 ತೆಗಸಿಲತನಯಂಧುರದೊಳುಪ್ರೋಜ್ವಂಗೆವ್ರತ್ಯವಿನಯಾದಿತ್ಯಂ ॥ ವೃತ್ತ ॥ ಎನೆತಾನುಂಕೆಮೆ ದೇ
6 ಗುಂಗಳನೆತಾನುಂಜೈನಗೇಹಂಗಳಂತೆನೆತುಂನಾಕ್ಕೆರ್ಗಳಸೂರ್ಗ್ಗರಮಪ್ರಜೆಗಳಂ ಸಂತೋಷದಿಂಮಾಡಿದಂವಿ
7 ನಯಾದಿತ್ಯನೃಪಾಳಕೊಪ್ಪುಳಸೆಸಂಬಿದ್ಧರ್ಂಬಲೀಂದ್ರಂಗೆಮೇಲೆನಿಸಂಪಂಪೊಗಳ್ವನ್ನನಾವನೊಮಹಾಗಂ
8 ಭೀರಸಂಧೀರನಂ ॥ ಇಟ್ಟಿಗೆಗಂಮಗಳ್ಗಕುಳಿಗಳ್ಕಚಿಯಾದಪುಕಲ್ಲುಗಳೊಣ್ಗಿದೇವ್ವರ್ಟ್ಟಿಭದಾತಳಕ್ಕೆ
9 ಸರಿಯಾದಪುಸಣ್ಣದಧಂಡಿಭಿಂಡಸಿವ್ವಟ್ಟೆಯಸಳ್ಳವಹಾಮಾಸೆನಮಾದಿಸಿದಂಜೆನವಾಪ್ಪೇದಮಂನಟ್ಟು
10 ನಪ್ಪೊಮಪ್ಪಳ್ರಸೆಸುಣ್ಣಪದಾವ್ಯಾಲಿರುಜರಾಜನಂ ॥ ಕ ॥ ಅಪ್ಪೊಯ್ಸಳಭೂಸಂಗಮಹೀಶ
11 ಳಕಾಮವಾಸೈಕರಚಜೂಹಾರತ್ನಂ ಶ್ರೀಪತಿನಿಜಭುಜವಿಜಯಮಹೀಪತಿಜನಿಮಿಸಿದನಭಟನ
12 ಪುಯಂಗನೃಪಂ ॥ ವೃ ॥ ವಿನಯಾದಿತ್ಯನೃಪಾಳನಾತ್ಮಜನಿಳಾಲೋಕೈಕಕಳ್ಪದ್ರುಮಂಮನುಮಾರ್ಗ್ಗಂ

13 ಜಗದೇಕವೀರನೆನಿಸಿಯುಂಗುರ್ವ್ವೀಶ್ವರಂಮಿಕ್ಕನಾತನಪುತ್ರಂರಿಪುಭೂಮಿಪಾಳಕಮದಸ್ತಂಭಧ್ವ
14 ನಂವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಂನೆಗಳ್ದಂಧರಾವಳಿಯಮೇಲುತ್ರೀರಾಜಕಣ್ಠೀರವಂ ‖ ಕಂ ‖ ಆನೆಗಳ್ದಿಱಿಯಂ
15 ಗನ್ಯಪಾಳನಸೂನುಬ್ರುಹದ್ವೈರಿಮಣ್ಡಳಿಸಕಳಧರಿತ್ರೀನಾಥನಸರ್ತ್ಥಿಜನತಾಭಾನುಸುತಂವಿಷ್ಣುಭೂ
16 ಪನುಪಯಂಗೆಯ್ದಂ ‖ ಅನಿಸರಪನಿಸಾಸ್ಥಾಳನಕರನುದ್ಧತವೈರಿಮಂಡಳೇಶ್ವರವಮದಸಂಹರಣಂನಿಜಾ
17 ಸ್ವಯ್ಯಕಾಭರಣಂ ಶ್ರೀಚಿಟ್ಟಿದೇವನೀವರದೇವ ‖ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇ
18 ಶ್ವರ । ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ । ಮಲಪ
19 ರೊಳ್ಗಂಡ । ಚಲಕೆಬಲುಗಂಡ । ನಾಳಿಂಮುನ್ನಿಱಿವ । ಸಾಯ್ಯ್ರಮಂಮೆಱೆವ । ತಳಕಾಡುಗೊಂಡ । ಗಂಡಪ್ರಚಂಡ ।
20 ಪಟ್ಟಪರಿಪಾಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ಕರಕ್ಷಣ ದಕ್ಷಕ । ಅವಿನಯನರಪಾಳಕಜನಶಿಕ್ಷಕ । ಚ
21 ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ । ನಹಿತಮಂಡಳಿಕಕಾಳಾನಳ । ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದೋರ್ವ್ವಾನ
22 ಳ । ಪ್ರಬಳರಿಪುಬಳಸಂಹರಣಕಾರಣ । ವಿದ್ವಿಷ್ಟಮಂಡಳಿಕಮದನಿವಾರಣಕರಣ । ನೊಳಂಬವಾಡಿ
23 ಗೊಂಡ । ಪ್ರತಿಪಕ್ಷನರಪಾಳಲಕ್ಷ್ಮಿಯನಿಕ್ಕುಳಿಗೊಂಡ । ತಪ್ಪೆತಪ್ಪುವ ಜಯಶ್ರೀಕಾಂತೆಯನಪ್ಪು
24 ವ । ಕೂರೆಕೂರ್ಪ್ಪಸಾಯ್ಯ್ರಮಂತೋರ್ಪ್ಪ । ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣದೋರ್ದ್ದಂಡ । ನುಡಿದಂತೆಗಂಡ । ಅರಿ
25 ಯುವನಹೃದಯಶೂಲ । ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ । ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ । ಸರ
26 ಣಾಗತವಜ್ರಪಂಜರ । ಸಮಜಕೀರ್ತ್ತಿಧ್ವಜ । ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ । ಪೆಂಗಿರಯಮನೋಭಂಗ । ವೀ
27 ರಪ್ರಸಂಗ । ನರಸಿಂಗವರ್ಮ್ಮನಿರ್ಮ್ಮೂಳನಂ । ತಳಪಾಳಕಾಳಾನಳಂ । ಹಾನುಂಗಲುಗೊಂಡ । ಚತುರ್ಮ್ಮುಖ
28 ಗಂಡ । ಚತುರಚತುರ್ಮ್ಮುಖನಾಹವಷಣ್ಮುಖ । ಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ । ಸುಂನತವಿಷ್ಣುವಂಸ । ರಿಪು
29 ಹೃದಯಶಲ್ಯ । ಭೀತರಂಕೊಲ್ಲ । ದಾನವಿನೋದ । ಚಂಪಕಾಮೋದ । ಚತ್ರಮಯಸಮುದ್ಧರಣ । ಗಂಡ
30 ರಾಭರಣ । ವಿವೇಕನಾರಾಯಣ । ವೀರಪಾರಾಯಣ । ಸಾಹಿತ್ಯವಿದ್ಯಾಧರ । ಸಮರಧುರಂಧರ ।
31 ಪೊಯ್ಸಳಾನ್ವಯಭಾನು । ಕವಿಜನಕಾಮಧೇನು । ಕಲಿಯುಗಪಾರ್ತ್ಥ । ದುಷ್ಟಗ್ರಧೂರ್ತ್ತ । ಸಂಗ್ರಾಮರಾ
32 ಮ । ಸಾಹಸಭೀಮ । ಹಯವತ್ಸರಾಜ । ಕಾಂತಾಮನೋಜ । ಮತ್ತಗಜಭಗದತ್ತ । ನಭಿನವಚಾರುದ
33 ತ್ತ । ನೀಲಗಿರಿಸಮುದ್ಧರಣ । ಗಂಡರಾಭರಣ । ಕೊಂಗರಮಾರಿ । ರಿಪುಕುಳತಳಪ್ರಹಾ
34 ರಿ । ತೆರೆಯೂರನಲೆವ । ಕೋಯತೂರತುಳಿವ । ಹೆಂಜೆಱುದಿಸಾಪಟ್ಟ । ಸಂಗ್ರಾಮಜತಳ
35 ಟ್ಟ । ಪಾಂಡ್ಯನಂಬೆಂಕೊಂಡ । ಉಚ್ಚಂಗಿಗೊಂಡ । ಏಕಾಂಗವೀರ । ಸಂಗ್ರಾಮಧೀರ । ಪೊಂಬುಚ್ಚನಿರ್ದ್ಧಾಟಣ । ಸಾ
36 ವಿಮಲೆನಿಲ್ಲೋಟಣ । ವೈರಿಕಾಳಾನಳ । ನಹಿತದಾವಾನಳ । ಶತ್ರುನರಪಾಳದಿಶಾಪಟ್ಟ ।
37 ಮಿತ್ರನರಪಾಳಲಲಾಟಪಟ್ಟ । ಘಟ್ಟದನಳಿವ । ತುಳುವರಕಳೆವ । ಗೋಯಿಂದವಾಡಿಭಯಂ
38 ಕರ । ನಹಿತಬಳಸಂಬರ । ರೊದ್ದವತುಳಿವ । ಕಿತಗರಂಪಿಳಿವ । ರಾಯರಾಯಪುರಸೂ
39 ಱೆಕಾಱ । ವೈರಿಭಂಗಾಜವೀರನಾರಾಯಣ । ಸಾಯ್ಯ್ರಪಾರಾಯಣ । ಶ್ರೀಮತುಕೇಶ
40 ವದೇವಪಾದಾರಾಧಕ । ರಿಪುಮಂಡಳಿಕಸಾಧಕಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತ
41 ನುಂಗಿರಿದುರ್ಗ್ಗವನದುರ್ಗ್ಗಜಳದುರ್ಗ್ಗಾದ್ಯನೇಕದುರ್ಗ್ಗಂಗಳನಶ್ರಮದಿಂಕೊಂಡಚಂಡಪ್ರತಾ
42 ಪದಿಂಗಂಗವಾಡಿತೊಂಬತ್ತಱುಸಾಸಿರಮುಮಂಲೀಲೆಗೊಂಡಿವರಮುಣ್ಡಿಗೆಸಾಧ್ಯಂಮಾಡಿ ।
43 ಮತ್ತಂ ‖ ವೃ ‖ ಎಳೆಯೊಳುದುಷ್ಟರನುದ್ಧತಾರಿಗಳನಾಡಂದೊತ್ತಿಬೆಂಕೊಂಡುದೋರ್ಬ್ಬಳದಿಂ
44 ದೇಶಮನಾವಗಂತನಗಸಾಧ್ಯಂಮಾಡಿರಲ್ । ಗಂಗಮಂಡಲಮೆಂದೋಲಗೆತೆತ್ತುಮಿತ್ತು ಪಕನಂ
45 ಪ್ರಾಪ್ತಿರ್ಪ್ಪನಂವಿಷ್ಣುಪೊಯ್ಸಳನಿರ್ದ್ದಂಸುಖದಿಂದರಾಜ್ಯದೊಳವಿಂದಂಸಂತತೋತ್ಸಾಹದಿಂ ‖ ಹ
46 ತ್ತಿರವೆತ್ತಲತ್ತಲಿದಿರಾದನೃಪಾಳಕರಸ್ಥಿ ಬಳ್ಳಿ ಕಣ್ಡತ್ತುಸಮಸ್ತವಸ್ತುಗಳನಾಳುತ
47 ನಮಸಲೆಪುಣ್ಡುಸಂತತಂಸುತ್ತಲುಮೋಲಗಿಪ್ಪರೆನೆಮುನ್ನಿನವರ್ಗ್ಗಮನೇಕರಾದವರ್ಗ್ಗ

[48]ತ್ತಳಗಂ ಪೊಗತ್ತೆ ಗಸೆಬಣ್ಣಿಪನಾವನೊವಿಷ್ಣುಭೂಪನಂ ॥ ಅಂತುತ್ರಿಭುವನಮಲ್ಲತಳಕಾ
[49]ಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗ ವಿಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರ ವಿಜಯರಾಜ್ಯಮು
[50]ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆತ
[51]ತ್ಪಾದಪದ್ಮೋಪಜೀವಿಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಸಾಂತಲದೇವಿ ॥

(ದಕ್ಷಿಣಮುಖ.)

[1]ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ
[2]ಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
[3]ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ । ಸಕಲಗುಣಗ
[4]ಣಾನೂನೆಯುಂ । ಅಭಿನವರುಕ್ಮಿಣೀದೇವಿಯುಂ । ಪತಿ
[5]ಹಿತಸತ್ಯಭಾಮೆಯುಂ । ವಿವೇಕೈಕ ಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರ
[6]ತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯಜನವಿ
[7]ನೀತೆಯುಂ । ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣೆಯುಂ । ಬ್ರತ
[8]ಗುಣಶೀಲಚಾರಿತ್ರಾಂತಃ ಕರಣೆಯುಂ । ಲೋಕೈಕವಿ
[9]ಖ್ಯಾತೆಯುಂ । ಪತಿಬ್ರತಾಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ
[10]ಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ್ವ
[11]ಚೂಡಾಮಣಿಯುಂ । ಉದ್ವೃತ್ತಸವತಿಗಂಧವಾರ
[12]ಣೆಯುಂ ।। ಪುಣ್ಯೋಪಾರ್ಜ್ಜನಕರಣಕಾರಣೆಯುಂ । ಮ
[13]ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕಳಾಭ್ಯು
[14]ದಯದೀಪಿಕೆಯುಂ । ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆ
[15]ಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ ।
[16]ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದೆಯುಂ । ಆ
[17]ಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆ
[18]ಯುಂ । ಜಿನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳೆಯುಂ । ಭವ್ಯಜನವತ್ಸ
[19]ಳೆಯುಂ । ಜಿನಗಂಧೋದಕಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂ
[20]ಗೆಯುಮಪ್ಪ ॥ ಕ ॥ ಆನೆಗಳ್ದವಿಷ್ಣುನೃಪನಮ
[21]ನೋನಯನಪ್ರಿಯೆಚಳಾಳನೀಳಾಳಕಿಚಂದ್ರಾ
[22]ನನೆಕಾಮನರತಿಯಲಾತಾನೆನೆತೊಣೆಸರಿ
[23]ಸಮಾನೆಶಾಂತಲದೇವೀ ॥ ವೃ ॥ ಧುರದೊಳ್ವಿಷ್ಣುನೃ
[24]ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷದೊಳ್ಸಂತತಂಪ
[25]ರಮಾನನ್ದದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದಾ
[26]ದ್ದಾನಿಯುಂ ವರದಿಗ್ಭಿತ್ತಿಯನೆಯ್ದಿಸಲ್ವೆಜಿವಕೀರ್ತ್ತಿ
[27]ಶ್ರೀಯುನುತ್ತಿಷ್ಪುರ್ವೀಧರೆಯೊಳ್ಕಾಂತಲದೇವಿ
[28]ಯಿಂದಜಿಪಿಬಣ್ಣಿಪ್ಪಣ್ಣನೇವಣ್ಣಿಪಂ ॥ ಕಲಿಕಾಲ
[29]ವಿಷ್ಣುವಕ್ಷಸ್ಥಳದೊಳ್ಕಲಿಕಾಲಲಕ್ಷ್ಮಿನೆಲಸಿ

30 ವಳನಶಾನ್ತಲದೇವಿಯಸೌಭಾಗ್ಯಮನೆಲಿಗಳಬ
31 ಸ್ನಿಸುವನೆಂಬನೇವಣ್ಣಿಸುವಂ ॥ ಶಾನ್ತಲದೇವಿಗೆಸದ್ಗುಣ
32 ವಂತೆಗ ಸೌಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಚಃ ಶ್ರೀಕಾಂತೆ
33 ಯುಮಗಜೆಯುಮಚ್ಯುತಕಾಂತೆಯುಮೆಣೆಯು
34 ಲ್ಲದಣೆಪಸತಿಯುದ್ಧೋರೆಯೋ ॥ ಅಕ್ಕರ ॥ ಗುಣಗ
35 ಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರುಹೆತ್ತತಾಯಿಗು
36 ಣನಿಧಿಮಾಚಿಕಬ್ಬೆಪಿರಿಯಪೆಗ್ಗಡೆಮಾರಸಿಂಗಮ್ಯ್ಯಂ
37 ತನ್ದೆಮಾವನಂಪೆಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯಂಅರಸಂವಿಷ್ಣು
38 ವರ್ದ್ಧನನೃಪಂವಲ್ಲಭಂಜಿನನಾಥಂತನಗೆಂದುವಿಷ್ಣುದೆ
39 ಯ್ಯಂಅರಸಿಶಾನ್ತಲದೇವಿಯುಮಹಿಮೆಯುಂಬಣ್ಣಿಸಲು
40 ಬಕ್ಕುಮೆಭೂತಳದೊಳು ॥ ಸಕವರುಷಂ ೧೦೫೦ ಮೂಜಿ
41 ನೆಯವಿರೋಧಿಕೃತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧ ಪಂಚ
42 ಮಿಾ ಸೋಮವಾರದಂದು ಸಿವಗಂಗೆಯತೀರ್ತ್ಥದಲು ಮುಡಿಪಿ
43 ಸ್ವರ್ಗ್ಗತೆಯಾದಳು ॥ ವೃ ॥ ಈಕಲಿಕಾಲದೊಳುಮಸು
44 ಬೃಹಸ್ಪತಿವನ್ದಿಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಕಾಮ
45 ಧೇನುವಭಿಮಾನಿಮಹಾಪ್ರಭುಪಣ್ಡಿತಾಶ್ರಯಂಲೋ
46 ಕಜನಸ್ತುತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ
47 ಯುನ್ನಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಗುಂಧರವೇಗ್ಗಡೆಮಾ
48 ರಸಿಂಗನಂ ॥ ದೊರೆಯೆಪೇಗ್ಗಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ
49 ದೊಳುಪುರುಷಾರ್ತ್ಥಂಗಳೊಳತ್ಯುದಾರತೆಯೊಳಂಧರ್ಮ್ಮಾನು
50 ರಾಗಂಗಳೊಳು ಹರಪಾದಾಬ್ಜಭಕ್ತಿಯೊಳುನಿಯಮಮೊ
51 ಳುಸೀಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಿಂದ
52 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿಸಲು ॥ ಕ ॥ ಅನುಪಮಶಾನ್ತಲ
53 ದೇವಿಯುಮನುನಯದಿಂತಂದೆಮಾರಸಿಂಗಯ್ಯನುಮೆಂಬೀವ
54 ನಿತೆಮಾಚಿಕಬ್ಬೆಯು ಮಿನಿಬರು ಮೊಡನೊಡನೆಮುಡಿಪಿ
55 ಸ್ವರ್ಗ್ಗತರಾದರ್ ॥ ಲೇಖಕಬೋಕಿಮಯ್ಯ ॥

(ಪಶ್ಚಿಮಮುಖ.)

1 ಅರಸಿಸುರಗತಿಯನಯ್ದಿದಳರಲಾಗನಗೆಂದುಬಂ
2 ದುಕಳುಗೊಳದಲುದುರ್ದ್ಧರಸನ್ನ್ಯಾಸನದಿಂಪರಿ
3 ಣತೆತಾಯಿಮಾಚಿಕಬ್ಬೆತಾನುಂತೊಡೆದಳ್ ॥ ವೃ ॥ ಅ
4 ರಿಮಗುಪ್ತಿವರ್ದ್ಧಕಣ್ಮಲಗ್ಗಳೋದುವಪಂಚಪದಂಜಿನೇಂದ್ರನಂಸ್ಮರಿಯಿಸುವ್ವೋಚಬ
5 ನ್ಧುಜನಮಂಬಿಡಿಪುನ್ನತಿಸನ್ನ್ಯಸಕ್ಕೆ ವಂದಿರಲೊಸೆದೊಂದುತಿಂಗಳುಪವಾಸದೊಳಂಬಿ
ನೆಮಾಚಿಕಬ್ಬೆತಾಂಸುರಗತಿಗೆಯ್ದಿದಳುಸಕಳಭವ್ಯರಸನ್ನಿಧಿಯೊಳ್ಸಮಾ
ಧಿಯಿಂ ॥ ಕ ॥ ಆಮಾರಸಿಂಗಮಯ್ಯನಕಾಮಿನಿಜಿನಚರಣಭಕ್ತೆಗುಣಸಂ

8 ಯುತೆನೃಪ್ಗಾಮುಪತಿಬ್ರತೆಯುನ್ನಿಭೂಮಿಜನಂಪೊಗಳೆಮಾಚಿಕಬ್ಬೆಯು
9 ನೆಗಳ್ದಳ್ ‖ ಜಿನಪದಭಕ್ತೆಬಂಧುಜನಪೂಜಿತೆಯಾಶ್ರಿತಕಾಮಧೇನುಕಾ
10 ಮಿನಿಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೆಸಂತತಂಮು
11 ನಿಜನಪಾದಪಂಕರುಹಭಕ್ತೆಜನಸ್ತುತೆಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
12 ಮಾಚಿಕಬ್ಬೆಯಕೀರ್ತ್ತಿಸುಗುಂಧರೆಮೆಚ್ಚೆನಿಚ್ಚಲುಂ ‖ ಜಿನನಾಥಂತನ
13 ಗಾಪ್ತನಾಗೆಬಲದೇವಂತಂದೆಪೆತ್ತಬ್ಬೆಸದ್ವನಿತಾಗ್ರೇಶರೆಬಾಚಿಕಬ್ಬೆ
14 ಯನಿತಂಮಂಸಿಂಗಣಂನಂದವಾಂತನದಿಂದಗ್ಗದ ಮಾಚಿಕಬ್ಬೆ ಸುರಲೋಕ
15 ಕ್ಕೋದಳೆಂದೆಂದುಮೇದಿನಿಯೆಲ್ಲಂಪೊಗಳುತ್ತಮಿಪ್ಪುದೆನೆಬಣ್ಣಿಪ್ಪಣ್ಣಿ
16 ನೇಪಣ್ಣಿಪಂ ‖ ವೃ ‖ ಪೆಂಡಿಸ್ಸನ್ಯಾಸವಂಗೊಂಡವರೊಳಗಿನಿತಂಬಲ್ಲರಾ
17 ರಂಬಿನಂಕ್ಕೈಕೊಂಡಾಗಳಘೋರವೀರವ್ರತಪರಿಣತೆಯಂ ಮೆಚ್ಚಿ
18 ಸಂತೋಷದಿಂದಂಪಾಂಡಿತ್ಯಂ ಚಿತ್ತದೊಳ್ತಳ್ತಿರೆಜಿನಚರಣಾಂಭೋ
19 ಜಮಂಭಾವಿಸುತ್ತಂಕೊಂಡಾಡಲ್ಧಾತ್ರಿತನ್ನಂಸುರಗತಿವ
20 ಡೆದಳ್ಲೀಲೆಯಿಂಮಾಚಿಕಬ್ಬೇ ‖ ದಾನಮುನನೂನಮಂ
21 ಕಾಕೇನಾತ್ಥಿಯೆಂದುಕೊಟ್ಟುಜಿನನಂಮನದೊಳ್ಧ್ಯಾನಿಸು
22 ತಂಮುಡಿಪಿದಳೆನ್ನೇನೆಂಬುದೊಮಾಚಿಕಬ್ಬೆಯೊಂದುನ್ನ
23 ತಿಯಂ ‖ ಇಂತುತಮ್ಮಗುರುಗಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
24 ನ್ತದೇವರಂವರ್ದ್ಧಮಾನದೇವರಂರವಿಚಂದ್ರದೇವರಂಸ
25 ಮಸ್ತಭವ್ಯಜನಂಗಳಸನ್ನಿಧಿಯೊಳುಸನ್ನ್ಯಸನಮಂಕೈ
26 ಕೊಂಡವರಪೇಳ್ವಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಪಿದಳು ‖
27 ಪಂಡಿತಮರಣದಿನಿಭ್ರೂಮಂಡಲದೊಳುಮಾಚಿಕಬ್ಬೆಯಂತೆ
28 ಪ್ರಲಾಕ್ಕೆಯ್ಕೊಂಡಿಂತುನೆಗಳ್ದರಿಗಳಖಂಡಿತಮಂಘೋರವೀ
29 ರಸನ್ನ್ಯಾಸನಮಂ ‖ ಅವರವಂಶಾವತಾರವೆಂತೆಂದಡೆ ‖ ಕ ‖ ಜಿ
30 ನಧರ್ಮ್ಮನಿರ್ಮ್ಮಳಂಭವ್ಯ ನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ
31 ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವರ್ಮ್ಮದಂಡಾಧೀಶಂ ‖ ವೃ ‖
32 ಅನುಪಮನಾಗವರ್ಮ್ಮನಕುಳಾಂಗನೆಪೆಂಪಿನಚಂದಿಕಬ್ಬೆಸಜ್ಜನನುತೆ
33 ಮಾನಿದಾನಿನಗುಣಿಮಿಕ್ಕಪತಿಬ್ರತೆಸೀಲದಿಂದೆಮೇದಿನಿಸುತೆ
34 ಗಂಮಿಗಿಲ್ಪೊಗಳಲಾನಱಿಯೆಂಗುಣಪಂಕಕಾತ್ತಿಯಂಜಿನ
35 ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತುತೆಯಂಜಗದೇಕದಾನಿಯಂ ‖ ಅವರ್ಗ್ಗಸು
36 ಪುತ್ರಂಬುಧಜನನಿವಹಕ್ಕಾತ್ತಿವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ
37 ಜನಂಪೊಗಳಲು ಮಿಕ್ಕವನುದಯಂಗೆಯ್ದನುತ್ತಮಂಬಲದೇವಂ ‖ ವೃ ‖
38 ಸಕಳಕಳಾಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಸು
39 ಕವಿಜನಸ್ತುತಂಜಿನಪದಾಬ್ಜನಿಭೃಂಗನನೂನದಾನಿಲೋಕಪರಮ
40 ತ್ಥರಮೆಂಪರಡುಮಂನೆಱೆಬಲ್ಲನೆನುತ್ತೆದಂಡನಾಯಕಬಲದೇವನಂಪೊ
41 ಗಳ್ವುದಂಬುಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ‖ ಮುನಿನಿಕರಕ್ಕೆಭ
42 ವ್ಯನಿಕರಕ್ಕೆಜಿನೇಶ್ವರಪೂಜೆಗಳ್ಗೆಮಿಕ್ಕನುಪಮದಾನಧರ್ಮ್ಮ

43 ಪೊದವಿಂಗನಿರಂತರವೊನ್ದೆ ವರ್ಗ್ಗದಿಂಮನೆಯೊಳನಾಕುಳಂ
44 ಪುದುವೆಯುಂದವನಾಂಗಿನೊಳುಣ್ಬು ದೆಂದವಿಂಮನುಜನಿಧಾನನಂ
45 ಪೊಗಳ್ವನೇ ಪೊಗಳ್ವಂಬಲದೇವಮಾತ್ಯನಂ ॥ ಸ್ಥಿರನೇಮೇರುಗಿರೀಂದ್ರದಿಂದೆ
46 ಮಿಗಿಲೇಗಂಭೀರನೇಭೂಪ್ರಸಾಗರದಿಂದಗ್ಗಳನೆಂತುದಾನಿಯೆಸು
47 ರೋರ್ವ್ವೀಜಕ್ಕೆ ಮೇಲ್ಭೋಗಿಯೇಸುರರಾಜಂಗೆಣೆಯೆಂದುಕೀರ್ತ್ತಿಪ್ಪುದು
48 ಕಯ್ಕೊಂಡಳ್ಕುಱಿಂಗಂತತಂಧರೆಯೊಳ್ಶ್ರೀಬಲದೇವಮಾತ್ಯನನಿ
49 ಖಾಲೋಕೈಕವಿಖ್ಯಾತನಂ ॥ ಕ ॥ ಬಲದೇವದಂಡನಾಯಕನಲಂಘ್ಯ
50 ಭುಜಬಳಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾ
51 ತ್ರೀತಳದೊಳಂಸಮನಾರೊಮಂತ್ರಿಚೂಡಾಮಣಿಯೊಳಂ ॥
52 ಶ್ರೀಮತ್ಕುಮಾರಕೀರ್ತ್ತಿದೇವರಗುಡ್ಡಲೀಖಿತಪೋಕಿಮಯ್ಯಬರದವ
53 ರುದರೂಮಾರಿಮುಖತಿಳಕಗಂಗಾಚಾರಿಯತಂಮಕಾಂಮಾಚಾರಿಕಂಡರಿಸಿದ ॥

(ಉತ್ತರ ಮುಖ.)

1 ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳರಿಪುಬಳವಿ
2 ಷಮಸಮರಾವನಿಮಹಾಮಹಾರಿ
3 ಸಂಹಾರಕರಣಕಾರಣಪ್ರಚಂಡದಂಡನಾ
4 ಯಕಮುಖದರ್ಪ್ಪಣ । ಕಥಕಮಾಗಧಪುಂಣ್ಯ
5 ಪಾತಕ । ಕವಿಗಮಕಿವಾದಿವಾಗ್ಮಿಜನತಾದಾ
6 ರಿದ್ರಸಂತರ್ಪ್ಪಣ । ಜಿನಸಮಯ ಮಹಾಗ
7 ಗನಶೋಭಾಕರದಿವಾಕರ । ಸಕಳಮು
8 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ । ಶ್ರೀ
9 ಯಾಂಸಸರಸ್ವತೀಕರ್ಣ್ಣಾವತಂಸ । ಗೋತ್ರ
10 ಪವಿತ್ರ । ಪರಾಂಗನಾಪುತ್ರ । ಬನ್ಧುಜನಮನೋ
11 ರಂಜನ । ದುರಿತಪ್ರಭಂಜನ । ಕ್ರೋಧಲೋಭಾನ್ಸ್ವ
12 ತಭಯಮಾನಮದವಿದೂರಗಾತ್ತ್ರಚಾ
13 ರುಪತ್ತ್ರ । ಜೀಮೂತವಾಹನ । ಸಮಾನಪರೋ
14 ಪಕಾರೋದಾರ । ಪಾಪವಿದೂರಜಿನಧರ್ಮ್ಮ
15 ನಿರ್ಮ್ಮಳಭವ್ಯಜನವತ್ಸಳ । ಜಿನಗಂಧೋದಕ
16 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ । ನನುಪಮಗುಣ
17 ಗಣೋತ್ತುಂಗ । ಮುನಿಚರಣಸರಸಿರುಹ
18 ಭೃಂಗ । ಪಂಡಿತಮಂಡಳೀಪುಂಡರೀಕವನಪ್ರಸಂ
19 ಗ । ಜಿನಧರ್ಮ್ಮಕಥಾಕಥನಪ್ರಮೋದನು
20 ಮಾಹಾರಾಭಯಭೈಷಜ್ಯ ಶಾಸ್ತ್ರದಾನವಿ
21 ನೋದನುಮಪ್ಪಶ್ರೀಮತ್ಬಲದೇವದಂಡನಾ
22 ಯಕನೆನೆನೆಗಳ್ದ ॥ ಆಬಲದೇವಂಗಂಮ್ಯಗಸಾ

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23 ಪೇಕ್ಷಣೆಯನಿಪ ಬಾಚಿಕಬ್ಬೆಗವಖಿಳೋರ್ವ್ವೀ
24 ಬಂಧುವೃಷ್ಟಿದಂಗುಣಿಲೋಲಬರನಪಟಲಿವ ಸಿಂಗಿ
25 ಮಯ್ಯನುದಾರಂ ॥ ವೃ ॥ ಜಿನಪತಿಭಕ್ತನಿ
26 ಷ್ಟ್ಯಜನವತ್ಸಳನಾಶ್ರಿತ ಕಲ್ಪಭೂರುಹಂಮು
27 ನಿಚರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನಸೂನ
28 ದಾನಿಮತ್ತಿನಪುರುಷರ್ಗ್ಗಪೋಲಿಸುವ ದಾರ್ವ್ವರೆಯೊಂ
29 ಬಿನೆಗಂನೆಗಲ್ದನೀಮನುಜನಿಧಾನನೆಂದುಪೊಗಳ್ಗಂಥ
30 ರಪೇರ್ಗ್ಗಡೆಸಿಂಗಿಮಯ್ಯನ ॥ ಜಿನಧರ್ಮ್ಮಾಂಬರತಿಗ್ಮರೋಚಿ
31 ಸಚ್ಚರಿತ್ರಂಭವ್ಯವಂಶೋತ್ತಮಂ ಸಿಷ್ಟನಿಧಾನಂಮಂತ್ರಿಚಿ
32 ನ್ತಾಮಣಿಮುಖವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾರ್ಕ್ಕಂವನಿತಾ
33 ಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮ್ಮಳನನುಪಮ ಸತ್ಯೋತ್ತಮಂಕೂ
34 ರಕೂರ್ಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿದ್ಯಾನಿಧಿಗುಣನಿಳ
35 ಯಂಧಾತ್ರಿಯೊಳ್ಸಿಂಗಿಮಯ್ಯಂ ॥ ಕ ॥ ಶ್ರೀಯಾದೇವಿ
36 ಗುಣಾಗ್ರಣಿಯೀಯುಗದೊಳುದಾನಧರ್ಮ್ಮ
37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯಕೊನ್ತಿದೇವಿಯದೊರೆಯೆನ್ನ
38 ಸಿಂಗಿಮಯ್ಯನವಧುವ ॥ ಸ್ವಸ್ತ್ಯನವರತಪರಮ ಕ
39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರಫಳ ಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
40 ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ ವಿವೇಕಯ್ಕ
41 ಬೃಹಸ್ಪತಿಯುಂಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂಪತಿಬ್ರತಾಪ್ರಭಾ
42 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಮುದ್ವೃತ್ತಸವ
43 ತಿಗಂಧವಾರಣೆಯುಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿ
44 ನೋದೆಯುಮಪ್ಪಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನಪೋಯ್ಸಳದೇವರ ಪಿರಿಯರಸಿಪಟ್ಟಮ
45 ಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರ್ಶ್ರೀಬೆಳ್ಗೊಳತೀರ್ತ್ಥದೊಳು ಸವತಿಗಂಧವಾರಣ
46 ಜಿನಾಲಯಮುಮಂಮಾಡಿಸಿಯದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂರಿಷಿಸಮುದಾ
47 ಯಕ್ಕಾಹಾರದಾನಕ್ಕಂಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಕಣಿನಾಡಮೊಟ್ಟೆನ
48 ವಿಲೆಯುಮಂಗಂಗಸಮುದ್ರದನಡುಬಯಲಲಯ್ವತ್ತು ಕೊಳಗಗದ್ದೆ
49 ಯತೋಟಮುಮಂ ನಾಲ್ವತ್ತುಗದ್ಯಾಣಪೊನ್ನನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಚರುಗಿಂಗೆ
50 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣುವರ್ದ್ಧನ ಪೋಯ್ಸಳದೇವರಂ
51 ಪೇಳಿಕೊಂಡು ಸಕವರುಷ ಸಾಯಿರದನಾಲ್ವತ್ತಯ್ದನೆಯ ಶೋಭಕೃ
52 ತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧಪಾಡಿವಬೃಹಸ್ಪತಿವಾರದಂದು
53 ತಮ್ಮಗುರುಗಳುಶ್ರೀಮೂಲಸಂಘದ ದೇಸಿಯಗಣದಪೊಸ್ತ
54 ಕಗಚ್ಛದ ಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯ ದೇವರಸಿಷ್ಯರಪ್ಪಪ್ರ
55 ಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಲನಂಮಾಡಿ
56 ಸರ್ವ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ ॥ ವೃತ್ತ ॥ ಪ್ರಿಯ
57 ದಿಂದಿಂತಿವನೆಲ್ಲಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ

58 ಯಿದಂಕಾಯದಕಾಯಸ್ಥಃಪಿಗೆಕುರುಕ್ಷೇತ್ರವಿಶ್ವಿರ್ಯೊಳ್
59 ಬಾರಣಾಸಿಯೊಳೇಳ್ಕೋಟಿಮುನೀನ್ದ್ರರಂಕಪಿಲೆಯುಂವೇದಾಢ್ಯರಂ
60 ಕೊಂದುದೊಂದಯಶಂಸಾಗ್ಗುಮಿದೆಂದು ಸಾಱಿದಪುದೀಶೈ
61 ಳಾಕ್ಷರಂಸಂತತಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
62 ರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯ
63 ತೇಕ್ರಿಮಿಃ ॥

54

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಬಸ್ತಿಯಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮನ್ನಾಥಕುಲೇನ್ದುರಿಂದ್ರಪರಿಷದ್ವಂದ್ಯಶ್ರುತಶ್ಶ್ರೇಸು
2 ಧಾಧಾರಾಧೌತಜಗತ್ತಮೋಹರಮಹಃಪಿಣ್ಡಪ್ರಕಾಣ್ಡಂ
3 ಮಹತ್ । ಯಸ್ಮಾನ್ನಿರ್ಮ್ಮಳಧರ್ಮ್ಮವಾರ್ದ್ಧಿವಿಪುಳ ಶ್ರೀವ್ವರ್ದ್ಧಮಾನಾ
4 ಸತಾಂಭರ್ತ್ತುರ್ಬ್ಭವ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವರ್ದ್ಧಮಾನೋಜಿನಃ ॥ ಜೀಯಾ
5 ದರ್ತ್ಥಯುತೇನ್ದ್ರಭೂತಿವಿದಿತಾಭಿಖ್ಯೋಗಣೀಗೌತಮಸ್ವಾಮಿಸಪ್ತಮಹ
6 ರ್ದ್ಧಿಭಿಸ್ತ್ರಿಜಗತೀಮಾಪಾದಯನ್ಪಾದಯೋಃ । ಯದ್ಬೋಧಾಂಬುಧಿಮೇ
7 ತ್ಯವೀರಹಿಮವತ್ಕೃತ್ತಿಳಕಣ್ಠಾದ್ಬುಧಾಂಭೋದಾತ್ತಾ ಭುವನಂಪುನಾತಿವಚ
8 ನಸ್ಸ್ವಚ್ಛನ್ದಮನ್ದಾಕಿನೀ ॥ ತೀರ್ತ್ಥೇಶದರ್ಶನಭವನ್ನಯದೃಕ್ಸಹಸ್ರವಿಸ್ರಬ್ಧ
9 ಬೋಧವಪುಷಶ್ಶ್ರುತಕೇವಲೀಂದ್ರಾಃ । ನಿರ್ಬ್ಭಿನ್ದತಾಂವಿಬುಧಬೃನ್ದಶಿರೋಭಿವಂ
10 ದ್ಯಾಸ್ಫೂರ್ಜ್ಜದ್ವಚಃಕುಳಿಶತಃಕುಮತಾದ್ರಿಮುದ್ರಾಃ ॥ ವರ್ಣ್ಣ್ಯಃಕಥನ್ನುಮಹಿ
11 ಮಾಭಣಭದ್ರಬಾಹೋರ್ಮ್ಮೋಹೋರುಮಲ್ಲಮದಮರ್ದ್ದನವೃತ್ತಬಾಹೋಃ ।
12 ಯಚ್ಛಿಷ್ಯತಾಪ್ತಸುಕೃತೇನಸಚನ್ದ್ರಗುಪ್ತಶ್ಶುಶ್ರೂಷ್ಯತೇಸ್ಮಸುಚಿರಂ
13 ವನದೇವತಾಭಿಃ ॥ ವಂದ್ಯೋವಿಭುರ್ಬ್ಭುವಿನಕೈರಿಹಕೊಣ್ಡಕುನ್ದಃಕುನ್ದಪ್ರಭಾ
14 ಪ್ರಣಯಿಕೀರ್ತ್ತಿವಿಭೂಷಿತಾಶಃ । ಯಶ್ಚಾರುಚಾರಣಕರಾಂಬುಜಚಂಚರೀ
15 ಕಶ್ಚಕ್ರೇಶ್ರುತಸ್ಯಭರತೇಪ್ರಯತಃಪ್ರತಿಷ್ಠಾಂ ॥ ವಂದ್ಯೋಭಸ್ಮಕಭಸ್ಮಸಾತ್ಕೃ
16 ತಿಪಟುಃಪದ್ಮಾವತೀದೇವತಾದತ್ತೋದಾತ್ತಪದಸ್ವಮಂತ್ರವಚನವ್ಯಾಹೂತಚಂದ್ರ
17 ಪ್ರಭಃ । ಆಚಾರ್ಯ್ಯಸ್ಸಸಮನ್ತಭದ್ರಗಣಭೃದ್ಯೇನೇಹಕಾಲೇಕಲೌಜೈನಂವರ್ತ್ಮಸ
18 ಮನ್ತಭದ್ರಮಭವದ್ಭದ್ರಂಸಮನ್ತಾನ್ಮುಹುಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೈವಂವಿಧಾವಾ
19 ದಾರಂಭಸಂರಂಭವಿಜೃಂಭಿತಾಭಿವ್ಯಕ್ತಯಸ್ಸೂಕ್ತಯಃ ॥ ವೃತ್ತ ॥ ಪೂರ್ವ್ವಂ
20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೇರೀಮಯಾತಾಡಿತಾಪಶ್ಚಾನ್ಮಾಳವಸಿನ್ಧುಠ
21 ಕ್ಕವಿಷಯೇಕಾಂಚೀಪುರೇವೈದಿಶೇ । ಪ್ರಾಪ್ತೋಹಂಕರಹಾಟಕಂಬಹುಭಟಂ
22 ವಿದ್ಯೋತ್ಕಟಂಸಂಕಟಂವಾದಾರ್ತ್ಥೀವಿಚರಾಮ್ಯಹನ್ನರಪತೇಶಾರ್ದ್ದೂಲವಿಕ್ರೀಡಿತಂ ॥
23 ಅವಟುತಟಮಟತಿಝಟಿತಿಸ್ಫುಟಪಟುವಾಚಾಟಧೂರ್ಜ್ಜಟೇರಪಿಜಿಹ್ವಾ । ವಾದಿನಿಸ
24 ಮನ್ತಭದ್ರೇಸ್ಥಿತವತಿತವಸದಸಿಭೂಪಕಾಸ್ಥಾನ್ಯೇಷಾಂ ॥ ಯೋಸೌಘಾತಿಮಲ
25 ದ್ವಿಷದ್ಬಲಶಿಲಾಸ್ತಂಭಾವಲೀಖಣ್ಡನಧ್ಯಾನಾಸಿಃಪಟುರರ್ಹತೋಭಗವತಸ್ಸೋ

[26] ನ್ಯಪ್ರಸಾದೀಕೃತಃ । ಭ್ರಾತ್ರಸ್ಯೈಕಸಂಧಿಮುನಿನಾನೋಽಪೇತ್ಕಥಂವಾತಿ
[27] ಲ.ಸ್ತಂಭೋಽದ್ಯಜ್ಞರವಮಾಗಮಹಾಧ್ವವಾರಿಧಿಸ್ತೇನಾಸಿಬಂಧ್ಯೋಧನಃ ॥ ವಕ್ರಗ್ರೀವ
[28] ಮಹಾಮುನೇರ್ದ್ದಶಶತಗ್ರೀವೋಪ್ಯಹೀಂದ್ರೋಯಥಾಜಾತಂಸ್ತೋತುಮಳಂವಚೋಬಳ
[29] ಮಸಾಕಿಂಭಗ ವಾಗ್ಮಿಬ್ರಜಂ । ಯೋಽಸಾಸನಸಸ್ಸೇವತ.ಬಹುಮತೋಽಹೀವಕ್ತ್ರಾದಿ
[30] ಗ್ರಹಗ್ರೀವೋಽಸ್ಮಿನ್ನಪಶಬ್ದವಾಚ್ಯಮವದನ್ಮಾಸಾನಸಮಾಸೇನಪಟ್ ॥ ನವಸ್ತೋ
[31] ತ್ರಂತತ್ರಪ್ರಸರತಿಕವೀಂದ್ರಾಃಕಥಮಮಿಪ್ರಣಾಮಂವಜ್ರಾದಿಂರಚಮತವ
[32] ರನ್ನಂದಿನಿಮುನಾ । ನವಸ್ತೋತ್ರಂಯೇನವ್ಯರಚಿಸಕಳಾರ್ಹತ್ಪ್ರವಚನಪ್ರಪಂಚಾ
[33] ಸ್ತಭ್ಯಾರ್ಥವಪ್ರವಣವರಸನ್ದರ್ಭಸುಭಗಂ ॥ ಮಹಿಮಾಸಪಾತ್ರಕೇಸರಿಗುರೋಃಪರಂ
[34] ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸೀತ । ಪದ್ಮಾವತೀಸಹಾಯಾತ್ರಿಲಕ್ಷಣಕದರ್ಥನಂಕರ್ತ್ತುಂ ॥ ಸು
[35] ಮತಿದೇವಮಮುಂಸ್ತುತಯೇನವಸ್ಸುಮತಿಸಪ್ತಕಮಾಪ್ತತಯಾಕೃತಂ । ಪರಿಹೃ
[36] ತಾಪಥತತ್ವಪಥಾರ್ತ್ಥಿನಾಂ ಸುಮತಿಕೋಟಿವಿವರ್ತ್ತಿಭವಾರ್ತ್ತಿಹೃತ್ ॥ ಉದೇತ್ಯಸಂಮ್ಯಗ್ದಿ
[37] ದಕ್ಷಿಣಸ್ಯಾಂಕುಮಾರಸೇನೋಮುನಿರಸ್ತಮಾಪ । ತತ್ರೈವಚಿತ್ರಂಜಗದೇಕಭಾನೋ
[38] ಸ್ತಿಷ್ಠತ್ಯಸೌತಸ್ಯತಥಾಪ್ರಕಾಶಃ ॥ ಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮಪರನಿರ್ವೃತಿಚಾರುಚಿನ್ತಾ
[39] ಸ್ತಾಮಣಿಃಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ । ಸಸ್ತೂಯತೇಸರಸಸೌಖ್ಯಭುಜಾಸು
[40] ಜಾತಶ್ಚಿಂತಾಮಣಿರ್ಮ್ಮುನಿವೃಷೋನಕಥಂಜನೇನ ॥ ಚೂ
[41] ಡಾಮಣಿಃಕವೀನಾಂಚೂಡಾಮಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಃ । ಶ್ರೀವರ್ದ್ಧದೇವಏವಹಿಕೃತಪುಣ್ಯಃಕೀರ್ತ್ತಿ
[42] ಮಾಹರ್ತ್ತುಂ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಏವಮುಪಶ್ಲೋಕಿತೋದಣ್ಡಿನಾ ॥ ಜಹ್ನೋಃಕನ್ಯಾಂಜಟಾಗ್ರೇ
[43] ಣಬಭಾರಪರಮೇಶ್ವರಃ । ಶ್ರೀವರ್ದ್ಧದೇವಸಂಧತ್ಸೇಜಿಹ್ವಾಗ್ರೇಣಸರಸ್ವತೀಂ ॥ ಪುಷ್ಪಾ
[44] ಸ್ತ್ರಸ್ಯಜಯೋಗಣಸ್ಯಭರಣಂಭೂಷ್ಯಹ್ಯಿಷಾಘಟ್ಟನಂಪದ್ಭ್ಯಾಮಸ್ತುಮಹೇಶ್ವ
[45] ರಸ್ತವಚನಪ್ರಾಶ್ರುತಂತುಳಾವಿಸ್ಮಯಃ । ಯಸ್ಯಾಖಣ್ಡಕಳಾವತೋವ್ಯವಿಳಸದ್ದಿಕ್ಪಾ
[46] ಲಪಾಲಿಸ್ಖಲತ್ಕೀರ್ತ್ತಿಸ್ಸ್ವಸ್ಸರಿತೋಮಹೇಶ್ವರಇಹಸ್ತುತ್ಯಸ್ಸಕೈಸ್ಸ್ಯಾನ್ಮುನಿಃ ॥
[47] ಯಸ್ಸಪ್ತತಿಮಹಾವಾದಾನ್ಜಿಗಾಯಾನ್ಯಾನಥಾಮಿತಾನ್ । ಬ್ರಹ್ಮಕಕ್ಷೋಽರ್ಚ್ಚಿತಸ್ಸೋಽರ್ಚ್ಯ
[48] ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ ॥ ತಾರಾಯೇನವಿನಿರ್ಜ್ಜಿತಾಘಟಕುಟೀಗೂಢಾವತಾರಾಸಮಂ
[49] ಬೌದ್ಧೈರ್ಯ್ಯೋಧೃತಪೀಠಪೀಡಿತಕುದೃಗ್ದೇವಾರ್ತ್ಥಸೇವಾಂಜಲಿಃ । ಪ್ರಾಯಶ್ಚಿತ್ತಮಿವಾಂಘ್ರಿ
[50] ವಾರಿಜರಜಃಸ್ನಾನಂಚಯಸ್ಯಾಚರದ್ದೋಷಾಣಾಂಸುಗತಸ್ಸಕಸ್ಯವಿಷಯೋದೇವಾ
[51] ಕಳಂಕಃಕೃತೀ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯೇದಮಾತ್ಮನೋಽನನ್ಯಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಭ
[52] ವೋಪವರ್ಣ್ಣನಮಾಕರ್ಣ್ಯತೇ ॥ ರಾಜನ್ಸಾಹಸತುಂಗಸಂತಿಬಹವಶ್ಶ್ವೇತಾತಪತ್ರಾನೃ
[53] ಪಾಃಕಿನ್ತುತ್ವತ್ಸದೃಶಾರಣೇವಿಜಯಿನಸ್ತ್ಯಾಗೋನ್ನತಾದುರ್ಲ್ಲಭಾಃ । ತದ್ವತ್ಸನ್ತಿಬು
[54] ಧಾನಸನ್ತಿಕವಯೋವಾದೀಶ್ವರಾವಾಗ್ಮಿನೋನಾನಾಶಾಸ್ತ್ರವಿಚಾರಚಾತುರಧಿಯಃ
[55] ಕಾಲೇಕಲೌಮದ್ವಿಧಾಃ ॥ ನಮೋಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವಾಯ ॥

(ಪೂರ್ವ ಮುಖ)

[1] ರಾಜನ್ಸರ್ವಾರಿದರ್ಪಪ್ರವಿದಲನಪಟುಸ್ತ್ವಂಯಥಾತ್ರಪ್ರಸಿದ್ಧ
[2] ಸ್ತದ್ವತ್ಖ್ಯಾತೋಽಹಮಸ್ಯಾಂಭುವಿನಿಖಿಳಮದೋತ್ಪಾಟನಃಪಣ್ಡಿತಾನಾಂ ।
[3] ನೋಚೇದೇಷೋಽಹಮೇತೇತವಸದಸಿಸದಾಸನ್ತಿಸನ್ತೋಮಹಾನ್ತೋವಕ್ತುಂಯ

4 ಸ್ವಸ್ತಿ ಶ್ರೀ ಸ್ವಪನತಾವಿದಿತಾಶೇಷಶಾಸ್ತ್ರೋಪವಿಸ್ತರ || ಸಾಹಂಕಾರ
5 ವಾಕ್ಯತೇಜಸಮನಸಾನವ್ಯೇಷ್ಠಿಗಾಕೇವಲಂಸ್ಯರಾತ್ಮ್ಯಾನಾಶಿಪದ್ಯನಶ್ಯತಿಜನೇತಾ
6 ರುಣ್ಯಬುದ್ಧ್ಯಾವಯಾ | ರಾಜ್ಞಾ ಶ್ರೀಹಿಮಶೀತಳಸ್ಯಸದಸಿ ಪ್ರಾಯೋ
7 ವಿದಗ್ಧಾತ್ಮನೋಬೌದ್ಧೌಘಾನ್ಸಕಲಾನ್ ವಿಜಿತ್ಯಸುಗತಃಪಾದೇನವಿಸ್ಫೋ
8 ಟಿತಃ || ಶ್ರೀಪುಷ್ಪಸೇನಮುನಿರೇವಪದಮ್ಮಹಿಮ್ನೋದೇವಸ್ಸಯಸ್ಯ
9 ಸಮಭೂತ್ಸಭವಾನ್ಸಧರ್ಮ್ಮಾ | ಶ್ರೀವಿಭ್ರಮಸ್ಯಭವನನ್ನನುಪದ್ಮಮೇವ ಪು
10 ಷ್ಪೇಷುಮಿತ್ರಮಿಹಯಸ್ಯಸಹಸ್ರಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು
11 ನೀಂದ್ರಗುರೋರ್ಗ್ಗುರುಃ ಪ್ರಶಮಿತಾಖಿಳವಾದಿಮದಂಪದಂ | ಯಾದಿಯಥಾ
12 ವದವೈಷ್ಯತಪಣ್ಯತ್ವೈರ್ನ್ನನುತದಾನ್ಯವದಿಷ್ಯತವಾಗ್ವಿಭೋಃ || ಚತುರ್ಣ್ಣಿ ||
13 ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತಪರವಾದಿಹೃದಯಶೋಕಃ ಪತ್ರಾಲಂ
14 ಬನಶ್ಲೋಕಃ || ಪತ್ರಂಪತ್ರಂಥಯಂಕರೋರುಭವನದ್ವಾರೇಸದಾಸಂಚರನ್ನಾನಾರಾ
15 ಜಕರೀಂದ್ರಬೃಂದತುರಗವ್ರಾತಾಕುಲೇಸ್ಥಾಪಿತಂ | ಶೈವಾನ್ಪಾಶುಪತಾಂ
16 ಸ್ತಥಾಗತಸುತಾನ್ ಕಾಪಾಲಿಕಾನ್ಕಾಪಿಲಾನುದ್ದಿಶ್ಯೋದ್ಧೃತಚೇತಸಾವಿಮ
17 ಳಚಂದ್ರಾಶಾಂಬರೇಣಾದರಾತ್ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾದ್ಭಯಂಯದಿಭೋ
18 ಭೂರಿನರೇಂದ್ರವಂದಿತಂ | ನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭಜತಶ್ರೀಮು
19 ನಿಮಿಂದ್ರನನ್ದಿನಂ || ಘಟವಾದಘಟಾಕೋಟಿಕೋವಿದಂಕೋವಿದಾಂಪ್ರವಾಕ್ | ಪರವಾ
20 ದಿಮಲ್ಲದೇವೋದೇವಏವನಸಂಶಯಃ || ಚತುರ್ಣ್ಣಿ || ಯೇನೇಯಮಾತ್ಮನಾ
21 ಮಧೇಯನಿರುಕ್ತಿರುಕ್ತಾ ನಾಮಪೃಷ್ಟವತಿಕೃಷ್ಣರಾಜಂಪ್ರತಿ ||
22 ಗೃಹೀತಪಕ್ಷಾದಿತರಃಪರಸ್ಸ್ಯಾತ್ತದ್ವಾದಿನಸ್ತೇಪರವಾದಿನಸ್ಸ್ಯುಃ |
23 ತೇಷಾಂಹಿಮಲ್ಲಃಪರವಾದಿಮಲ್ಲಸ್ತನ್ನಾಮಮನ್ನಾಮವದನ್ತಿಸನ್ತಃ || ಆ
24 ಚಾರ್ಯ್ಯವರ್ಯ್ಯೋಯತಿರಾರ್ಯ್ಯದೇವೋರಾದ್ಧಾನ್ತಕರ್ತ್ತಾಧ್ರಿಯತಾಂ
25 ಸಮೂರ್ದ್ಧ್ನಿ | ಯಸ್ಸ್ವರ್ಗ್ಗಯಾನೋತ್ಸವಸೀಮ್ನಿಕಾಯೋತ್ಸರ್ಗ್ಗಸ್ಥಿತಃ
26 ಕಾಯಮುದುತ್ಸಸರ್ಜ್ಜ || ಶ್ರವಣಕೃತತ್ಪಣೋನುಸಂಯುಮಂ
27 ಸ್ನಾತುಕಾಮ್ಯೈಃಶಯನವಿಹಿತವೇಲಾ ಸುಪ್ತಲುಪ್ತಾವಧಾನಃ | ಶ್ರು
28 ತಿಮುರಭಸವೃತ್ತ್ಯೋಸ್ಮಿನ್ ದ್ಯುಪಿಂಚ್ಛೇನಶ್ಶೈತಿಲಮೃದುಪರಿ
29 ವೃತ್ತ್ಯಾವತ್ತತತ್ತ್ವೇಟವತ್ಕ್ಮಾ || ವಿಶ್ವಂಯಶ್ಶ್ರುತಬಿನ್ದುನಾವರುರುಧೇ
30 ಭಾವಂಕುದಾಗ್ರೀಯಯಶಃಬುಧ್ಯೈವಾತಿಮಹೀಯಸಃಪ್ರವಚ
31 ನಾಬದ್ಧಂಗಣಾಧೀಶ್ವರೈಃ | ಶಿಷ್ಯಾನ್ಪ್ರತ್ಯನುಕಂಪಯಾಕೃಶಮತೀನ್ಸೈ
32 ದಂಯುಗೀನಾನ್ಸುಗೀಸ್ತಂವಾಚಾಚಕ್ಷತತಚಂದ್ರಕೀರ್ತ್ತಿಗಣಿನಂಚಂದ್ರಾಭಕೀರ್ತ್ತಿಂಬು
33 ಧಾಃ || ಸದ್ಧರ್ಮ್ಮಕರ್ಮ್ಮಪ್ರಕೃತಿಂಪ್ರಣಾವಮಾದ್ಯಸ್ಯೋಗ್ರಕರ್ಮ್ಮಪ್ರಕೃತಿ
34 ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕರ್ಮ್ಮಪ್ರಕೃತಿಂನಮಾಮೋಭಟ್ಟಾರಕಂದೃಷ್ಟಕೃ
35 ತಾನ್ತಪಾರಂ || ಅಧಿಸ್ವವಾಗ್ವ್ಯಸ್ತಸಮಸ್ತವಿದ್ವೈಸ್ತ್ರೈವಿದ್ಯಶಬ್ದೇಪ್ಯನು
36 ಮನ್ಯಮಾನಃ | ಶ್ರೀಪಾಲದೇವಃಪ್ರತಿಪಾಲನೀಯಸ್ಸತಾಂಯತ
37 ಸ್ತತ್ವವಿವೇಚನೀಧೀಃ || ತೀರ್ತ್ಥಂಶ್ರೀಮತಿಸಾಗರೋಗುರುರಿಹಾಚಕ್ರಂಚಕಾರ
38 ಸ್ಸ್ವರಚೋಜ್ಜೃಂಭಿತತತ್ರವಾಙ್ಮಯಪ್ರವಿತತಿಃಪೂತಂಪ್ರ

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[39]ಭೂತಾಶಯಃ । ಯಸ್ಮಾದ್ಭ್ಯುದಿಪರಾರ್ತ್ಥ್ಯಪಾವನಗುಣಶ್ರೀವರ್ದ್ಧಮಾ
[40]ನೋಲ್ಲಸ ದ್ರತ್ನೋತ್ಪತ್ತಿರಿಳಾತಳಾಧಿಪಶಿರಶ್ಶೃಂಗಾರಕಾ
[41]ರಿಣ್ಯಭೂತ್ । ಯತ್ರಾಭಿಯೋಕ್ತ್ತರಿಲಘೂರ್ಲ್ಲಘುಧಾಮಸೋ
[42]ಮಸೂನವ್ಯಾಜ್ಯಭೃತಃಸಕಲಭವತ್ಯಪಿಭೂತಿಭೂಮಿಃ । ವಿದ್ಯಾ
[43]ಧನಂಜಯಪದಂವಿಶದಂದಧಾನೋವಿಷ್ಣು ಸ್ಸಏವಹಿಮಹಾ
[44]ಮುನಿರ್ಹೇಮಸೇನಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯಸ್ಯಾಯಮವನಿಪತಿ
[45]ಪರಿಷದಿನಿಗ್ರಹಮಹೀನಿಪಾತಭೀತಿದುಸ್ಥದುರ್ಗ್ಗರ್ವ್ವಪರ್ವ್ವ
[46]ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಃಪ್ರತಿಜ್ಞಾಶ್ಲೋಕಃ ॥ ತರ್ಕ್ಕೇವ್ಯಾಕರಣೇ
[47]ಕೃತಶ್ರಮತಯಾಧೀಮತ್ತಯಾಪ್ಯುದ್ಧತೋಮಧ್ಯಸ್ಥೇಷುಮ
[48]ನೀಷಿಷುಕ್ಷಿತಿಭೃತಾಮಗ್ರೇಮಯಾಸ್ಪರ್ದ್ಧಯಾ । ಯಃಕಶ್ಚಿತ್ಪ್ರತಿ
[49]ವಕ್ತಿ ತಸ್ಯವಿದುಷೋವಾಗ್ಮೇಯಮಂಗಂಪರಂಕುರ್ವ್ವೇಪಕ್ಷ್ಯಮಿತಿಪ್ರತೀಹಿಸ್ಪ
[50]ಪತ್ರೇಶೇಕ್ಷ್ಯಮಸೇನಂಮತಂ ॥ ಹಿತೈಷಿಣಾಂಯಸ್ಯನೃಣಾಮುದಾ
[51]ತ್ತವಾಚಾನಿಬದ್ಧಾಹಿತರೂಪಸಿದ್ಧಿಃ । ವಂದ್ಯೋದಯಾಪಾಲಮು
[52]ನೀಃಸವಾಚಾಸಿದ್ಧಸ್ಸತಾಂಮೂರ್ದ್ಧನಿಯಃಪ್ರಭಾವೈಃ ॥
[53]ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೋಗುರುರಸೌಚಂಚದ್ಯಶಶ್ಚಂದ್ರ
[54]ಸೋಶ್ರೀಮಾನ್ಯಸ್ಯಸವಾದಿರಾಜಗಣಭೃತ್ಸಬ್ರಹ್ಮಚಾರೀವಿ
[55]ಭೋಃ । ಏಕೋತೀವಕೃತೀಸಏವಹಿದಯಾಪಾಲವ್ರತೀಯನ್ಮನಸ್ಯ
[56]ಸ್ತಾಮನ್ಯಪರಿಗ್ರಹಗ್ರಹಕಥಾಸ್ವೇವಿಗ್ರಹೇವಿಗ್ರಹಃ ॥ ತ್ರೈಳೋಕ್ಯ
[57]ದೀಪಿಕಾವಾಣೀದ್ವಾಭ್ಯಾಮೇವೋದಗಾದಿಹ । ಜಿನರಾಜತಏಕಸ್ಮಾದೇಕ
[58]ಸ್ಮಾದ್ವಾದಿರಾಜತಃ ॥ ಆರುದ್ಧಾಂಬರಮಿಂದು ಬಿಂಬರಚಿತೌತ್ಸು
[59]ಕ್ಯಂಸದಾಯದ್ಯಶಶ್ಛತ್ರಂವಾಕ್ಚಮರೀಜರಾಜಿರುಚಯೋಭ್ಯರ್ಣ್ಣಂ
[60]ಚಯತ್ಕರ್ಣ್ಣಯೋಃ । ಸೇವ್ಯಸ್ಸಿಂಹಸಮರ್ಚ್ಯಪೀಠವಿಭವಃ
[61]ಸರ್ವ್ವಪ್ರವಾದಿಪ್ರಜಾದತ್ತೋಚ್ಚೈರ್ಜ್ಜಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ
[62]ವಾದಿರಾಜೋವಿದಾಂ ॥ ಚೂರ್ಣ್ಣಿ ॥ ಯದೀಯಗುಣಗೋಚರೋಯಂ
[63]ವಚನವಿಳಾಸಪ್ರಸರಃಕವೀನಾಂ ॥ ನಮೋಸ್ತುತೇ ॥

(ದಕ್ಷಿಣಮುಖ.)

[1]ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯಚಕ್ರೇಶ್ವರಜಯ
[2]ಕಟಕೇವಾಗ್ವಧೂಜನ್ಮಭೂಮೌ
[3]ನಿಷ್ಕಾಣ್ಡಂಡಿಣ್ಡಿಮಃಪರ್ಯ್ಯಟತಿಪಟುರಟೋವಾದಿರಾಜಸ್ಯಜಿಷ್ಣೋಃ । ಜಹ್ಯಾದ್ವಾ
[4]ದದರ್ಪ್ಪಂಜಹಿಹಿಗಮಕತಾಗರ್ವ್ವಭೂಮಾಜಹಾಹಿವ್ಯಾಹಾರೇಷ್ಯರ್ಗ್ಗ
[5]ಜಹೀಹಿಸ್ಫುಟಮೃದುಮಧುರಶ್ರಾವ್ಯಕಾವ್ಯಾವಲೇಪಃ ॥ ಪಾತಾಳೇವ್ಯಾಳ
[6]ರಾಜೋವಸತಿಸುವಿದಿತಂಯಸ್ಯಜಿಹ್ವಾಸಹಸ್ರಂನಿರ್ಗ್ಗಂತಾಸ್ವರ್ಗ್ಗತೋಸೌನ
[7]ಭವತಿಧಿಷಣೋವಜ್ರಭೃದ್ಯಸ್ಯಶಿಷ್ಯಃ । ಜೀವೇತಾಂತಾವದೇತೌನಿಲಯಬಲವಶಾ
[8]ದ್ವಾದಿನಃಕೇತ್ರನಾನ್ಯೇಗರ್ವ್ವಂನಿರ್ಮ್ಮುಚ್ಯಸರ್ವ್ವಂಜಯಿನಮಿನಸಭೇವಾದಿರಾಜಂನಮಂತಿ ॥

9 ವಾಗ್ದೇವೀಂಸುಚಿರಪ್ರಯೋಗಸುದೃಢಪ್ರೇಮಾಣಮಪ್ಯಾದರಾದಾದತ್ತೇಮಮಮಾ
10 ಸ್ವಗತೋಯಮಧುನಾನ್ಯೇನಾಪಿರಾಜೋಮಸಃ । ಭೋಭೋಃಸ್ವಪ್ರತಿಪಕ್ಷಚಕ್ಷುಷಿಮಿ
11 ಸಾಂಕಿಂಧಪ್ಸ್ಮರಾಜತ್ಸ್ಯಲಕ್ಷ್ಯೈರಭ್ರಸ್ಮಿಣ್ಯಪರಾಃಪುರಾತನಮುನೇರ್ವಾಗ್ಭ
12 ತ್ತಯಃಸಾತುಪಃ ॥ ಗಂಗಾವನೀಶ್ವರಶಿರೋಮಣಿಬದ್ಧಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸಚ್ಚ
13 ರಣಚಾರುನಖೇನ್ದುಲಕ್ಷ್ಮೀಃ । ಶ್ರೀಶಬ್ದಪೂರ್ವವಿಜಯಾನ್ತವಿನೂತನಾಮಾಧೀ
14 ಮಾನಮಾನುಷಗುಣೋಸ್ತತಮಃಪ್ರಮಾಥಃ ॥ ಚತುರ್ಸ್ರ ॥ ಸ್ತುತೋಭಿಸಭ
15 ಪಾನೇಷ್ವವಾದಿರಾಜದೇವೇನ ॥ ಯದ್ವಿದ್ಯಾತಪಸೋಃಪ್ರಶಸ್ತಮುಭಯಂಶ್ರೀಹೇಮಸೇ
16 ನೇಮುನೌಪ್ರಾಗಾಸೀತ್ಸುಚಿರಾಭಿಯೋಗಬಲತೋನೀತಂಪರಾಮುನ್ನತಿಂ ॥ ಪ್ರಾ
17 ಯಃಶ್ರೀವಿಜಯೇತದೇತದಖಿಲಂತದ್ವೀಧಿಕಾಯಾಂಸ್ಥಿತೇಸಂಕ್ರಾನ್ತಂಕಥಮನ್ಯಥಾನ
18 ಶ್ರಿಚಿರಾದೀದೃಗ್ವಿಧೇದೃಕ್ತಪಃ ॥ ವಿದ್ಯೋದಯೋಸ್ತಿನಮದೋಸ್ತಿತಪೋಸ್ತಿಭಾಸ್ವನ್ನೈ
19 ಗ್ರತ್ವಮಸ್ತಿವಿಘತಾಸ್ತಿನಚಾಸ್ತಿಮಾನಃ । ಯಸ್ಯಾಕ್ರಿಯೇಕಮಳಭದ್ರಮುನೀಶ್ವ
20 ರಸ್ತಂಯಃಖ್ಯಾತಿಮಾಪದಿಹಜಾಮ್ಯದಪ್ಯಗ್ಗಣಾಗ್ರ್ಯೈಃ ॥ ಸ್ಮರಣಪಾತ್ರಮಿ
21 ತ್ರತಮಂಮನೋಭವತಿಯಸ್ಯಸತಾಮಿಹಕೀರ್ತ್ತನಾಂ । ತಮತಿನಿರ್ಮ್ಮಳ
22 ಮಾತ್ಮವಿಶುದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರಮಾಶ್ರಯೇ ॥ ಸರ್ವಾಂಗೈರ್ಯ್ಯಮಿಪಾಲಿಲಿಂ
23 ಗೇಸುಮಹಾಭಾಗಂ ಕೀರ್ತಿಭಾರತೀಭಾಸ್ವಸ್ತಂಗುಣರತ್ನಭೂಷಣಗಣೈರಪ್ಯಗ್ರಿ
24 ಮಂಯೋಗಿನಾಂ । ತಂಸನ್ತಸ್ತುಪತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಂಮಹಾ
25 ಸೂರಿಂಭೂರಿಧಿಯೋತ್ರಪಣ್ಡಿತಪದಂಯತ್ರೈವಯುಕ್ತಂಸ್ಮೃತಾಃ ॥ ವಿಜಿ
26 ತಮದನದರ್ಪ್ಪಃಶ್ರೀದಯಾಪಾಲದೇವೋವಿದಿತಸಕಲಶಾಸ್ತ್ರೋನಿರ್ಜ್ಜಿತಾಶೇಷವಾ
27 ದೀ । ವಿಮಳತರಯಶೋಭಿರ್ವ್ಯಾಪ್ತದಿಕ್ಚಕ್ರವಾಳೋಜಯತಿಸತತಮಹೀಸ್ವನ್ಮೌಲಿ
28 ರತ್ನಾರುಣಾಂಘ್ರಿಃ ॥ ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರಪಾವಕಮುಲದ್ವಂದ್ವಂನೃಪಾಃಪ್ಫೋ
29 ಯ್ಯುಳೀಲಕ್ಷ್ಮೀಂಸಂನಿಧಿಮಾನಯತಿಸವಿನಯಾಪಿತ್ವೇಕ್ಷಿತಾಜ್ಞಾಘುವಃ । ತಸ್ತಸ್ಯಾ
30 ಹಾತಿಪಾನ್ತಿದೇಪಯುಮಿನಃನಾಮತ್ಥ್ಯಾಮಿತ್ಥಂತಥೇತ್ಯಾಖ್ಯಾತುಂವಿರಳಾಃಖಲುಸ್ಖ
31 ರಮರುಚ್ಯೋತಿದ್ಧಾಶಾಸ್ತ್ರಾದೃಶಾಃ ॥ ಸ್ವಾಮಿನಾತಿಪಾಣ್ಡ್ಯಪೃಥಿವೀಪತಿನಾನಿಸ್ವ
32 ಷ್ಯಸಾವಾಪ್ತದೃಷ್ಟಿವಿಭವೇನನಿಜಪ್ರಸಾದಾತ್ । ಧನ್ಯಸ್ಸಏವಮುನಿರಾಹವಮ
33 ಲ್ಲಪಾಂಚುಗಾಸ್ಥಾನಿಕೆಪ್ರಥಿತಶಬ್ದಚತುರ್ಮ್ಮುಖಾಖ್ಯಃ ॥ ಶ್ರೀಮುಳ್ಗೂರವಿ
34 ಡೂರನಾರಪಸುಧಾರತ್ನಂಸನಾಥೋಗುಣೈನಾಕ್ಷೋಣೀನಮಹೀಕ್ಷಿತಾಮುರು
35 ಮಹಃಪಣ್ಡಿಸ್ಸಿರೋಮಣ್ಡನಃ । ಆರಾಧ್ಯೋಗುಣಸೇನಪಣ್ಡಿತಪತಿಸ್ಸಸ್ವಾನ್ತಳೌಕಾವೈರ್ಜ್ಜನಾ
36 ಯತಾಸೂಕ್ತಾಗಮಗನ್ಧತೋಪಿಗಳಿತಗ್ಲಾನಿಂಗತಿಂಲಂಬಿತಾಃ ॥ ವನ್ದೇವನ್ದಿತಮಾವಧಾದಕರ
37 ಹಸ್ತಾಸ್ವಿದ್ಯಾವವಿದ್ಯಾವಿದಾಂಸ್ವಾನ್ತಧ್ವಾನ್ತವಿತಾನಧೂನನವಿಧೌಭಾಸ್ವನ್ತಮನ್ಯಂಭುವಿ ।
38 ಭಕ್ತ್ಯಾತ್ವಾದಿತಸೇವಮಾನತಿಕೃತಾಂಯತ್ಸನ್ನಿಯೋಗಾನ್ಮನಃ ಪದ್ಮಂಸದ್ಮಭವೇದ್ವಿಕಾ
39 ಸವಿಭವಸ್ಯೋನುಕ್ತಸಿದ್ಧಾಭರಂ ॥ ಮಿಥ್ಯಾಭಾಷಣಭೂಷಣಂಪರಿಹರೇತೌದ್ಧತ್ಯ
40 . . . .ಚತಸ್ಯಾದ್ಯಾದಂವಧತಾನಮೇತವಿನಯಪಾದ್ಯಾದೀಭಕಣ್ಠೀರವಂ । ನೋಚೇತ್ತದ್ಗ
41 ಣನಿರ್ಜ್ಜಿತಪ್ರತಿಭಯಭ್ರಾನ್ತಾಸ್ಥಯಾಯಂಯತಸ್ತೂರ್ಣ್ಣಂನಿಗ್ರಹಜೀರ್ಣ್ಣಕೂಪ
42 ಕುಹರೇನಃವಿದ್ವಿಪಾಪಾತಿನಃ ॥ ಗುಣಾಃಕುನ್ದಸ್ಪಂದೋಡ್ಡಮರಸಮರಾವಾಗಮೃತವಾಃ
43 ಪ್ಲವಪ್ರಾಯ..ಯಃಪ್ರಸರಸರಸಾಕೀರ್ತ್ತಿರವಸಾ । ನಖೇನ್ದುಜ್ಯೋತ್ಸ್ನಾಂಘ್ರೀನ್ನ್ಯಪಚ

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44 ಯಂಚಕೋರಸ್ಯಣಯಿನೀನಕಸಾಂಶ್ಲಾಘನಾಂಪದಮಜಿತಸೇನವ್ರತಿಪತಿಃ ॥ ಸಕಳ
45 ಭುವನಪಾಲಾನಮ್ರಮೂರ್ದ್ಧಾವಬದ್ಧಸ್ಫುರಿತಮಕುಟಚೂಡಾಲೀಢಪಾದಾರವಿನ್ದಃ । ಮದ
46 ವದಖಿಳವಾದೀಭೇಂದ್ರಕುಂಭಪ್ರಭೇದೀಗಣಭೃದಜಿತಸೇನೋಭಾತಿವಾದೀಭಸಿಂಹಃ ॥
47 ಜೋಣ್ಣಿರ್ ॥ ಯಸ್ಯಸಂಸಾರವೈರಾಗ್ಯವೈಭವಮೇವಂವಿಧಸ್ಸ್ವಮಾಹಸ್ತ್ಯಜಯಂತಿ ॥ ಪ್ರಾ
48 ಪ್ತಂಪ್ರಾಜಿನಶಾಸನಂತ್ರಿಭುವನೇಯದ್ದುರ್ಲ್ಲಭಂಪ್ರಾಣಿನಾಂಯತ್ಸಂಸಾರಸಮುದ್ರ
49 ಮಗ್ನ ಜನತಾಹಸ್ತಾವಲಂಬಾಯಿತಂ । ಯತ್ಪ್ರಾಪ್ತಾಃಪರನಿರ್ವ್ವ್ಯಪೇಕ್ಷ ಸಕಳಜ್ಞಾನ
50 ಕ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಿಂಗಹನಂಕುತೋಭಯಮಸೌಕಾಮಾತ್ರದೇಹೇರತಿಃ ॥
51 ಆತ್ಮೈಶ್ವರ್ಯ್ಯಂವಿದಿತಮಧುನಾನನ್ತಬೋಧಾದಿರೂಪಂತತ್ಸಂಪ್ರಾಪ್ತ್ಯೈಕೃತಪದನುಸಮ
52 ಯಂವರ್ತ್ತತೇತ್ರಿಸಮಪೇತಃ । ತ್ಯಕ್ತ್ವಾಸ್ವಸ್ಮಿನ್ಸುರಪತಿಸುಖೇಚಕ್ರಿಸಾಮ್ರಾಜ್ಯಕೇ
53 ಷ್ವಾಂತತ್ತ್ವಜ್ಞಾ ತೃಣಲವಮಲಮಧೀಲೋಕಸ್ಯತೃಷ್ಣಾ ॥ ಅಜಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಷ
54 ಯಜ್ಞಾನವಪುಷಂಸದಾಶಾನ್ತಂಸ್ವಾನ್ತಃಕರಣಮಟತತ್ಸಾಧನತಯಾ । ಬಹೀರಾಗದ್ವೇಷೈಃಕ
55 ಲುಷಿತಮನಾಃಕೋಪಿಯತತಾಂಕಥಂಜಾನನ್ನೇನಂಕ್ಷಣಮಪಿತತೋನ್ಯತ್ರಯತತೇ ॥

(ಪಶ್ಚಿಮ ಮುಖ.)

1 ಜೋಣ್ಣಿರ್ ॥ ಯಸ್ಯಶಿಷ್ಯಯೋಃಕವಿತಾಕಾನ್ತಾವಾದಿಕೋಳಾಹಳಾಪ
2 ರನಾಮಧೇಯಯೋಃಶಾನ್ತಿನಾಥಪದ್ಮನಾಭಪಣ್ಡಿತಯೋಃಪಣ್ಡಿತ
3 ತ್ಯಗುಣೋಪವರ್ಣ್ಣನಮಿದಮಸಂಪೂರ್ಣ್ಣಂ ॥ ತ್ವಾಮಾನಾತ್ಯಮಹಾಧಿಯಂ
4 ಪರಿಗತಾಯಾವಿಶ್ವವಿದ್ವಜ್ಜನಜ್ಯೇಷ್ಠಾರಾಜ್ಯಗುಣಾಧಿರೇಣಸರಸಾವ್ಯ
5 ದಗ್ಧ್ಯಸಂಪದ್ಗಿರಾ । ಕೃತ್ಸ್ನಾಶಾನ್ತಿಸಿನ್ತರೋಚಿತಯಶಃಕಾನ್ತಾ
6 ನ್ತೇನತಾಂವಕ್ತುಂಸಾಪಿಸರಸ್ವತೀಪ್ರಭವತಿಬ್ರೂಮಃಕಥಂತದ್ವಯಂ ॥
7 ವ್ಯಾವೃತ್ತಭೂರಿಮದಸನ್ತತಿವಿಸ್ಮೃತೇಷ್ಯಾಪಾರುಷ್ಯಮಾಪ್ತಕರುಣಾ
8 ರುತಿಕಾನ್ದಿಶೀಕಂ । ಧಾವನ್ತಿಪನ್ತಪರವಾದಿಗಜಾಸ್ತ್ರಸನ್ತಃಪದ್ಮನಾ
9 ಭಬುಧಗನ್ಧಗಜಸ್ಯಗನ್ಧಾತ್ ॥ ದೀಕ್ಷಾಚಕ್ಷಾಚಯತೋಯತೀ
10 ನಾಂಜ್ಯೈಸಂತಪಸಾಮಪರನ್ಧಾನಾತ್ । ಕುಮಾರಸೇನೋವತು
11 ಯಚ್ಚರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಂಪವಿತ್ರಂ ॥ ಜಗದ್ಗಿರಿ
12 ಮಘಸ್ಮರಸ್ಮರಮದಾನ್ಧಗನ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸರೀಕರಣಭೂಷ್ಯ
13 ಭೂಷ್ಯಶಕ್ತಿಃ । ದ್ವಿಷದ್ಗುಣವಷುಸ್ತಪಸ್ತರಣಿಚಣ್ಡಧಾಮೋ
14 ದಯೋದಯೋತಮಮಲ್ಲಿಷೇಣಮಲಧಾರಿದೇವೋಗುರುಃ ॥ ವನ್ದೇತಂಮಲ
15 ಧಾರಿಣಂಮುನಿಪತಿಂಮೋಹದ್ವಿಪದ್ವ್ಯಾಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
16 ಸಾರಪ್ರಪಂಸತ್ಸಂಯಮೋದ್ಭೂಯಂ । ಯತ್ಪಾದೋಪಚಯಿ
17 ಭವಸ್ಥಲಮಪಿಪ್ರಸ್ಫೂರ್ತ್ತಭಕ್ತಿಕ್ರಮಾನಮ್ರಾಕಪ್ರಮನೋಮಿಳಸ್ಥ
18 ಳಮಪಿಪ್ರಕ್ಷಾಲನೈಕಕ್ಷಮಂ ॥ ಅಹುಕ್ಷತಮಿರಜ್ಜಟಾಜಟಿಲಜನ್ಮದೇ
19 ಶ್ಯಾಟವೀದವಾನಳತುಳಾಜುಷಾಂಸ್ತತಪತ್ರಭಾವತ್ರಿಪಾಂ । ಪದಾ
20 ಪದಪಯೋರುಹಪ್ರಮಿತಭವ್ಯಭೃಂಗಾವಲಿರ್ಮ್ಮಹೋಲ್ಲಸಮ
21 ಲ್ಲಿಷೇಣಮುನಿರಾಣ್ಮನೋಮಸ್ತಿರೇ ॥ ನೈರ್ಮ್ಮಲ್ಯಾಯಮಲಾವಿಲಾಂಗ

22 ಮುಖಿಳತ್ರೈಲೋಕ್ಯರಾಜ್ಯಶ್ರಿಯೋಸ್ಯೈಷಿ ್ಯಜನ್ಯವತಕೃತಾಪ
23 ಸ್ವತಯಸ್ಯೋಜ್ಜ್ವಲಕೃತಾಪಸ್ತಪಃ । ಯಸ್ಯಾನಾಗೋರತ್ನರೋಪ
24 ಗಾನಿಶ್ರೀಮಲ್ಲಿಷೇಣೋಗುರುಪ್ರಣಂದ್ಯೋಯೋಸವಿಚಿತ್ರಚಾರುಚರಿ
25 ತ್ರೈರ್ಧಾತ್ರೀಂಪವಿತ್ರೀಕೃತಃ ॥ ಯಸ್ಮಿನ್ನಸ್ತಪ್ರತಿಮಪ್ರಸರಮಹಿಮ
26 ತೇಯಸ್ಮಿನ್ನದಯಾಸಿದ್ಧಾನ್ಯಾಸ್ಸ್ಪೋಯತ್ರಸಮುತ್ಸಧೀಃಪ್ರಣಯಿಸೀ
27 ಯತ್ರಾಸ್ತ್ಸ್ಯಸಸ್ಸ್ಪ್ರಹಾ । ಕಾಮಸ್ನಿಷ್ಪ್ರತಿಕಾಮುಕಸ್ಯಯಮ
28 ಧೋಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಸ್ಸ್ವಾಧ್ಯಾಯಕಥನ್ನನಾಮುಕ
29 ರಿತ್ರೈಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ ॥ ಯಃಪೂಜ್ಯಃಪೃಥಿವೀತಳೇ
30 ಯಮುನಿಕಂಸಸ್ತಸ್ತುವನ್ನಾವ್ಯದರಾತ್ಯೋನಾಸಂಗದಸುಜ್ಜಿತಂಮುನಿ
31 ಜನಾಯಸ್ಮೈನಮಸ್ಕುರ್ವತೇ । ಯಸ್ಮಾದಾಗಮನಿರ್ಣಯೋಯಮ
32 ಭವದ್ಯಸ್ಯಾಸ್ತಿಜೇವೇದಯಾ ಯಸ್ಮಿಞ್ಶ್ರೀಮುಧಾರಿಣಿಬ್ರ
33 ತಿಪತ್ತಿರ್ಧಮ್ಮೋಸ್ತಿತಸ್ಮೈನಮಃ ॥ ಧವಳಸರಸತೀರ್ಥಸ್ಯೈಷಸ
34 ಸ್ಯಸಧನ್ಯಾಂಪರೀಣತಿ ಮನುತಿಷ್ಠನ್ನಸ್ನಿಪಹಾನಿಷ್ಠಿತಾತ್ಮಾ । ವ್ಯ
35 ಸೃಜತನಿಜಮಂಗಂಭಂಗಮಂಗೋರ್ಧ್ವವಸ್ಯಗ್ರಥಿತಮಿವಸಮಾ
36 ಲಂಭಾಮಯೀಭಾವನಾಭಿಃ ॥ ಚೂರ್ಣ್ಣಿ ॥ ತೇನಶ್ರೀಮದಜಿತಸೇ
37 ನ ಪಂಡಿತಸೇವದಿವ್ಯ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೀಭೂತಭಾ
38 ವೇನ ಮಹಾನುಭಾವೇನಜ್ಯೈನಾಗಮಪ್ರಸಿದ್ಧಸಲ್ಲೇಖನಾ ವಿ
39 ಧಿವಿಸೃಷ್ಟ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿವಿಧಿವಿಲೋಕನೋಚಿತ
40 ಕರಣಕುತೂಹಳಮಿಳಿತಸಕಳಸಂಘಸನ್ತೋಷ ನಿಮಿತ್ತ
41 ಮಾತ್ಮಾಂತಃಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
42 ಪದ್ಯಮಿದಮಾಶುವಿರಚಿತಂ । ಆರಾಧ್ಯರತ್ನತ್ರಯಮಾ
43 ಗಮೋಕ್ತಂವಿಧಾಯನಿಶ್ಶಲ್ಯಮಶೇಷಜನ್ತೋಃ । ಕ್ಷಮಾಂಚಕೃ
44 ತ್ವಾಜಿನಪಾದಮೂಲೇದೇಹಂಪರಿತ್ಯಜ್ಯದಿವಂವಿಶಾಮಃ ॥
45 ಶಾಕೇಶೂನ್ಯಶರಾಂಬರಾವನಿಮಿತೇಸಂವತ್ಸರೇ ಕೀಲಕೇಮಾಸೇ ಫಾ
46 ಲ್ಗುನಿಕೇ ತೃತೀಯದಿವಸೇ ವಾರೇಸಿತೇಭಾಸ್ಕರೇ । ಸ್ವಾತಿಶ್ವೇತಸರೋವ
47 ರೇಸುರಪುರಂಯಾತೋಯತೀನಾಂಪತಿರ್ಮ್ಮಧ್ಯಾಹ್ನೇದಿವಸತ್ರಯಾ
48 ನಶನತಃ ಶ್ರೀಮಲ್ಲಿಷೇಣೋಮುನಿಃ ॥
49 ಶ್ರೀಮನ್ಮಲಧಾರಿದೇವರಗುಡ್ಡಂಬಿರುದಲೇಖಕಮದನಮಹೇಶ್ವರಂ ಮಲ್ಲಿನಾ
50 ಥಂಬರೆದಂ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಗಂಗಾಚಾರಿಕಂಡರಿಸಿದಂ ॥

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ಪದ್ಮಾವತೀ ಬಸ್ತಿಯಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ
2 ಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸ

[3]ಸಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸ
[4]ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ ।
[5]ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫಾಟನಾಯ
[6]ಘಟನೇಪಟೀಯಸೇ ॥ ಶ್ಲೋಕ ॥ ಶ್ರೀಮತೋ
[7]ವರ್ದ್ಧಮಾನಸ್ಯವರ್ದ್ಧಮಾನಸ್ಯಶಾಸನೇ । ಶ್ರೀ
[8]ಕೊಂಡಕುನ್ದನಾಮಾಭೂನ್ಮೂಲಸಂಘಾಗ್ರ
[9]ಣೀರ್ಗ್ಗಣೀ ॥ ತಸ್ಯಾನ್ವಯೇಜನಿಖ್ಯಾತೇದೇಶಿಕೇ [ಭ್ಯದಿತೇ]
[10]ಗಣೇ । ಗುಣೀದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇವೋದೇವೇಂ
[11]ದ್ರವಂದಿತಃ ॥ ತಚ್ಛಿಷ್ಯರು ॥ ಜಯತಿಚತು
[12]ರ್ಮ್ಮುಖದೇವೋಯೋಗೀಶ್ವರಹೃದಯವನಜವ
[13]ನದಿನನಾಥಃ । ಮದನಮದಕುಂಭಿಕುಂಭಸ್ಥಳದ
[14]ಳನೋಲ್ಬಣಪಟಿಷ್ಠನಿಷ್ಠುರಸಿಂಹಃ ॥ ಯೊನ್ನೊ
[15]ನ್ದುದಿಗ್ವಿಭಾಗದೊಳೊಂದೊಂದಷ್ಟೋಪವಾಸದಿಂಕಾ
[16]ಯೋತ್ಸರ್ಗ್ಗಂ ದಲೆಸೆನೆಗಳ್ದು ತಿಂಗಳ್ಸಂದಡೆಪಾ
[17]ರಿಸಿಚತುರ್ಮ್ಮುಖಾಖ್ಯೆಯನಾಳ್ದರು ॥ ಅವ
[18]ರ್ಗ್ಗಳಿಗೆಶಿಷ್ಯರಾದರ್ವ್ವಿಮಳಗುಣರವ
[19]ಳಕೀರ್ತ್ತಿಕಾನ್ತಾಪತಿಗಳ್ಕವಿಗಮಕಿವಾದಿ
[20]ವಾಗ್ಮಿಪ್ರವರನುತರ್ಚ್ಚತುರ ಸೀತಿಸಂಖ್ಯೆಯನು
[21]ಳ್ಳರ್ ॥ ಅವರೊಳಗೆ ಗೋಪಣಂದಿಪ್ರವರಗುಣರ
[22]ದಿಷ್ಟಮುದ್ಗರಾಘಾತಯಶಶ್ಶರ್ವ್ವಿತಾಪಿತಾ
[23]ಮಹತ್ತರ್ಕ್ಕರ್ವರಿಷ್ಠರ್ವ್ವಕ್ರಗಚ್ಛದೊಳ್ಪೆಸರ್ವ್ವೆ
[24]ಡೆದರ್ ॥ ಜಯತಿಭುವಿಗೋಪನನ್ದೀಜಿನಮತ
[25]ಲಕದ ಪ್ರೌತಜಲಧಿತುಹಿನಕರಃ । ದೇಶಿಯ
[26]ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಾಂಬುಜಷಂಡಚಂಡಕ
[27]ರಃ ॥ ವೃತ್ತ ॥ ತುಂಗಯಶೋಭಿರಾಮನಭಿಮಾನ
[28]ಸುವರ್ಣ್ಣಧರಾಧರಂತಪೋಸಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ
[29]ನಿಳಾತಳವಂದಿತಗೋಪನಂದಿಯಾಸಂಗಮಸಾಧ್ಯ
[30]ಮಪ್ಪಕಲಿಕಾಲದನಿನ್ದ ಜಿನೇಂದ್ರಧರ್ಮ್ಮಮಂಗಂಗಸ್ವ
[31]ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ದಿಸಾ
[32]ದಿದಂ ॥ ಜಿನಪಾದಾಂಭೋಜಭೃಂಗಂಮದನಮದಪ
[33]ರಂಪರ್ಮ್ಮನಿಪೂರ್ಮ್ಮಳನಂ ವಾಗ್ವನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ
[34]ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ವಜ್ಜನಪಾ
[35]ತ್ರಂಭವ್ಯಚನ್ದ್ರಾಮರ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ
[36]ಜಾಸನ ನೆನ್ದಾನನ್ದದಿಂದಂ ಪೊಗಳೆನೆಗಳ್ದನಿರ್ಗೋಪಣನ್ದಿ
[37]ಬ್ರತೀನ್ದ್ರಂ ॥ ಮಾಳಿಯಮೆಣ್ಬಯ್ಕೆಮಟ್ಟವಿರಘಾತಿ

38 ಕ ಪೊಂಗಿಕಡಂಗುಱಗದಿತ್ತೂರ್ಲತೊಲ ಬುದ್ಧಬಾದ್ಧ
39 ತಲೆದೋಱದೆ ವೈಷ್ಣವಸಂಗಡಂಗುವಾಗ್ಬಲದಪ್ಪೊಡ
40 ಪ್ಪೂರ್ವವೇದಗಡ ಚಾರ್ವ್ವಾಕಚಾರ್ವ್ವಾಕನಿಮ್ಮತಪ್ಪೂರ್ವಮಂಸಲಿ
41 ಪನಗೋಚಣನ್ದಿ ಮುನಿಪುಂಗವನೆಂಬವಪಾನ್ಧಸಿನ್ಧುರಂ ॥

(೨ನೇ ಮುಖ.)

1 ತಗೇದಲಿಜೈಮಿನಿತಿಪ್ಪಿಕೊಣ್ಡ ಪರಿಯು
2 ಲಪ್ಪೆಶೇಷಿಕಂಪೋಗದುಂಡಿಗೆಯೊತ್ತಲಸುಗ .
3 ತಂಕಡಂಗಿಬಳಿಗೋಯಲ್ ಕಕ್ಷಪಾದಂಬಿಡ
4 ಲ್ಪುಗೆಲೋಕಾಯತನೆಯ್ದಿ ಶಾಂಖ್ಯನಡಸಲ್
5 ಕಮ್ಮತ್ತಮ್ಮಷಟ್ತರ್ಕ್ಕ ವೀಥಿಗಳೊಳಸ್ತ್ರದ್ಧತುಗೋಪಣ
6 ನ್ದಿ ದಿಗಿಭಪ್ರೋದ್ಭಾಸಿಗಂಧದ್ವಿಪಂ ॥ ದಿಟನು
7 ಡಿವನ್ಯವಾದಿಮುಖಮುದ್ರಿತಸುದ್ಧತವಾ
8 ದಿವಾಗ್ಬಳೋದ್ಭಟ ಜಯಕಾಳದಂಡನಪರಱ್ದಿ
9 ಮದಾನ್ಧಕಾವಾದಿ ದೈತ್ಯಧೂರ್ಜ್ಜಟಿಕುಟಿಳ ಪ್ರ
10 ಮೋಯಮದವಾದಿಭಯಂಕರನೆಸ್ದು ದಂಡಳಂ
11 ಸ್ಫುಟಪಟು ಘೋಷದಿಕ್ತಟಮನೈದಿತುವಾ
12 ಕಪಟುಗೋಪನನ್ದಿಯಾ ॥ ಪರಮತಪೋನಿ
13 ಧಾನವಸುಧೈಕಕುಟುಂಬಜೈನಶಾಸನಾಂಬರ
14 ಪರಿಪೂರ್ಣ್ಣಚಂದ್ರಸಕಳಾಗಮತತ್ವಪದಾರ್ತ್ಥ
15 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಚನಾಭಿರಾಮಗುಣರತ್ನ
16 ವಿಭೂಷಣಗೋಪಣಂದಿಸಿನ್ದೊರಗಿನಿ ಸಪ್ಪಡಂ
17 ದೊರಗಳಿಲಿ ಣೆ ಗಾಸಿಳಾತಳಾಗ್ರದೊಳ್ ॥ ಕನ್ದ ॥
18 ಪಿನನೇನಸೆಲಪೇಳ್ವನಣ್ಣ ಸನ್ಮಾನದಾನಿಯಗು
19 ಣವ್ರತಂಗಳಂ । ದಾನಶಕ್ತಿಯುಭಿಮಾನಶಕ್ತಿವಿಜ್ಞಾ
20 ನಶಕ್ತಿಸಲೆಗೋಪಣನ್ದಿಯ ॥ ಅವರಸಧರ್ಮ್ಮ
21 ಕು ॥ ಶ್ರೀಧಾರಾಧಿಪಭೋಜರಾಜಮಕುಟಪ್ರೋ
22 ತಾಶ್ಮರಶ್ಮಿಚ್ಛಟಾಚ್ಛಾಯಾಕುಂಕುಮಪಂಕಲಿಪ್ತಚ
23 ರಣಾಂಭೋಜಾತಲಕ್ಷ್ಮೀಧವಃ । ನ್ಯಾಯಾಬ್ಜಾಕರಮಂ
24 ಡನೇಡಿನಮಣಿಶ್ಶಬ್ದಾಬ್ಜರೋಧೋಮಣಿಸ್ಥೇಯಾ
25 ತ್ಪಣ್ಡಿತಪುಂಡರೀಕ ತರಣಿಶ್ರೀಮಾನ್ಪ್ರಭಾ
26 ಚನ್ದ್ರಮಾಃ ॥ ಶ್ರೀಚತುರ್ಮ್ಮುಖ ದೇವಾನಾಂಶಿ
27 ಷ್ಯೋಧೃಷ್ಯ ಃ ಪ್ರವಾದಿಭಿಃ । ಪಂಡಿತಶ್ರೀಪ್ರಭಾ
28 ಚನ್ದ್ರೋರುಂದ್ರವಾದಿಗಜಾಂಕುಶಃ ॥ ಅವರಸ
29 ಧರ್ಮ್ಮರು ॥ ಬಾಧೋರ್ವ್ವೀಧರಕಂಬಾನ್ಯೆಯಾಯಿ
30 ಕಕಂಜಾಸಂಜನಿಧಾಬಿಂಬಾಃ । ಶ್ರೀದಾಮನನ್ದಿವಿ

[31]ಬುಧೈಃಕ್ಷುದ್ರಮಹಾವಾದಿವಿಷ್ಣುಭಟ್ಟಘರ
[32]ಟ್ಟಃ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥ ಮಲಧಾರಿಮುನೀಂದ್ರೋಸೌ
[33]ಗುಣಚಂದ್ರಾಭಿಧಾನಕಃ । ಬಲಿಪುರೇಮಲ್ಲಿಕಾ
[34]ಮೋದಶಾನ್ತೀಶಚರಣಾರ್ಚ್ಚಕಃ ॥ ತತ್ಸಧರ್ಮ್ಮರು ॥
[35]ಶ್ರೀಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವೋದೇವಗಿರಿಸ್ಥಿತಃ । ಸ್ಯಾ
[36]ದ್ವಾದಶುದ್ಧಸಿದ್ಧಾನ್ತವೇದೀವಾದಿಗಜಾಂಕುಶಃ ॥ ಸಿದ್ಧಾ
[37]ನ್ತಾಮೃತವಾರ್ದ್ಧಿವರ್ದ್ಧನವಿಧುಃಸಾಹಿತ್ಯವಿದ್ಯಾ
[38]ನಿಧಿಃಬೌದ್ಧಾದಿಪ್ರವಿತರ್ಕ್ಕಕರ್ಕ್ಕಶಮತಿಃಶಬ್ದಾ
[39]ಗಮೇಭಾರತೀ । ಸತ್ಯಾದ್ಯುತ್ತಮಧರ್ಮ್ಮಹ
[40]ರ್ಮ್ಯನಿಳಯಃಸದ್ವೃತ್ತಬೋಧೋದಯಃಸ್ಥೇಯಾ
[41]ದ್ವಿಶ್ರುತ ಮಾಘನನ್ದಿಮುನಿಪಃಶ್ರೀವಕ್ರ
[42]ಗಚ್ಛಾಧಿಪಃ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಜೈನೇಂದ್ರೇಪೂಜ್ಯ [ಪಾದಃ]
[43]ಸಕಳಸಮಯತರ್ಕ್ಕೇಚಭಟ್ಟಾಕಳಂಕಃಸಾಹಿತ್ಯೇಭಾ
[44]ರವಿಸ್ಸ್ಯಾತ್ಕವಿಗಮಕಮಹಾವಾದವಾಗ್ಮಿತ್ವರುಂದ್ರಃ ।
[45]ಗೀತೇವಾದ್ಯೇಚನೃತ್ತೇದಿಶಿವಿದಿಶಿಚಸಂವರ್ತ್ತಿಸತ್ಕೀರ್ತ್ತಿಮೂ
[46]ರ್ತ್ತಿಃಸ್ಥೇಯಾಚ್ಛ್ರೀಯೋಗಿಬೃನ್ದಾರ್ಚ್ಚಿತಪದಜಿನಚಂ
[47]ದ್ರೋವಿತಂದ್ರೋಮುನೀಂದ್ರಃ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥

(೩ನೇ ಮುಖ.)

[1]ವಂಕಾಪುರಮುನೀಂದ್ರೋಭೂದ್ದೇವೇಂದ್ರೋರುಂದ್ರ ಸದ್ಗು
[2]ಣಃ । ಸಿದ್ಧಾನ್ತಾದ್ಯಾಗಮಾರ್ತ್ಥಜ್ಞೋಸಜ್ಜ್ಞಾನಾದಿಗುಣಾನ್ವಿತಃ ॥
[3]ಅವರಸಧರ್ಮ್ಮರು ॥ ವಾಸವಚಂದ್ರಮುನೀಂದ್ರೋರುಂದ್ರ
[4]ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಕರ್ಕ್ಕಶಧಿಷಣಃ । ಚಾಳುಕ್ಯಕಟಕಮಧ್ಯೇ
[5]ಬಾಳಸರಸ್ವತಿರಿತಿಪ್ರಸಿದ್ಧಿಂಪ್ರಾಪ್ತಃ ॥ ಅವರ್ಗ್ಗೆಸಹೋ
[6]ದರ ಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮಾನ್ಯಶಃಕೀರ್ತ್ತಿವಿಶಾಲಕೀ
[7]ರ್ತ್ತಿಸ್ಸ್ಯಾದ್ವಾದತರ್ಕ್ಕಾಬ್ಜವಿಬೋಧನಾರ್ಕ್ಕಃ । ಬೌದ್ಧಾದಿವಾ
[8]ದಿದ್ವಿಪಕುಮ್ಭಭೇದೀಶ್ರೀಸಿಂಹಲಾಧೀಶ ಕೃತಾರ್ಗ್ಘ್ಯಪಾದ್ಯಃ ॥
[9]ಅವರಸಧರ್ಮ್ಮರು ॥ ಮುಷ್ಟಿತ್ರಯಪ್ರಮಿತಾಶನತು
[10]ಷ್ಟಃಪುಷ್ಪಪ್ರಿಯಸ್ತ್ರಿಮುಷ್ಟಿಮುನೀಂದ್ರಃ । ದುಷ್ಟಪರವಾದಿ
[11]ಮಲ್ಲೋತ್ಕೃಷ್ಟಃ ಶ್ರೀಗೋಪನನ್ದಿಯತಿಪತಿಶಿಷ್ಯಃ ॥ ಅವರ
[12]ಸಧರ್ಮ್ಮರು ॥ ಮಲಧಾರಿದೇವಚಂದ್ರೋಗಣ್ಡವಿಮು
[13]ಕ್ತಗೌಳಮುನಿನಾಥಾ । ಶ್ರೀಗೋಪಣಂದಿಯತಿಪತಿ
[14]ಶಿಷ್ಯೋಭೂಚ್ಛುದ್ಧದರ್ಶನಜ್ಞಾನಾಢ್ಯಃ ॥ ಕನ್ದ ॥ ಧಾರಿಣಿ
[15]ಯೊಳ್ಮನಸಿಜ ಸಂಹಾರಿಗಳಂನೆನೆಮಲುಗ್ರಸಾ
[16]ಸಂಕಿಸುಗುಂ ಸೂರಿಗಳನವಳಗುಣಸನ್ಧಾರಿಗಳಂಗೆ

[17]ಳರ್ವ್ವಪಮಲಧಾರಿಗಳಿಂ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮೂ
[18]ಲಸಂಘೇಗತಪೋಷಮೋಘೋದೇಗಣೇಸ್ಸರಿತಾದಿಸದ್ಗುಣೇ ।
[19]ಭಾರತ್ಯುತ್ತುಚ್ಛ್ರೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವಃಶುಭಕೀರ್ತ್ತಿ
[20]ದೇವಃ ॥ ಅಜಿರಗೆಕೀರ್ತ್ತಿಸತ್ತ್ರಕೆ ಗಾಜಿರಭೂಗೋಳವಾಗೆಉ
[21]ಭಕೀರ್ತ್ತಿಬುಧಂ ರಾಜಾವಳಿಪೂಜಿತನೆಂದಾಜಿಸಿದನೊವಕ್ರಗ
[22]ಚ್ಛದೇಶಿಯಗಣದೊಳ್ ॥ ಅವರಸಧರ್ಮ್ಮರು ॥ ಶ್ರೀಮಾಘನ
[23]ಸಿದ್ಧಾನ್ತಾಮೃತನಿಧಿಜಾತಮೋಘಚನ್ದ್ರಸ್ಯ । ಶ್ರೀಸೋದರಸ್ಯಭು
[24]ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ ॥ ಅವರಸಧ
[25]ರ್ಮ್ಮರು ॥ ಕಲ್ಯಾಣಕೀರ್ತ್ತಿನಾಮಾಭೂದ್ಭವ್ಯಕಲ್ಯಾಣಕಾ
[26]ರಕಃ । ಶಾಕಿನ್ಯಾದಿಗ್ರಹಾಣಾಂಚನಿರ್ಧಾಟನಧುರಂಧರಃ ॥
[27]ಅವರಸಧರ್ಮ್ಮರು ॥ ಸಿದ್ಧಾನ್ತಾಮೃತವಾರ್ಧಿಸೂತಸುಜ
[28]ಜೋ ಲಕ್ಷ್ಮೀಲಲಾಟೇಕ್ಷಣಃಪಲ್ಗ್ವ್ಯಾಪೃತಿನಾಯಿ
[29]ಕಾಂಬಕಜಕೋರಾನನ್ದಚಂದ್ರೋದಯಃ । ಸಾಹಿತ್ಯಪ್ರ
[30]ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರದಕ್ಷಾಗುರುಃಸ್ಥೇ
[31]ಯಾದ್ವಿಶ್ರುತಬಾಲಚಂದ್ರಮುನಿಪಃಶ್ರೀವಕ್ರಗಚ್ಛಾ
[32]ಧಿಪಃ ॥ ಶ್ರೀಮೂಲಸಂಘಕಮಳಾಕರರಾಜಹಂ
[33]ಸೋದೇಶೀಯಸದ್ಗಣಗಣಪ್ರವರಾವತಂಸಃ । ಜೀಯಾಜ್ಜಿನಾ
[34]ಗಮಸುಧಾರ್ಣ್ಣವಪೂರ್ಣ್ಣಚಂದ್ರಃಶ್ರೀವಕ್ರಗಚ್ಛತಿ
[35]ಳಕೋಮುನಿಬಾಳಚಂದ್ರಃ ॥ ಸಿದ್ಧಾನ್ತಾದ್ಯಖಿಳಾಗ
[36]ಮಾರ್ತ್ಥನಿಪುಣವ್ಯಾಖ್ಯಾನಸಂಶುದ್ಧಿಯಿಂಶುದ್ಧಾಧ್ಯಾ
[37]ತ್ಮಕತತ್ವನಿರ್ಣ್ಣಯವಚೋವಿನ್ಯಾಸದಿಂಪ್ರಾಡಿಸಂಬದ್ಧ
[38]ವ್ಯಾಕರಣಾರ್ತ್ಥಶಾಸ್ತ್ರಭರತಾಳಂಕಾರಸಾಹಿತ್ಯ
[39]ದಿಂ ರಾದ್ಧಾಂತೋತ್ತಮಬಾಳಚಂದ್ರಮುನಿಯಂತಾವಖ್ಯಾ
[40]ತರಿಲೋಕದೊಳ್ ॥ ವಿದ್ಯಾಲಭಿತಸ್ವಶೀತಳಕರ
[41]ಪ್ರಭ್ರಾಜಿತಸ್ವಾಗರಪ್ರೋದ್ಭೂತಸ್ಸಕಳಾನತಃ
[42]ಕುವಳಯಾನನ್ದಸ್ಸತಾಮೀಶ್ವರಃ । ಕಾಮಧ್ವಂಸನಭೂ
[43]ಷಿತಃಕ್ಷಿತಿತಳೇಜಾತೋಯಥಾರ್ತ್ಥಾಹ್ವಯಸ್ಸೋಯಂ
[44]ವಿಶ್ರುತಬಾಳಚಂದ್ರಮುನಿಪಃಸಿದ್ಧಾನ್ತಚಕ್ರಾ
[45]ಧಿಪಃ ॥

(೪ನೇ ಮುಖ.)

[1]ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದವ
[2]ಕ್ರಗಚ್ಛದಕೊಣ್ಡಕುಂದಾನ್ವಯದಪಾಯಳಿ
[3]ಯವಡ್ಡದೇವರಬಳಿಯ ॥ ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ
[4]ವರು । ಅವರಶಿಷ್ಯರುವೃಷಭನಂದ್ಯಾ

5 ಚಾರ್ಯ್ಯರೆಂಬ ಚತುರ್ಮ್ಮುಖದೇವರು । ಅವರ
6 ಶಿಷ್ಯರು । ಗೋಪನನ್ದಿಪಂಡಿತದೇವರು । ಅವರ ಸ
7 ಧರ್ಮ್ಮರು । ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು । ದೇ
8 ವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು । ಶುಭಕೀರ್ತ್ತಿಪಂಡಿತ
9 ದೇವರು । ಮಾಘನನ್ದಿಸಿದ್ಧಾನ್ತದೇವರು । ಜಿ
10 ನಚಂದ್ರಪಂಡಿತದೇವರು । ಗುಣಚಂದ್ರಮಲ
11 ಧಾರಿದೇವರು । ಅವರೊಳಗೆ ಮಾಘನನ್ದಿಸಿ
12 ದ್ಧಾನ್ತದೇವರ ಶಿಷ್ಯರು । ತ್ರಿರತ್ನನಂದಿಭಟ್ಟಾರ
13 ಕದೇವರು । ಅವರ ಸಧರ್ಮ್ಮರು । ಕಲ್ಯಾಣ
14 ಕೀರ್ತ್ತಿಭಟ್ಟಾರಕದೇವರು । ಮೇಘಚಂದ್ರ
15 ಪಂಡಿತದೇವರು । ಬಾಳಚಂದ್ರಸಿದ್ಧಾನ್ತ
16 ದೇವರು । ಆಗೋಪನನ್ದಿಪಣ್ಡಿತದೇವರ ಶಿ
17 ಷ್ಯರು ಜಸಕೀರ್ತ್ತಿಪಂಡಿತದೇವರು । ವಾ
18 ಸವಚಂದ್ರಪಂಡಿತದೇವರು । ಚನ್ದ್ರನನ್ದಿಪ
19 ಣ್ಡಿತದೇವರು । ಹೇಮಚಂದ್ರಮಲಧಾರಿಗಂ
20 ಡವಿತ್ತರೆಂಬಗಳದೇವರು ॥ ಶ್ರೀಮು
21 ಷ್ಟಿದೇವರು ॥

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ಗಂಧವಾರಣ ಬಸ್ತಿ ಎಡಗಿನ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃಪೀಯೂಷವಾರಾಶಿಜಃ ಸಂಪೂರ್ಣ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮ್ಮಳತನುಃ ಪುಷ್ಯದ್ಬುಧಾನಂದನಃ । ತ್ರೈಲೋಕ್ಯ
2 ಪ್ರಸರದ್ಯಶಶ್ಶುಚಿರುಚಿರ್ಯ್ಯಃ ಪ್ರಾಸ್ತದೋಷಾಗಮಃ ಸಿದ್ಧಾನ್ತಾಂಬುಧಿವರ್ದ್ಧನೋ ವಿಜಯತೇ ಪೂರ್ಣ್ಣಪ್ರಭಾಚಂದ್ರಮಾಃ ॥
3 ಶ್ರೀಪಾದಾಂಬುಜಭಕ್ತಿತೋ ತ್ರಿರತಿಜಾತೇಸ್ಸ್ಸ್ವಪುತ್ರಬುಧಪುತ್ರಪೂರ್ವವಸ್ತು । ಆಯು
4 ಸ್ತತ್ಪಸಮಮೋಸಹಿಷ್ಣಾವ್ಯಯಾತೀತಸ್ಮ್ರದ್ವಯುಸ್ಯಾದುಕಾಲೀಬಮಪ್ರೋಬಭೂವಃ ॥ ಖ್ಯಾತೇಷುತೇಷುನೃಪತಿಃಕಥಿತಃ
5 ಕದಾಚಿತ್ತತ್ಪಿದ್ವಸೇಮುನಿವರೇವ್ಯಚಳಃಕರಾಳಂ । ಸಾಮ್ರ್ಧ್ಯಳಕಂಪ್ರತಿಕತೋಽಶೋಯ್ಯಸ್ಯಳ ಇತ್ಯತೋಽಭೂತ್ತಸ್ಯಾಭಿಧಾಪಮು
6 ನಿಪತೋಽಯತಮೂರಲಕ್ಷ್ಮ್ಯಃ ॥ ತತೋಽದ್ವ್ಯಾರವತೀನಾಪಾವೊಯ್ಸ್ಸಳಾವ್ವೀಟಿಭಾಽಭನಾಃ । ಜಾತಾಸ್ಯಕಪ್ರರೇತೇಷುವಿನಯಾ
7 ದಿತ್ಯಭೂಪತಿಃ ॥ ಶ್ರೀವೃದ್ಧಿಕರಂಜಾಜ್ಞನಹಿತಂಕೃತ್ವಾಧರಾಂಪಾಳಯಸ್ಫೀತಚ್ಛತ್ರಸಮಸ್ರಮ
8 ತ್ರಕಮಳೇಲಕ್ಷ್ಮೀಂಚಿರಂಪಾಸಯೇ । ದೋರ್ದ್ದಂಡೇರಿಪುಖಂಡನೈಕಚತುರೇವೀರಶ್ರಿಯಂನಾಟಯಾಚಿಕ್ಷೇಪಾಖಿಳದಿ
9 ಕ್ಷುಶಿಕ್ಷಿತರಿಪುಸ್ತೇಜಃಪ್ರಕಾಸೋದಯಃ ॥ ಶ್ರೀಮದ್ವ್ಯಾಪವಂಶಮಂಡನಮಣೇಃಕ್ಷೋಣೀಶರಕ್ಷಾಮಣೇಃಲಕ್ಷ್ಮೀ
10 ಹಾರಮಣೇನರೇಶ್ವರಶಿರಃಪ್ರೋತ್ತುಂಗರತ್ನಮಣೇಃ । ಪೇಯಾನ್ನೀತಿಪಥೇಪ್ಸಪರ್ಪ್ಪಣಮಣೇಃಲೋಕಸ್ಯಚೂಡಾಮಣೇಃ ಶ್ರೀವಿ
11 ಷ್ಣೋರ್ವ್ವಿನಯಾಜ್ಞ್ಯಸೋಽಗುಣಮಣೇಃಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಃ ॥ ಕಂದ ॥ ಎರೆಯಮನುಜಂಗೆಸುರಭೂಮಿರುಹಂದರಸಂಪ
12 ದಂಗಕುಳಿಶಾಗಾರಂಮರವನಿತೆಗನಿಲತನಯಂಧುರದೊಳ್ ಭೋರ್ದ್ದಂಗೆವೃತ್ತ್ಯವಿನಯದವಿತ್ಯಂ ॥ ಬಲಿಪತಿಮಲಿಪಮುಖಪ
13 ತಲೀಯೊಳ್ ಬಾಳಿಜುವನುದಿತಭಯರಸವಸದಿಂಬಲಿಯುಪಮಲೆಯುವಮಲಿಪರತಲೆಯೊಳ್ ಸ್ಥಿರಮುವನೊಂದಸಟರಹು
14 ತ್ಯಂ ॥ ಅವೊಯ್ಸಳಭೂಪಂಗಮಹಿಷಾಳಕುಮಾರಸೇಕರಚೂಡಾರತ್ನಂ ಶ್ರೀಪತಿನಿಜಭುಜವಿನಯಮಹಿಷಾಪ್ರತ

17 ಬಿಸಿಸಿನಘಟನೆಪಟಿಯಂಗಸ್ವಪಂ ॥ ವೃತ್ತ ॥ ಅನುಪಮಕೀರ್ತ್ತಿಯಮೂರ್ತಿಯಪಾರುತಿಸಾಂಕ್ಷಿ ಸೆಯುಗ್ರವಹ್ನಿ ಯುಮ್ಪ್ನೆಯುಕಮು

18 ಪ್ರಸಾಪಿನೆಯುಭೂಗತಿಯೋಳನೆಯುಪ್ಪ್ರಕೇಪನೆಂಟಿನೆಯುಕುಳಾಬ್ಧಿಯೊಂಭತೆನೆಯುದ್ಧಸಮೇತಹಸ್ತಿಪತ್ತನೆಯುಸಿಧಾ

19 ನಮೂರ್ತ್ತಿಯುನೆಪೋಲ್ವಪರಾಜಿತಿಯಂಗದೇವನಂ ॥ ಅರಿಪುರದೊಳ್ಪಗದ್ದಗಿಲದಂಘಗಿಲೆಂಬುಪರಾತಿಭೂಮಿಪಾಳರ ಶಿರದೊಳ್ಗಿರಿಲ್ಗಿರಿ

20 ಗಿರಿಗಿರಿಲೆಂಬುದುವೈರಿಭೂತಳೇಶರಕರುಳ್ಗಳ್ಚಿಮಿಲ್ಚಿಮಿಚಿಮಿಚಿಮಿಲೆಂಬುದುಕೋಪವಹ್ನಿದುದ್ಧರತರಮೆಂಬೊಡಳ್ಕುಜಿಬಿಕಾದು

21 ಸದಾರೆಪಿಯಂಗದೇವನಂ ॥ ಕಂ ॥ ಆನೆಗಳ್ದಿಜಿಗನೃಪಾಳನಸೂನುಬ್ಬುಹದ್ವೈರಿಮರ್ದ್ದನಂ ಸಕಳಧರಿತ್ರೀನಾಥನತ್ತಿ ಜನತಾಭಾನುಸುತಂ

22 ಜಿಷ್ಣುವಿಷ್ಣುವರ್ದ್ಧನನೆಸೆದಂ ॥ ಉದಯಂಗೆಯುಲೊಡನೊದನಂತುದಿತೋದಿತವಾಗೆಸಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಮುದವದರಾತಿನೃಪಾಳಕಪ

23 ದವಿದಳನನಮುದವಿಷ್ಣುವರ್ದ್ಧನಭೂಪಂ ॥ ವೃತ್ತ ॥ ಕೆಲರಂಕಿತ್ತಿಕ್ಕಿ ಪೇರಂಬಿಮರ್ದ್ದ ಕೆಲರನತ್ಯುಗ್ರಸಂಗ್ರಾಮದೊಳ್ಬಾಳ್ದಲೆಗೊಂಡಾಕ್ಷೇಪ

24 ದಿಂದಂ ಕೆಲರತಲೆಗಳಂಮೆಟ್ಟಿವಿನುದ್ಗ್ರಕೋಪಂ ಮಲೆವತ್ಯುಪ್ರವೃತ್ತರಂ ತೊತ್ತಳದುಳಿದುನಿಜಪ್ರಾಜ್ಯಸಾಂಮ್ರಾಜ್ಯಮಂತೋಳ್ವಲದಿಂನಿ

25 ಷ್ಕಂಟಕಂಮಾಡಿದನಧಿಕಬಳಂ ವಿಷ್ಣುಜಿಷ್ಣುಪ್ರತಾಪಂ ॥ ದುರ್ವ್ವಾರಾರಿಧರಾಧರೇಂದ್ರಕುಳಿಶಂ ಶ್ರೀವಿಷ್ಣುಭೂಪಾಳನಾರ್ದ್ದೇಬ್ಬರ್ದ್ದಿಲೆಸೆಡೆದೋಡಿಕು

26 ಗ್ಗಿಧಯದಿಂದಾಬಂದನೀಬಂದನೆಂದುಬ್ಬಿ ದಾಳರಕಣ್ಗೆ ಲೋಕಮನಿತುಂ ತದ್ರೂಪಮಾಗಿರ್ಪ್ಪನಂ ಸರ್ವ್ವಂವಿಷ್ಣುಮಯಂಜಗತ್ತೆನಿಪಿದೇಂಪ್ರ

27 ತ್ಯಕ್ಷಮಾಗಿರ್ದ್ದುದೋ ॥ ವಚನ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು

28 ಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀ ಸಮಾಳಂಕೃತನುಂ । ಮತ್ತಂಚಕ್ರಗೊಟ್ಟತಳಕಾಡು

29 ನೀಲಗಿರಿಕೊಂಗುನಂಗಲಿಕೋಳಾಲಂತೆರೆಯೂರುಕೊಯತೂರುಕೊಂಗಳೆಯುಚ್ಚಂಗಿತಲೆಯೂರುಪೊಂಬುಚ್ಚವನ್ನಾಸುರಹೌಕಬಳೆಯ

30 ವಟ್ಟಣಯಂದಿವ್ರುಮೊದಲಾಗನೇಕದುರ್ಗ್ಗಂತ್ರಯಂಗಳನಕ್ರಮದಿಂಕೊಂಡುಚಂಡಪ್ರತಾಪದಿಂಗಂಗವಾಡಿತೊಂಭತ್ತಱುಸಾಸಿರಮುಮಂನುಡಿಗೆ

31 ಸಾಧ್ಯಂಮಾಡಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರ್ದ್ದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಕೊಂಡಭುಜಬಳವೀರಗಂಗವಿ

32 ಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ ॥ ಕಂ ॥ ಆನೆ

33 ಗಳ್ದವಿಷ್ಣುನೃಪನಮನೋನಯನಪ್ರಿಯೆ ಚಳಾಳನೀಳಾಳಕಿ ಚಂದ್ರಾನನೆಕಾಮನರತಿಯುಲುತಾನೆನೆತೊಳಸಿಸನೆಮಾನೆಶಾಂತಲದೇವೀ ॥ ವೃ ॥

34 ಆಗ್ಗದಮಾರಸಿಂಗನಮನೋನಯನಪ್ರಿಯಮಾಚಿಕಬ್ಬೆಯುಂ ತಗ್ಗದಕೀರ್ತ್ತಿವೆತ್ತೆಸೆವರಗ್ರತನೂಭವೆವಿಷ್ಣುವರ್ದ್ಧನಂಗಗ್ಗದಚಿತ್ತವಲ್ಲಭೆಯಿನ

35 ಲ್ಕಭಿವರ್ಣ್ಣಿಪರಾರೊಲಕ್ಷ್ಮಿಗಂತಗ್ಗಳಮಪ್ಪಮಾಂತನದ ಶಾಂತಲದೇವಿಯಪುಣ್ಯವೃದ್ಧಿಯುಂ ॥ ಧುರದೊಳ್ವಿಷ್ಣುನೃಪಾಳಕಂಗೆವಿಜಯಶ್ರೀ

36 ವಕ್ಷದೊಳ್ಸಂತತಂ ಪರಮಾನಂದದಿನೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದುದ್ದಾನಿಯಂವರದಿಗ್ಭಿತ್ತಿಯ ನೆಯ್ದಿಸಲ್ಕ ಜಿವಕೀರ್ತ್ತಿಶ್ರೀಯೆನುತ್ತಿರ್ಪ್ಪ

37 ಧರೆಯೊಳ್ಶಾಂತಲದೇವಿಯಂನೆಱೆಯಬಣ್ಣಿಸಲಾತನೇವಣ್ಣಿಪಂ ॥ ಕಂ ॥ ಶಾಂತಲದೇವಿಯಗುಣಮಂಶಾಂತಲದೇವಿಯಸಮಸ್ತದಾನೋನ್ನ

38 ತಿಯುಂ । ಶಾಂತಲದೇವಿಯಶೀಳಮುಚಿತ್ಯಂಭುವನಕಲ್ಪದಾನಚಿಂತಾಮಣಿಯುಂ ॥ ವ ॥ ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸತಸಹಸ್ರ

39 ಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ । ಸಕಳಕಳಾಗಮಾನೂನೆಯುಂ । ಮಭಿನವರುಕ್ಮಿಣೀದೇವಿಯುಂ । ಪತಿಹಿತಸತ್ಯಭಾ

40 ಮೆಯುಂ । ವಿವೇಕಯ್ಕಬೃಹಸ್ಪತಿಯುಂ । ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ । ಮುನಿಜನವಿನೇಯಜನವಿನೀತೆಯುಂ । ಪತಿವ್ರತಾಪ್ರಭಾ

41 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂ । ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಯುಂ । ಮುದ್ವೃತ್ತಸವತಿಗಂಧವಾರಣೆಯುಂ । ಚ

42 ತುಸ್ಸಮಯಸಮುದ್ಧರಣಕರಣೆಯುಂ । ಮನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ । ನಿಜಕುಳಾಭ್ಯುದಯದೀಪಿಕೆಯುಂ । ಗೀತವಾ

43 ದ್ಯನೃತ್ಯಸೂತ್ರಧಾರೆಯುಂ । ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ । ಮಹಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದೆಯುಮಪ್ಪವಿ

44 ಷ್ಣುವರ್ದ್ಧನಪೊಯ್ಸಳದೇವರಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಸಕವರ್ಷಸಾಸಿರ ೪೦ ಯ್ದನೆಯ ಶೋಭಕೃತುಸಂವತ್ಸರ

45 ದಚೈತ್ರಸುದ್ಧಪಾಡಿವಬೃಹಸ್ಪತಿವಾರದಂದು ಶ್ರೀಬೆಳ್ಗೊಳದತೀರ್ತ್ಥದೊಳುಸವತಿಗಂಧವಾರಣಜಿನಾಲಯಮುಮಂಮಾಡಿಸಿದೇವತಾಪೂ

46 ಜೆಗ್ಯೆಸಿಷಿಸಮುದಾಯಕ್ಕಾಹಾರದಾನಕ್ಕಕಲ್ಕಣಿನಾಡಮೊಟ್ಟೆನವಿಲೆಯಂತಮ್ಮಗುರುಗಳ್ಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕ

47 ಗಚ್ಛದಶ್ರೀಮನ್ಮೇಘಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರಶಿಷ್ಯರುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗ್ಗೆ ಪಾದಪ್ರಕ್ಷಾಳನಂ ಮಾಡಿಸಿಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟ

48 ದತ್ತಿ ॥ ವೃ ॥ ಪ್ರಿಯದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋ

49 ರ್ವ್ವಿಯೊಳ್ಬಾಣರಾಸಿಯೊಳೇಳ್ಕೋಟಿಮುನೀಂದ್ರರಂಕಪಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುಪೊಂದಯಸಂಸಾರ್ಗ್ಗಮಿದೆಂದುಸಾಱುವಪುದೀಶೈಲಾಕ್ಷರಂಸಂತತಂ ॥

50 ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ॥

51 ಪಳಸನಕಟ್ಟವಕೆಱೆಯಹಾಗಿಕೆಸ್ವೆಸಿಸವತಿಗಂಧಹಸ್ತಿಬಸದಿಗೆಸವತಿಗೆದೇವಿಯರುಜಿನಾಲಯಕ್ಕೆಬಿಟ್ಟರು ॥

52 ಶ್ರೀಮತುಪಿರಿಯರಸಿಪಟ್ಟಮಹಾದೇವಿಶಾಂತಲದೇವಿಯರುತಾಮ್ರಮಾಡಿಸಿದಸವತಿಗಂಧವಾರಣದಬಸದಿಗೆ ಶ್ರೀ

53 ಮತ್ವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರಪೇಳಿಕೊಂಡುಗಂಗಸಮುದ್ರದಕೆಳಗಣನಮಬಯಲಯ್ವತ್ತುಕೊಳಗಗದ್ದೆ

54 ಕೋಟಿಪಂಸ್ರಿಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂಕರ್ಚ್ಚಿಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ । ಇದನಾರವಂಗಂಗೆಯ

55 ತಡಿಯೊಳ್ಸಾಸಿರಕಪಿಲೆಯಂಕೊಂದಮಹಾಪಾತಕಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ।

56 ಶ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ರಹ್ಲಾದಕೀರ್ತ್ತಿದೇವರು ಮುನ್ನಾಹಪಳಿಮೂಱುಕಂಬಿನಪೊಳವಳಿಗೆಯಶಾಂತಲದೇವಿಯಬಸದಿ

57 ಗಾಗಿ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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ಗಂಧವಾರಣ ಬಸ್ತಿ ಎದುರು ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಶ್ರೀಜಗವಿಜಯಕ್ಕೆ ವಿದ್ದಗೆಜಾಗಕ್ಕೆ ದಟಿಂ
2 ಗೆಜಸಕೆಸಿಂಪಿಗೆನಿತಕ್ಕಾರ್ಗ್ಗರವಿನೆನ್ನ ಕಣ್ಣ
3 ಕದಾಗವದೊಳನೆಗಬ್ಬ ಮತ್ತೆ ಬೀರರಬ
4 ಲ್ಲಂ ॥ ಬಳಗಂದಕ್ಷಿಣಸುಕರದುಷ್ಕರಮಂ ಪೊಜ
5 ಗಣಸುಕರದುಷ್ಕರಭೇದಮಂ ಬಳಗೆವಾ
6 ಮದವಿಷಮಮನಲ್ಲಿದು ವಿಷಮದುಷ್ಕ
7 ರಮಂ ನಿನ್ನ ದಜಪೊಜಗಗ್ಗಳಕೆಯೆನಿಪ
8 ತಿವಿಷಮಮನದಜತಿವಿಷವಿಾದು
9 ಷ್ಕರಮೆಂಬದುಷ್ಕರಮಂ ಎಳೆಯೊಳೋ
10 ರ್ವ್ವನೇಂಬಾರಿಸಲಾಬಲ್ಲಂ ನಾಲ್ಕು ಪ್ರಕ
11 ರಣಮುಮೇನಿನ್ದ್ರರಾಜಂ ॥ ಬಾರಿಸ
12 ನಾಲ್ಕು ಪ್ರಕರಣಬಾರಣೆ ಮೂ
13 ನೂಱಮೂವತೆಣ್ಟನಿಸದವಾ
14 ರಣೆಗಳನನಶ್ರಮದಿಂಬಾರಿಸು ನೂ
15 ಕ್ರೋಟಿತಅದಿಂನೆಮೆವೆಡೆಂಗಂ ॥ ಬಳ
16 ಸುವೇಬವೆಸುಬಮಗಲ್ಲಿನ್ತಪ್ಪುಬಾರ
17 ಣದೋಷಮೆನ್ಬಳಪೊಟ್ಟುವಟ್ಟ[illegible]ಂ ಸಮ
18 ನಾಗಾಗಿರಿಗೆಯೆಕೊಲ್ಕಲ್ದಿಮಿಗಲುಂ ನೆಲ
19 ಮುಮಣಿಸೀಯದಿನೆನ್ನಳರಿಯಾಳ ಬ
20 ರನ್ಪೊಱಸೆಳಗೆದೆದೊಳಂಬಲದೊಳಂ ಕಡುಗಾ
21 ಳುವೆನ್ನೆ ಬಪ್ಪುದುಳಾಯನ್ನಪ್ಪಳ ಬಾರಿ
22 ಸುವೆಚುಮಪಟ್ಟಕನ್ನಪ್ಪನಸ್ತಾಪಬಲ್ಲ
23 ಮಿಳಜನನಿದಿರಿಮಾಗೀಗೆಯುನೆಳದೊಗ್ಗ
24 ಡ್ಡಂಕಾಳೆಳಗೆಪೊಜಗಣಿಮಾಣಿಕಳ್ಪ
25 ದವರಬರಿಪಬಿಹಲಿಕಯುಳವಳು ಕ
26 ವಳಮಕೀರ್ತಿ ನಾರಾಯಣನಂ ॥ ಗಿರಿಗಮ
27 ಳಸಸ್ದಂಕಿಜಿದಕ್ಷರಹಾಳ್ಪನಾಲ್ವರಲಳವಿ
28 ಗಕಿಱಿಮಮಕ್ಷಧುರಗಂ ಜಟ್ಟದಿಂಬಿಐವಕ್ಕೆ ವ
29 ಳಯಮುಂಭೂವಳಯದಿನತ್ತ ಪಿರಿದು ಮ
30 ಕ್ಕೆ ಗಿರಿಗಿಕ್ಕುಳವಳಯಮಿನ್ತಿ ನಿತ್ತಿಮಂ
31 ಬಗಸಾಗರರಮಚಿನ್ತಿ ನಜಿಓಳ್ ಐರ

32 ವಪತ್ತ್ರಣ್ಕ್ರವಳಯುಂಬರಿಸದನ್ನಂ ಭೋಗ

33 ವಿಕ್ಕ ವಸನ್ನಸಿನ್ನ್ರರಾಜಂ ॥ ಕಡುಫುಗದಳ್ಟ

34 ವೞಂಗದ ಡಂಗುಗಳ ಪೞಿ ಭಂಗಗಳ

35 ಬಿಟ್ಟ್ವಾಗೆ ಪೇಂಕಮಜಾಣನೆಬರಿಕಯ್ವರ

36 ವುಡುದ್ರ್ಗಪ್ಪಳನೆಬಿದ್ದ ಮೆವರುವೋೞವ

37 ಬಿದೆಗಂ ॥ ನೆಗೞ್ದ ಮಣ್ಣ್ತಳವನಾತಿತ್ರಿಮಾಣ್ತ್ರ

38 ಳಯುವುಕಮಣ್ಣ್ಡಳವನಾಳ್ವ್ದಿಚನ್ನ್ರಪಾಗ್ಗ್ರಂ ಬ

39 ಗವಾವರಿದಪ್ಪಸರ್ವ್ವಸ್ತಿ ಭದ್ರನುಸ್ಸವೞಂ

40 ಚಕ್ರವ್ರ್ತ್ಯಹಂಬಲಿಗಳ ಪೊಗೞಸಲ್ಕ

41 ಕ್ಕ ಪೞವದುಷ್ಕ ರದಱಿಪಂಗಳನಾಶ್ರವು

42 ದಿನೆಜಿದ . . ಜಗದೊಳೞವಬಡೆಂಗಂ

43 . . . . . . ನ್ತ್ರಾರಾಳಂ . . . .

(ಪಶ್ಚಿಮ ಮುಖ)

1 ಉದ್ಧವೇೞವೋೞವರೆಂಬುದವಿ

2 ರ್ದ್ದ್ಗಮುನ್ನಲ್ಲಿಕಡುಬನೆಳ್ಗಂಬಹು

3 ವಿಧವಿಂದುಳ್ಳ್ದವೇೞವೆ । ಅದುವು

4 ರುಂಬಳುವೆುನಲ್ಬಲಳ್ಳ್ದವೆ

5 ಜಗನೇೞವಬೆಡೆಂಗಂ ॥

6 ಎಜಕವಲ್ಲದವೊಲ್ಲದಃಗೞ

7 ಗಿವರೆಕೊಣ್ಡ ಕೊಳ್ವತಜನಲ್ಲ

8 ದನೆಜಿ ಯುಬರಲಿತಕ್ಕ ಡಿ

9 ಯಾಣ್ಕ್ರ ಬೀಸುವಲ್ಲಿಯುಬಿನ

10 ಲಜಿಪಯುಲ್ಲಪಜಿಯುನಾ

11 ಬಿಟ್ಟವುರವಲ್ಲಿಕಡುಬಿನೊಳ್

12 ಮುರಿದಂಯಿಲ್ಲಿಲ್ಲಿಯುಬಿನ್ನಾ

13 ಣವನ್ನೆ ಜಿಯುಕಲ್ಪಬಿಃ

14 ರರಪೀರನಂಗಿಡೆಗಳಾಭರಣ

15 ನಂನೆದಿಕಲ್ಲಾಱಸೂದನ . .

16 ಕೂಸುವನ್ಯರಸ್ವವನ್ಯಗವ

17 ಯುನೆಗಬ್ಬರಕ್ಕ ಡಿಯೊಳ್

18 ಪ್ರತ್ರ್ಯಾಸದಿಯುಕ್ಕೆಂಕನೆಯುಂ

19 ಬಿಸಂಪಯುಬಿಧವೆೞಿ

20 ಸುವೆುೞವಪೇೞಗೆಂಎಱ

21 ಗಲಱಿಯುನೆವೊಣ್ಬಕವ್ಕ್ರಗುಳ್ದಂ

22 ನಿಳ್ತ್ರಲನಾವುಱಿಯುದೆತಪ್ಪಂಬ

23 ನ್ನತೇಜಸನಜಾಯಃದೇವಗಪಾ
24 ನೀಯುಂ ಮುಂಪದೆಗಲ್ಲದೆಕುನ್ನಡಿ
25 . . . . ಅವಿ . . . . ಯುಗಿ . . . .
26 ಕಯುಕಾವ . . . . ತಗಗಾದ
27 ಯಿವನೆಸಿಸದೆನಚಿಯುರ
28 ಕಬಾನನೆನಿಸಕ್ತ ಬಕ್ತ ಮೆಗ
29 ಂಗಳಾನರಣನಕಲ್ಲದನ್ಯಾಗ
30 . . . .
31 ಳತಿನೆನ್ನಗಳಾಳಲ್ಲಿಬಂಚಿಸು
32 ತಿಂಚಸ್ವಿಂಗಲ್ಲಮೆನೆನೆಗಟ್ಟಿ ಮಾ
33 ಗ್ಗ೯ದೆನೆಲ್ಲಮೆಂಬನೊದೆಲ್ಲಿಕೀತ್ತಿ೯ನಾ
34 ರಾಯಣನಂ ॥ ವನಧಿನಭೊನಿ
35 ಧಿಪ್ರಮಿತಸಂಖ್ಯೆಕಕಾವನಿ
36 ಪಾಳಕಾಳಮಂನೆನೆಯಿಸೆ ಚಿತ್ರ
37 ಭಾನುಪರಿವತ್ತಿ೯ಸೆ ಚೈತ್ರಸಿತೇತ
38 ರಾಷ್ಟಮಿಾದಿನಯುತ ಸೋಮವಾರ
39 ದೊಳನಾಕುಳಚಿತ್ತ ದೇಸೊನ್ನು ತಾಳ್ದಿದರ
40 ಜನನುತನಿನ್ದ್ರರಾಜನಖಿಳಾಮ
41 ರರಾಜಮಹಾವಿಭೂತಿಯುಂ ॥

(ಉತ್ತರ ಮುಖ.)

1 ಸಂಸಾರವನಮಧ್ಯೇಸ್ಮಿನ್ನೃಜಾಂಸ್ತದ್ಗ್ನಾನ್ಜನಮ್ರವಾನ್ ।
2 ಆಳೋಕ್ಯಾಳೋಕ್ಯಸದ್ವೃತ್ತಾಂಹಿನತ್ತಿ ಯಮತಕ್ಷಕಃ ॥
3 ಶ್ರೀರಾಜರ್ಕೃಷ್ಣರಾಜೇನ್ದ್ರನಮಗನಮಗಂ
4 ಸತ್ಯಶೌಚಪ್ರಿಯಾಳಂಕಾರಂಶ್ರೀಗಂಗಗಾಂಗೆ
5 ಯನಮಗಳಮಗಂ ವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಾಗಾರಂ
6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯುಳಿಯ
7 ನಿದೇಂಮೆಂಶೊಸೇಚನ್ದ ಲಂಬಂ ಮುಕ್ತಿಕ್ಷಾತ್ರ
8 ಚಕ್ರಮುಂಬಿಣ್ಣಿ ಸಸಲನೆಗೆಬ್ಬಿಂ ರಟ್ಟಕನ್ದ
9 ರ್ಪ್ಪದೇವಂ ॥ ಪರಭೂಮಿಾಶ್ವರಭೀಕರಂ ಕರನಿಗಾ
10 ಶೋಗ್ರಾಸಿಕತ್ರಿಕ್ಷಿತೀಶ್ವರವಿಧ್ವಂಸಪ
11 ರಂಪರಾಕ್ರಮಗೂಢಟೋಪಂ ವಿಪಕ್ಷಾವನೀ
12 ಶ್ವರಪಕ್ಷಕ್ಷಯಕಾರಣಂ ರಣಜಯೋ
13 ದ್ಯೋಗಂದ್ವಿಷನ್ಮೇದಿನೀಶ್ವರಸಂಹಾರಪವಿಘು೯
14 ಜಂಘಜಬಳಂ ಶ್ರೀರಾಜಮಾತ್ತ೯ಣ್ಡನಾ ॥

[15]ತ್ತಱಿಯಲ್ಕಣ್ಮ ಪೞಯಲುಂ ಜರರೆಬಿರ್
[16]ಕ್ಷೋಣ್ದ್ರೀವರಾರಾನುಪೂಸ್ತಿ ಱಿಯಲ್ಕಣ್ಮರದಾ
[17]ಪಗಣ್ಣ ಗುಣಮಾದೌದಾರ್ಯ್ಯ ಮನ್ದಿಳ್ಕ ದಾನ್ತಿ
[18]ಱಿವಣ್ಮಂಯಿದೀವಪಂಪುಮಸೆದೊಪ್ಪಿತ್ತಿ
[19]ಪ್ಪುವಾಬ್ಬರ್ಣ್ಣಿಸಲ್ಕೆಱಿಪಬ್ಬಿರ್ಽ್ವದಳಾಗದುಸ್ಸ
[20]ತಿಕೆಯಂಶ್ರೀರಾಜಮಾತ್ತರ್ಣ್ಣನಾ ॥ ಕಿಪದಪ
[21]ಸಕ್ಕೆ ತಾನಗೆಱ್ವ ಯೂದಱಲಂನೆರೆದತ್ತಿ ಗತ್ತರ್ದಿ
[22]ಕುಡುವೞಲಂತೊವಳ್ಮದೀಯುಳಿಪ್ಪರ್ಱಲಂಪರನ
[23]ಣ್ಣಾಳೂತೋಽದಂಬಳದೞಲಂತರಣ್ಣಪರೇಕ್ಷಾಪಱಲಂ
[24]ಪರಸ್ಯನ್ಯಮಂಬಱಂಗಿಡೆಕುಳದಕ್ಕೈಕೊಲ್ವಱಲ
[25]ಪಾಳ್ದ ದಲಂಱಲದಂಕಕಾಱನಾ ॥ ಧಿರುಱಿಪೇನ
[26]ನಿಂಪೊಗೞುತಿಪ್ಪಿ ಪುದೀವನೆಗೞ್ತ್ತ ಕಳ್ಪಭೂ
[27]ಮಿರುಹದಿನಗ್ಗಳನುಡಿಸುರಾಱಳದಿನ್ದಱಳ
[28]ಪರಾಕ್ರಮಬಿರಕರತೇಜದಿಂಬಿಸಿದುರಾಪಾ
[29]ಗಳನನ್ನಿ ಯಬೀರವನ್ದಮಿಾದೊರೆತೆನೆಬಿಪ್ಪ ಸ
[30]ಪ್ಪಿ ಱಿದಾರಿವನಂಱಲದಂಕಕಾಱನಂ ॥ ದಿಗಾ
[31]ಸುಗಮಲ್ಲದುವದನಲೆಪ್ಪಿ ಪೆನೆ
[32]ನ್ನಿರಂತಕ್ಷ್ಮಾವಿಕ್ರಮಂವ್ಯಗಪತಿಗ
[33]ಜನಿಲೆಗದಸನ್ದಗಭೀರತೆಪಾಧ್ಧಿರ್ಗೆ
[34] . . ದಿಳ್ಪಪ್ಪಿಜಗತ್ಪ್ರಸಿದ್ಧಿಗೆ . .
[35] . . . . ಮಹೋನ್ನತಿ . . . .
[36] . . ಲವೊಳವಾನಱಿವೆ . . . .

(ಪೂರ್ವ ಮುಖ.)

[1]ದುಸ್ಥಿತಲೋಕಕಲ್ಪತರುವಂ
[2]ಬುಧುವೈರಿನರೇನ್ದ್ರಕುಂಭೀ
[3]ಕುಂಭಸ್ಥಳಪಾಟನಪ್ರವೀಣ
[4]ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ
[5]ಜನೋರಸ್ಥಳಹಾರವೆಂಬುದುವಾ
[6]ಹಾಕವಿಚಿತ್ತಸರೋರುಹಾಕರಾ
[7]ವಸ್ಥಿತಹಂಸನೆಂಬುದುಸಮ
[8]ಸ್ತಮಹೀಜನವಿನ್ದ್ರರಾಜನಂ ॥
[9]ಪ್ರಸಿದ್ಧಭತಕ್ಷ್ಯ ಕೊಟ್ಟೞಬಕೊಳ್ದ
[10]ದೆಮನ್ತಣಮಸ್ಯನಾರಿಗಾಳಿ

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11 ಸ್ಯೈವುದೆಚಿತ್ತಜಯದುದೇಬಿ
12 ಸ್ನೆಣವಯಾರುವನೆಯ್ದುಕೂತ್ತುರ್ ಬಂ
13 ಚಿಸುವುದೆಕಲ್ಪಕಲ್ಪಯಿನೆ
14 ಮತ್ತವೇಂಬೆಸಗೊಣ್ಡವೆನ್ನತ್ತೊ
15 ಲಿಸುವುದೊವೇಱವಿಗಾಗಡಿನರಾ
16 ಜತನೂಜರ್ಪೋನ್ದ್ರರಾಜನಂ ॥
17 ನಿಖಿಳವಿನಮನ್ನರೇಶ್ವರಮು
18 ಖಾಬ್ಜನೇತ್ರೋತ್ಪಳಾಳಿಕಾಳೋಳಿ
19 ಗೀಮುಖನಿಕರವಿಸಸನ್ನಮ
20 ವದನಖಕಮಳಾಕರವಿಳಾಸ
21 ಮಹಿತರಜವನ ॥ ಮನ್ನಿಸಿಬಿ
22 ರುದಿಃವಂತೊವಳಂಸ್ನುಡಿಯನ್ನೊತ್ತವಳು
23 ವಗಾಣಸದಜರಿಸ್ದವಿದೇಸುನ್ನತಿ
24 ವಡೆಮಯೋಱಗದನನ್ನಿಯಬೀ
25 ರದನೆಗತ್ತಿರ್ಗಚಲದಗ್ಗಱಯಂ ॥
26 ಶರದಮೃತಕಿರಣರುಚಿಯಿಂ ಜ
27 ರಾಜರವ್ಯಾಪ್ತಿಯಿಂಜಗಜ್ಜನನು
28 ತಿಯಿಂಕರೆದೆಸೆದಿಡ್ಡಿಪ್ರವೆನೀ
29 ಶ್ವರಮೂರ್ತಿರ್ಗಯಕೀರ್ತಿರ್ಗಕೀರ್ತಿರ್ಗನಾರಾಯ
30 ಣನ ॥ ಸುಡಿವರಜೀರ್ಣಮನೊನ್ದುಗ
31 ಣ್ಯಸಡೆವರ್ಜಂಗಕ್ಕಿವೃಯ್ಯಾವ
32 ರಿವಡೆವಲ್ಗಚ್ಛವರಾವಸೆವೀ
33 ಗಳಿಮನ್ನಿಪ್ಪರ್ಪ್ಪರಸ್ತ್ರೀಯರೊಳ್ಗ
34 ಡಣಂನನ್ನಿಗೆಬೀರುವರನುಡಿ ತೊ
35 ವಳ್ದೊಸಕ್ಕುಪಕ್ಕಾವೆವೆಂಬವಗ
36 ಣ್ಡರಕಲಿಕಾಲದೊಳ್ಕಲಿಗಳೂ
37 ಳ್ಗಣ್ಡಂಪೆರಂಗಣ್ಡರೇ ॥

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ಶೇರಿನ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

. . . .

1 ಸ್ವಲುಬ್ಧಆಚಮಸಿಜಾಧಿ
2 ಪಂಡೆಸಸಿದೆಬ್ಬರ್ಗಸನಂಕು
3 ಸಿದಿಮ್ಮರ್ಗಕೆಳ್ದುಬೀದ್ದಿಆಸ

4 ನನನ್ನ್ಯವಸ್ಥಿತನನೊರ್ವ್ವಗನಕ
5 ಳ್ಗ ನಯೋಳಗಳ್ತರಂಪಱಯೆ
6 ವಂಯಿಲ್ಲವೊಳ್ಪ್ಪಲಿಯುತಿ
7 ಪ್ರ್ವಮನವಾವನಗನ್ಧಹಸ್ತಿ
8 ಯಂ ॥ ಪರಬಳವೆಯ್ದುಕೆ
9 ಯ್ದು ವೆಡೆಯಾಡುವಠಾಣ
10 ದೊಳಲ್ಲಿಬೀರಮಂ ಪರ
11 ವಧುವಕ್ಷ್ಯೆಕಾತರದೆಯಾ
12 ಡುವಠಾಣದೊಳಲ್ಲಿನಾಱ
13 ಮಂಪರಿಕಿಸಿನನ್ದರಿಲ್ಲ
14 ವಿಜಯರೊಬ್ಬರುವನ್ನಲಿದ
15 ಇನ್ಮಿನಾಱವೆಂಬರವಱವಿಳ

. . . .

(ದಕ್ಷಿಣ ಮುಖ.)

. . . .

1 ನ್ರಿವಂದೊರಗವಕ್ಕು ಮೊವಶವ
2 ನಗನ್ಧಹಸ್ತಿಯಂ ॥ ಒಡನೆ
3 ಯನಾಯಕರುಳಿದುತಾಗುವೊ
4 . . . . ಮಿಣ್ಡುವಕ್ಕರೊಳ್ಗ್ಗಸ್ಯೆಣ್ಣ
5 ಜುವಿನ ವಿಱ್ತಿನಸ್ದುನವಕಟ್ಟ
6 ಱವಲ್ಲಿಗೆನೊಂಕಿಬೀರಮುಕ್ತ
7 ಡಿವಿನವಶವೊತ್ತ್ತುಅದುಬು
8 ಲ್ದಿವರಾಶಿಯುನಸ್ಪ್ರೂಷ್ಟ
9 ಱನುಡಿವಱಗಣ್ರರಂಸಗು
10 ಪ್ರಮೊಟ್ಯಜಿನನಾವನಗನ್ಧ
11 ಹಸ್ತಿಯಂ ॥ ಅಱುಗಿಗೆಳರಾ
12 ಜಾಹೂಡಾಮಣಿವೊಳ್ಗಡೆಮಲ್ಲ
13 ನಿಯಗೆಲ್ಕೆ ಲೀಸದಬಿಸ್ನಣ

. . . .

(ಪಶ್ಚಿಮ ಮುಖ.)

. . . .

1 ಱಱಗೆಕಣ್ತು ಪಾಱುವಲ್ಲಿ
2 ಬಿತ್ತರಿಸುಪ್ರದರಿಯಂಗರಿ
3 ಯನೇಂ । ಪಿನನೆಗೞ್ದು ಪಿಳ್ಳಗ

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4 ಲಿದಿನಸಾವೀರನೊಪ್ರಚಣ್ಡ
5 ಭುಜದಣ್ಡಂದಾವನಗಸ್ಥಹ
6 ಸ್ತಿ ಕವಿಜನವಿನುತಂವೊಸೆ
7 ಮುಟ್ಟಿಗೆಣ್ಡನಾಪದಸಾಣ್ಡ ।
8 ಪರಿಚಿತ್ರಭಾನುಸೆಂವತ್ಸ
9 ರವಧಿಕಾಷಾಢಬಹುಳ
10 ದಸಮಿದಿನದೊಳ್ಗುರುಜ
11 ರಣಮೂಳದೊಳ್ಸುಭದ
12 ರೀಣಾಮದೆಬ್ಬನಿಪ್ಪ
13 ಲೋಕಕೊಗದಂ ॥

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ಶಾಸನದಬಸ್ತಿ ಅರಗಿನಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿ
2 ನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿ
3 ಮದಹಸ್ತಿ ಮಸ್ತಕಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ನಮೋವೀತರಾಗಾಯುಸವುಸ್ಸಿದ್ಧೇಭ್ಯಃ ॥
4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
5 ಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತರಪ್ಪಶ್ರೀ
6 ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಣ್ಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ಧ್ದನಹೊಯ್ಸ
7 ಳ ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲ್ಲುತ್ತಮಿರೆ
8 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವೃತ್ತ ॥ ಜನತಾಧಾರನುದಾರಸನ್ಯವನಿತಾದೂರಂಮಹಾಸುಂದರೀಘನವೃತ್ತಸ್ತ
9 ನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇಸೆಂದಪ್ಪೈಜನಕಂತಾನೆನೆಮಾಕಣಪ್ಪೆ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮ
10 ಪ್ರ[illegible]ಕೀರ್ತ್ತಿ ನಿಕಾಮಾತ್ತ ಚರಿತ್ರತಾಯನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ ॥ ಕಂದ ॥ ವಿತ್ರಸ್ತ ಮಳಂಬುಧಜ
11 ನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊಳುಪಾತ್ರಂರಿಪುಕುಳಕಂಪಧನಿತ್ರಂಕೌಣ್ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿ
12 ತ್ರಂ ॥ ಮನುಚರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳುಮುನಿಜನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂ
13 ಜನೆಜಿನಪಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಸೋಭಿಸುಗುಂ ॥ ಉತ್ತಮಗುಣತತಿವನಿತಾವೃತ್ತಿಯು
14 ಸೊಳಕೊಣ್ಡದೆಂದುಜಗಮೆಲ್ಲಂಕಯ್ಯೆತ್ತು ವಿನಸಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪೋಚಿಕಬ್ಬೆಯು
15 ಸೋನ್ನತಳು ॥ ಅನ್ತೆನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕಬ್ಬೆಯಪುತ್ರನವಿಳತೀರ್ತ್ಥಕರಪರಮದೇವ ಪರಮಚರಿತಾ
16 ಕರ್ಣ್ನನೋದೀರ್ಣ್ನವಿಪುಳಪುಳಕಪರಿಕಳಿತವಾರಬಾಣನುಂವಸಮುಸಮರರಸರಸಿಕನ್ಯಪರಿಪೂರ್ನ್ನಪಕ
17 ಳಾಪಾವಲೇಪಲೋಪಲೋಲಪಕ್ಷಪಾಣನುಂವಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂಸಕಳಲೋಕ
18 ಶೋಕಾಪನೋದನುಂ ॥ ವೃತ್ತ ॥ ಪದ್ಮಂವಜ್ರಭೃತೋಪಳಂಪಳಭೃತಶ್ಚಕ್ರಂತಥಾಚಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯಗಾಂ
19 ಡಿವಧನುರ್ಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ । ಯುಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣುನೃಪತೇಷ್ಕಾರ್ಯ್ಯಂಕಥಂಮಾದೃಶೈರ್ಗ್ಗಂಗೋಗಾಂಗ
20 ತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸಮತ್ಯೋಭವೇತ್ ॥ ಅನ್ತೆನಿಪಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂ
21 ದ್ರೋಹಘರಟ್ಟಗಂಗರಾಜಂಬಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿತ್ರಿಭುವನಮಲ್ಲಪೆರ್ಮ್ಮಾಡಿದೇವನವಳದನ್ನಿವರ್ಗಸ್ಸಾಮನ್ತ
22 ರ್ವ್ವಾದಸಾಕಂಣೇಗಾಲಬೀಡಿನಲುಬಿಟ್ಟರೆ ॥ ಕಂದ ॥ ತೆಗೆವಾರುಮಮೊಂಬಾರುಮಬಿಗೆಯುಂತೆನಗಿದಳ

23 ವರಪೊನುತಸವಂಗಂಬುಗುವಕಟಕಿಗರನೋಲಂಘ್ರಗಿಸಿದುದುಭುಜಾಸಿಗಂಗಪಂಡಾಧಿಪನ ॥ ವಚ ॥

24 ಎಂಬಿನಮವಸ್ತಂಪಕೇಳಿಯಿಂಪಮನಿಬರುಂಸಾಮನ್ತರುಮಂಭಂಗಿಸಿತದೀಯವಸ್ತುವಾಹನ ಸಮೂಹ

25 ಮಂನಿಜಸ್ವಾಮಿಗೆತಂದುಕೊಟ್ಟುನಿಜಭುಜಾವಷ್ಟಂಭಕ್ಕೆ ಮೆಚ್ಚಿಮೆಚ್ಚಿ ಬೇಡಿಕೊಳ್ಳೆಂಬನೆ ॥ ಕಂದ ॥ ಪರಮಪ್ರಸಾದ

26 ಮಂಪಡೆದುರಾಜ್ಯಮಂಧನಮುಮಂಬೇಡಿದನಸ್ವರವಾಗೆದೇವಿಕೊಣ್ಡಂಪರಮನನಿದನರ್ಪದಕ್ಷಕ ನಾಂಚಿತ

27 ಚಿತ್ತಂ ॥ ಅನ್ತುಬೇಡಿಕೊಣ್ಡು ॥ ವೃತ್ತ ॥ ಪಸರಿಸೆಕೀರ್ತ್ತಿಸಂಜನನಿಪೋಚಲದೇವಿಯರರ್ತ್ಥಿವಟ್ಟುಮಾಡಿಸಿದಜಿನಾ

28 ಲಯಕ್ಕೆ ಮೊಸೆದಾತ್ಮಮನೋರಮೆಲಕ್ಷ್ಮಿದೇವಿಮಾಡಿಸಿದಜಿನಾಲಯಕ್ಕೆ ಮಿದುಪೂಜನಯೋಜಿತ

29 ಮೆಂದುಕೊಟ್ಟುಸನ್ತೋಸಮುನಪಸ್ರಮಾಂಪನೆನೆಗಂಗಜಮೂಪನಿದೇನುದಾತ್ತನೋ ॥ ಅಕ್ಕರ ॥ ಆದಿಯಾ

30 ಗಿಪ್ಪೂರ್ವಾಹ್ನತಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡಪಂಬಳಿಯಿಪ್ಪುವಲ್ಲಿ

31 ಯದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛದಬೂಧವಿಭವದ ಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಪ

32 ವಿಂಪಿಂಗಾಢಮೆಸೆದಿಪ್ಪ ಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಗಂಗಜಮೂವತಿ ॥ ಗಂಗವಾಡಿಯಬಸದಿಗ

33 ಳನಿತೊಳವನಿತಂತಾನೆಯ್ದೆ ಪೊಸಯಿಸಿದಂ । ಗಂಗವಾಡಿಯಗೊಮ್ಮಟದೇವಗ್ಗೆಸುತ್ತಾಲಯಮನೆಯ್ದೆ

34 ಮಾಡಿಸಿದಂ । ಗಂಗವಾಡಿಯತಿಗುಳರಂಪೆಂಕೊಣ್ಡು ವೀರಗಂಗಂಗೆನಿಮಿಕ್ಷಿಕಕೊಟ್ಟಂ । ಗಂಗರಾಜನಾಮುನ್ನಿನ

35 ಗಂಗರರಾಯಂಗಂನೂರ್ಮ್ಮಡಿಧನ್ಯನಲ್ತೆ ॥ ಎತ್ತಿಪನೆಲ್ಲಿಗಲ್ಲಿನೆಲೆವೀಡನವಾಡಿದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಪತ್ತಿರು

36 ವೆಲ್ಲಿಗಲ್ಲಿಮುನಿವಾವೆಡೆಯುಯ್ದುದದೆಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿಸಜ್ಜೈನಗೇಹಮನೆಮಾಡಿಸಿದೇಶದೊ

37 ಳಲ್ಲಿಗಲ್ಲಿಗೆತ್ತುತ್ತಲುಮಾವಗಂಪಳೆಯಪೂರ್ತ್ವರಾದುದುಗಂಗರಾಜನಿಂ ॥ ಜಿನಧರ್ಮ್ಮಾಗ್ರ

38 ಣಿಯತ್ತಿಮಬ್ಬರಸಿಯುಂಲೋಕಂಗೊಳ್ವದೇಕನೆಗೋದಾವರಿನಿಂದಕಾರಣದಿನೀಗಳು

39 ಗಂಗದಂಡಾಧಿನಾಥನುಮಂಕಾವೇರಿವೇಷ್ಟಿಸುತ್ತಿಪಿದುನೀರೊತ್ತಿಯುಂಮುಟ್ಟಿತಿಲ್ಲಿನೆಸವ್ಯಾಕ್ಷ್ಯದಪೆಂಪನಿಂನೆಜಿಯೆಬ್ಬಂ

40 ಣಿಪ್ಪಂಣಿನೆಪಂಣಿಪಂ ॥ ಇಂತೆನಿಪಪಣ್ಡನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ೧೦೪೨ ಸೆಯ ಹೇಮಲಂಬಿಸಂ

41 ವತ್ಸರದ ಫಾಲ್ಗುಣಸುದ್ಧ ೫ ಸೋಮವಾರದಂದುತಂಮಗುರುಗಳಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಕಾ

42 ಲಂಕರ್ಚ್ಚಿ ಪರಮನಂಕೊಟ್ಟರ್ ॥ ದಂಡನಾಯಕಪಚಿರಾಜನುಂತನಗಭಿವೃದ್ಧಿಯಾಗೆನಲಿಸಿದಂ । ಪರಮ

43 ನೋವಮಾಂತರಂಮೂಡಲುನಲ್ಲ್ಯದಕಲ್ಲಪಳ್ಳಪೇಗಡಿ । ತೆಂಕಲುಕಡಿದಕುಂಮರಿಯೊಳಗಾಗಿ । ಪಡುವಲುಪೆ

44 ಕ್ಕನೊಳಗೆಜೆಯಮಾಪಿನಕೆಜೆಯಗದ್ದೆಯೊಳಗಾಗಿ । ಬೆಳುಗೊಳಕ್ಕೆ ಪೋದಬಟ್ಟೆಗಡಿ । ಬಡಗಲುವೆ

45 ರೆ । ನೇಱಿಲಕೆಱೆಯಮೂಡಣಕೋಡಿಯಿಂ ತೆಂಕಣಹೊಸಗೆಱೆಯಬಟ್ಟಗಟ್ಟಾದುದೆಲ್ಲಂ । ಆಹೊಸ

46 ಗೆಱೆಯಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡಹೋದನೀರುವಕ್ಕೆಯಿಂದಂ । ಅಯ್ಯನಕಟ್ಟದತಾಳವಳ್ಳದಿಂ

47 ದಂ । ತೆಂಕಲಾದುದೆಲ್ಲವಿನಿತುಂ ಪರಮಂಗೆಸೀಮೆಯಾಗಿಬಿಟ್ಟುದತ್ತಿ ॥ ಈಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ

48 ದರ್ಗ್ಗೆಮಹಾಪುಣ್ಯಮಕ್ಕುಂ ॥ ವೃತ್ತಂ ॥ ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾವಪುರುಷರ್ಗ್ಗಾಯುಂಮಹಾಶ್ರೀ

49 ಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ವಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳ್ಬಾಣಾರಾಸಿಯೊಳೇಳ್ಕೋಟಿ

50 ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದಯಸಂಸಾಗ್ಗೆಮಿದೆಂದುಸಾಱಿದಪುರಿಲ್ಕೈಳಾಕ್ಷರಂಸ

51 ನ್ತತಂ ॥ ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂ

52 ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಾಸಿಯಾಸಿಯದಾಧ

53 ರ್ಮ್ಮಕಾನಿತಾನಿತಥಾಫಲಂ ॥ ಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂವರ್ದ್ಧಮಾನಾಚಾರಿಬಂಡರಿಸಿದಂ ॥

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ಬಾಹುಬಲಿ ಬಸ್ತಿಯ ಸಮೀಪದ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಗಾಸ್ತ್ರಯವೆನೆತೇಜಕ್ಕಾಗರವೆನೆನೆಗಳ್ದ

2 ಗಂಗವಜ್ರನಲೆಂಕಬ್ಬಂಗಯ್ದೆನೆಱರವರೊಳ್ಬ್ಬೀಗೆಯೊ

3 ವನಪ್ಸ್ರ್ಗಡೆಗೊಱಂಟನಣ್ಣನಬಂಟಂ ॥ ರಕ್ಕಸಮಣಿಯಕೋ
4 ಳಿಯಗಂಗನಕಾಳಗದೊಳ್ತನ್ನಸಾವಂ ನಿಶ್ಚಯಿಸ್ಸಿಕಾಳಗ
5 ವಂಪೆರಕ್ಕಸಮಣಿಯಕಱುಪಿ ತನ್ನಬಲಪ್ಪಂವಾಪ್ರ್ಗಲಪ್ಪಂ
6 ಪತನ್ನಸಪೆಗಱಿಗೊಂದಿದೆನೆಕಾಳಗಬಯಿಸಿವಕ್ಷೋಱಯ
7 ಲಪ್ಪ್ರ್ಗಲಪಿಂಗೆವೞ ಗಲಂಬಿಷೇಕಬಿಕಯ್ದಾನೂಂ ಕಲಿ
8 ಸಿತನ್ನಬಲಪೆಱಬಾಗದಲ್ಲಿಬಂದದಿಂಗಡವಂದೇನಾ
9 ಜೇಯೊಳ್ಪಾಯಿಸಿಮೂಲಪೆಲ್ಲಮಂ ಪಡಲ್ಬಡಿಸಿಬೋ
10 ಱೆಯುಂಪಡೆದುಸಂತುದು ಪೊಯಿಗನಾತ್ಮಾನಿಕ್ಷೇಪಂ ಲದಿರಿ
11 ಱತಕವಣ್ಡರನಕಾಶ್ರಯಗಂಗನವೆತ್ತ ಪೆಲ್ಲಮಂಬಿದು
12 ಜುವಿನಂತೆರ್ಡ್ಡ ಪಲರಂತೂಱಿತ್ತೊಳ್ಗನಿಕೆತನ್ನಬೀರವಱ
13 ಲದೇಱಿಯುಂಪರಬಲಂಪೊಗಲ್ಬದಿಕಪೆಪಾಗಿ ಬೀ
14 ೞ್ದವಂದಿನಂಮುಕ್ಕೈಯಂಮೊಱಿದುಸೋಱ್ವಿದು ಪೊಯಿಗನಸ್ತ
15 ಲಗ್ರದೊಳ್ ॥ ನಟ್ಟಸರಲ್ಗಳಿಂದಿದಕಕ್ಕಸ್ವಯಕೋಟಿಸಿ ಕೆಯ್ದ್ದ
16 ಪಿದಿರೊಳ್ಲಿಟ್ಟನಿಸಂತಪೇತುಗಳಿಂಸಾವವೋಸಗ್ಳಸಿ
17 ಬಿಟ್ಟಬಿಟ್ಟಪ್ರೊಲ್ತೊಟ್ಟನೆಸೊನ್ದುಬಿಱಪ್ಪೆಡೆಯೊಳ್ನಯ್ಯ
18 ಗೂಳಂಪಿವಾನಸುನೆಲ್ಲಂಮುಟ್ಟಲಿನಿತ್ತಸೀ
19 ಲಗದಬಾಯಿಗನಾದಿಪವಿಕ್ರಾನ್ತನಾ ॥

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ಅದೇ ಸ್ಥಳದ ಯೆರಡನೇ ವೀರಗಲ್ಲು.

1 ಶ್ರೀಯುವತಿಗೆನಿಜವಿಜಯಶ್ರೀಯುಪತಿಯು ಸಪತ್ನಿಯು
2 ನಿಸರಣಮೂರ್ಖಸ್ವಪಾವನ್ನಾಯುವಳಾಯದವೆಯ್ಗಲಿಬಾಯಿಕನನಿ
3 ಪೀನೆಗಳ್ತಯಂಪ್ರಕಟಿಸಿದಂ ॥ ಶ್ರೀದಯಿತನಬಾಯಿಕನವು
4 ಸೋದಯಿತೆಗೆಜಗದೊಳಸೆದಜಾಬಯ್ಯಗೆತಾವಾಪರ್ತಾತೆ
5 ಯರ್ಪೋಱಲಂವಾಪ್ರವಂಶದಿಯಲ್ಲನಿಬರವೆಸರಿಂ ॥
6 ಅವರೊಳವೃಷ್ಟಿದೀಳ್ದಱವಿನಂತವಧರೆಫದಿವಗುತ್ತಿಯ
7 ನೆನೆಗೞ್ದಿಳಭೂಭುವನರಸತಿಯುಂಜಗವುಪನಿಜಗಂಪೆ
8 ರೆಯುನಲ್ಲಿಪಂಡಿರುವೊಳರ ॥ ಧೀರನತನಯುವಿಬುಧೊದಾ
9 ರಧರೆಗೆಸವತೋಕವಿದ್ಯಾಧರನಂತಾದವಣಿಗೆಪತಿಯುನೆ
10 ಪಿಱರಾರುಮನಾಸತಿಯುನೆಂಪಿನೊಳ್ಪೋಲಿಪ್ಪವೆ ॥ ಪ್ರಾನಕಥ
11 ವ್ಯ್ಮರ್ದೊಳ್ದೊರೆಯುನಲ್ಪೆಱಲ್ಗಿನಸೂವರೇವತಿಪ್ರಾವಕಿತಾನೆಸ
12 ಜ್ಜನಿಕೆಯೊಳ್ಜನಕಾತ್ಮಜೆತಾನೆರೂಪಿನೊಳ್ಪೇವಕಿತಾನೆಪಿಂಪಿನೊ
13 ಳರುಂಧತಿತಾನೆಪೆನೇಂದ್ರಭಕ್ತಿಸದ್ಭಾವದಿನೋವಿಮಸ್ಟೆಪಿನಗಸ
14 ನದೇವತೆತಾನೆಕಾಣಿರೆ ॥ ಉಬಯುವಿದ್ಯಾಧರನಪ್ಪಸೋಯುಪ್ಪ(ಪ್ಪ) . . . . . .

. . . .

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ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾನ್ತೀಶ್ವರ ಸ್ವಾಮಿಯ ಪಾದಪೀಠದಲ್ಲಿ.

[1]ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಪದಪಂಕಜಷಟ್ಪದಾಶಾನ್ತಲಾ
[2]ಸ್ತಿ ಜೈನೇಂದ್ರಪ್ರತಿಬಿಂಬಮಕಾರಯತ್ ।

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಉಕ್ತಾವಕ್ತ್ರಗುಣಂದ್ವಚೋಸ್ತ್ರರಳತಾಂ ಸದ್ವಿಭ್ರಮಂಭ್ರೂಯುಗೇಕಾಠಿಣ್ಯಂ ಕುಚಯೋರ್ನ್ನಿತಂಬಫಲಕೇಧತ್ತೇತಿಮಾತ್ರಕ್ರಮಂ ದೋಷಾನೇವಗುಣೀಕರೋಷಿಸುಭಗೇಸೌಭಾಗ್ಯಭಾಗ್ಯಸ್ತ್ವವೆ
[2]ವ್ಯಕ್ತಂಶಾಂತಲದೇವಿವಕ್ತುಮವನೌಶಕ್ತೇ ಇತಿಕೋಪಾಕವಿಃ ॥ ರಾಜತೇರಾಜಸಿಂಹೀಪವರ್ಗ್ಗವಿಷ್ಣುಮಹೀಭೃತಃ ವಿದ್ಯಾಶಾಶಾನ್ತಲಾಖ್ಯಾಸಾಜಿನಾಗಾರಮಕಾರಯತ್ ॥

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ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಶುಭಚಂದ್ರಮುನೀಂದ್ರಸ್ಯಸಿದ್ಧಾನ್ತೇಸಿದ್ಧನಂದಿನಃ ಪದಪದ್ಮಂಯುಗೇಲಕ್ಷ್ಮೀಃ ಲಕ್ಷ್ಮೀರಿವವಿರಾಜಿತೇ ॥ ಯಾಸ್ಸಿತಾಪತಿಪೇವತಾವ್ರತವಿಧೌಕ್ಷಾಂತಕ್ಷಿತಿರ್ವ್ಯಾಪ್ರನರ್ವ್ಯಾಪಾಚ
[2]ವಚನೇಜಿನಾರ್ಚವಿಧೌಯಾಚೇಲನೀಚೇಪಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರತಿರ್ಜಯವಧೂರ್ವ್ಯಾಗಂಗಸೇನಾಪತೇಃಸಾಲಕ್ಷ್ಮೀರ್ವ್ಯಸನಿಂಗಳ್ಕವಸತಿರ್ವ್ಯಾವೃತ್ತೀತಸನ್ಮ್ಯತನಾಂ ॥
[3]ಶ್ರೀಮೂಲಸಂಘದೇಶಿಕಗಣದಪ್ರಸ್ತಕಾನ್ವಯ

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ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಕಗಣದ ಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇ
[2]ವರಗುಡ್ಡಂ ದಣ್ಣನಾಯಕನ ..... ಬ್ಯೆಯಸುತಮ್ಮತಾಯಿ ಪೋಚವ್ವೆಗೆಮಾಡಿಸಿದಬಸದಿ ಮಂಗಳಂ ॥

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ಶಾಸನ ಬಸ್ತಿಯ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಆಚಾರ್ಯಶ್ಶುಭಚಂದ್ರದೇವಯತಿಪಃ ಶ್ರೀರಾದ್ಧಾಂತರತ್ನಾಕರಸ್ತಾತೋಸಾಬುಧಮಿತ್ರನಾಮನದಿತೋಮಾತಾಚಪೋಚಾಂಬಿಕಾ
[2]ಯಸ್ಯಾಸಾಜಿನಧರ್ಮನಿರ್ಮ್ಮಳರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿರ್ಜ್ಜಿನಂಮಂದಿರಮಿಂದಿರಾಕುಳಗೃಹಂಸದ್ಭಕ್ತಿತೋಚೀಕರತ್ ॥

66

ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ನೇಮೀಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

[1]ಗಂಗಸೇನಾಪತೇಸ್ಸೂನುರೇಚಸೋಭರತೀಚಯಃ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮಚೀಕರತ್
[2]ಬುಧಬಂಧುಸ್ಸತಾಂಬಂಧುರೇಚಣಃ ಕಮಲಾಚಣಃ ಜೊಪ್ಪಣಾಪರನಾಮಾಂಕೋಚೈತ್ಯಾಲಯಮಚೀಕರತ್ ॥

67

ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ಶ್ವತೀರ್ಥಂಕರರ ಪಾದಪೀಠದಲ್ಲಿ.

[1]ಜಿನನ್ರಹಮಂಬೆಳ್ಗುಗೊಳದೊಳ್ ಜನಮೆಲ್ಲಂಪೊಗಳೆಮಂತ್ರಿ
[2]ಚಾಮುಂಡನನಂದನನೆಲಿಮಾಡಿಸಿದಂ ಜಿನಭವನಮನಜಿತಸೇನಮುನಿವರಗುಡ್ಡಂ ॥

TRIVANDRUM PUBLIC LIBRARY.

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ಕಂಚಿನದೋಣೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಭ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರ
2 ಮಗಂಭೀರಸ್ಯಾ
3 ದ್ವಾದಾಮೋಘಲಾಂ
4 ಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ
5 ನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ।
6 ಸ್ವಸ್ತಿಸಮಸ್ತಗುಣ
7 ಸಂಪಂನರಪ್ಪಶ್ರೀಮ
8 ತ್ರಿಭುವನಮಲ್ಲಕಲದಂಕ
9 ರಾವಹೊಯ್ಸಳಸೆಟ್ಟಿ
10 ಯರುಅಯ್ಯಾವೊಳೆಯ
11 ಯುಂಡಿಗೆಯುದಮ್ಮಿಸೆಟ್ಟಿ
12 ಯಮಗಂಮಲ್ಲಿಸೆಟ್ಟಿಗೆ
13 ಕಲದಂಕರಾವಹೊಯ್ಸ
14 ಳಸೆಟ್ಟಿಯೆಂಬುಪೆಸರು
15 ಕೊಂಡರಿಂತುಸಕವರ್ಷ
16 ೧೦೪೯ನೆಯ ಸೌಮ್ಯಸಂವತ್ಸರ
17 ದಮಾಘಮಾಸದಬ
18 ಕ್ಲಪಕ್ಷದಸಂಕ್ರಮ
19 ಣದಂದುತನ್ನವಸಾನ
20 ಮನರಿದುತನ್ನಬಂಧುಗಳಂ
21 ಬಿಡಿಸಿಸಮಚಿತ್ತದೊಳು
22 ಮುಡಿಪಿಸ್ವರ್ಗ್ಗಸ್ಥನಾದಂ ॥

(೨ನೇ ಮುಖ.)

1 ಆತನಸತಿಎಂತ
2 ಪ್ಪಳೆಂತೆಂದೊಡೆ ॥ ತುರಪದ್ಮ
3 ನಗಸುಗ್ಗವೇಗಸುಪ್ರ
4 ತ್ರಿಸ್ವಸ್ತಿಶ್ರೀಜಿನಗಂ
5 ಧೋದಕಪವಿತ್ರೀಕೃತೋ
6 ತ್ತಮಾಂಗೆಯುಪಂಚಪಾ
7 ರಾಧಯುಕ್ತೈಸಜ್ಜಸಾ
8 ಸ್ತ್ರದಾನವಿನೋದೆಯುರ

9 ಪ್ಪಚದ್ದಿ ಕಪ್ಪೆತನ್ನ ಪುರು
10 ಷಕಲದಂಕದಾವಹೊಯ್ಸ
11 ಳಸೆಟ್ಟಿಗಂವನಗಂತನ್ನ ಮಗ
12 ಬೋಚಣಂಗೆಪರೋಕ್ಷವಿ
13 ನಯುವಾಗಿಮಾಡಿಸಿ
14 ದನಿಸಿಧಿಗೆ ॥

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ಕಂಚಿನದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

1 . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ್ರ
2 ನೇಕಲಿಕಲ್ಮಷತ್ಯನುದಿನಂ । ಶ್ರೀಬಾ
3 ಳಚಂದ್ರಮುನಿಂಪಶ್ಯಾಮಶ್ರುತರ
4 ತ್ನರೋಹಣಧರಂಧನ್ಯಾಸ್ತುನಾನ್ಯೇ
5 ವಯಂ ॥ ಭ್ರಮರಕಳಾನ್ವಿತರಕುಟಿ
6 ಳರಚಂಚಳಸ್ಪುರದ್ದಪಕ್ಷವೃತ್ತದ್ವೋರ್ಗೀಷಾ
7 ಪಚಯಪ್ರಕಾಶರೆನೆಬಾಳಚಂದ್ರದೇ
8 ವಪ್ರಭಾವಮೇನಚ್ಚರಿಯೇ ॥ ಶ್ರೀ
9 ಬಾಳಚಂದ್ರ ... . . .

(೨ನೇ ಮುಖ.)

1 . . . . ಭದ್ರಮಪ್ಪತ್ರಿಳೋ . .
2 ವರವಿಹಿತಪೂರ್ತ್ತಂಸಿತ್ಯಕೀರ್ತ್ತಿಂಚಿತ್ಯಸಮು
3 ಚಿತಚರಿತೋಯ . . . . . ರಧ್ಯತಪ್ಪ
ಘುವಿನೂ . . . . ಯಿತ್ವಾಹಂ
5 ಭುಜಬಿಂಬಚಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ
6 ದಿಮು . . . .
7 ಸಮೂ . . . .
8 ಗತಿಭಿನ್ನ . . . ಕ್ಷತ್ರಿಯರುದ್ಧಶ್ರೀಕವಿ
9 . . . ಸನಧ . . ಶ್ರೀವಹಂ . . . .

(೩ನೇ ಮುಖ.)

1 . . . . ದಾನೋಬ್ಭೂ . . .
2 ಚಿತ್ರತನೂಭೃತಾಮ . . . . . .
3 ಯತೀಶರಾರ್ ॥ ಸಕಳ . . . .

4ವಂದ್ಯಪಾದಾರವಿಂದಂಸ . . . .
5ಮಮೂರ್ತ್ತಿಗಂಸರ್ವ್ವಸತ್ವಾ . . . .
6ಬಿಕದುರಿತರಾಶಿಭವ್ಯದ . . . .
7ಸುವಿಜಿತಮಕರಕೇತು . . . .
8ರ್ತ್ತಿಗವ್ರತೀಂದ್ರಾಂ ॥ ಭಾನೋ . . .
9ಸುವಿಕ . . . .ಚಕ್ರಾ . . . .
10ರೋಪತತ್ವಭ್ವವ . . . . . .

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ಅಲ್ಲಿಯು ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

1 . . . . . .ನ್ವಯವಪನ
2 . . ಯುಬಳಿಯಶ್ರೀಗುಣ
3ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ
4ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿ
5ದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಸಿಷ್ಯ
6ರುಶ್ರೀದಾಮನಂದಿತ್ರೈವಿದ್ಯದೇ
7ವರುಂಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತದೇ
8ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
9ದೇವರು ॥ ಪರಮಾಗಮವಾರಿಧಿ
10 . . . .ಣಂ . .ನಚಕ್ರಿನ

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ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಬಾಹುಸ್ವಾಮಿಯಪಾದಮುಂಜಿನಚಂದ್ರಪ್ರಣಮತಾಂ ।

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ಭದ್ರಬಾಹು ಗವಿಯುಬ್ಬಿಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

1ಶಾಲೀವಾಹನಶಕಬ್ದಾಃ ೧೬೩೧
2ನೆಯ ಶುಕ್ಲನಾಮಸಂವತ್ಸರದ ಮಾ
3ಘನಮಾ ೮ ಬುಧವಾರದಲ್ಲಿ ॥
4ಕುಂಪಕುಂದಾನ್ವಯದೇಸಿಗಣದ
5ಶ್ರೀಚಾರು ॥ ಶಿಷ್ಯರಾದಆಚ
6ತಕೀರ್ತ್ತಿನಾಯಿಪರುಆವರಶಿಷ್ಯ
7ರುಹಸ್ತಿಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯ
8ಚಾರುವಿಶಕೀರ್ತ್ತಿದೇವರುನಾ

[9]ಸೋಪಾನವಂಸಂಪೂರ್ಣ

[10]ಮಾಡಿಸಿಗವಿಯಲ್ಲಿದೇವಗತರಾ

[11]ದರು

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ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಬಳಿಯಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಈಶ್ವರಸಂವತ್ಸರದಮುಳಯಾಳ

[2]ಕಾವಯುಸಂಕರನುಇಲ್ಲಿದ್ದುಪೆಟ್ಟಿ

[3]ಗದ್ದೆಯಹಡುವಣಹೊಸೆಯು

[4]ಮೂಜುಗುಂಡಿಗೆ

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ಚಿಕ್ಕಬೆಟ್ಟದ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

[1]ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾರ್ಗಶಿರಬಹುಳಅಷ್ಟಮಿಶುಕ್ರವಾರ

[2]ದಂದುಮರಿಯಾಳಪೆಮ್ಮಾಡಿನಾಯಕಹಿರಿಯಪಟ್ಟದಿಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಬ. .

ದೊಡ್ಡಬೆಟ್ಟದ ಶಾಸನಗಳು.

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ಗುಮ್ಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಎಡಭಾಗದಲ್ಲಿ.

ಶ್ರೀಚಾವುಣ್ಡರಾಜೇಂಕರವಿಯಲೇ

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಗಂಗರಾಜೇಂಸುತ್ತಾಲೇಕರವಿಯಲೇ

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ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳೆಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾಮುಣ್ಡರಾಜಮಾಡಿಸಿದಂ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಚಾಮುಣ್ಡರಾಜರ್‌ಉಲಪ್ಪಣ್ಣ್ಯಾನ್

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗರಾಜಸುತ್ತಾಲಯಮಂಮಾಡಿಸಿದಂ

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ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತವೃತ್ತಪಯೋಧಿಸಕಿನ್ನರಸನ್ನಗವಸ್ಮಸ್ತಕರತ್ನಸಿಗ್ಗಶಗಭಸ್ತಿಕರಾ. . . . . ಪ್ರಾಪ್ತಸಮ
ಸ್ತಮಸ್ತಕವಪ್ರುಪಟ್ಟಜನಧರ್ಮಶಾಸನಂವಿಸ್ತರಮಾಗನಲ್ಕಿಧರೆವಾರುಧಿಸೂರ್ಯ್ಯಶಶಾಂಕರುಳ್ಳಿನಂ ||

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ಯೆಡದ ಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀನಮ
[2]ಕೀರ್ತ್ತಿನಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡ
[3]ಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರು
[4]ಸುತ್ತಾಲಯದಭಿತ್ತಿಯುಮಮಾಡಿಸಿ
[5]ಚವ್ವೀಸತೀರ್ತ್ಥಕರಂಮಾಡಿಸಿದರುಮ
[6]ತ್ತಂಶ್ರೀಬಸವಿಸೆಟ್ಟಿಯರ
[7]ಸುಪುತ್ರರುಸಂಬದೇವನ
[8]ಬ್ಯಚೋಕಿಸೆಟ್ಟಿಜಿನ್ನಿಸೆಟ್ಟಿ
[9]ಬಾಹುಬಹುಬಲಿಸೆಟ್ಟಿತಮ್ಮಯ್ಯ
[10]ಮಾಡಿಸಿದತೀರ್ತ್ಥಕರಮುಂದಣ
[11]ಜಾಳಾಂದರಮಂಮಾಡಿಸಿದರು ||

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[1]ಶ್ರೀಲಲಿತಸ
[2]ರೋವರ

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ಬಲ್ಭಾಗದಲ್ಲಿ.

[1]ಶ್ರೀಮನ್ಮಹಾ
[2]ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ
[3]ಹೊಯ್ಸಳನಾರಸಿಂಹ
[4]ದೇವರಕ್ಕೆಯಲ್ಲುಮ
[5]ಹಾಪ್ರಧಾನಹಿರಿಯ
[6]ಭಂಡಾರಿಹುಳ್ಳಮಯ್ಯ
[7]ಗೊಮ್ಮಟದೇವರ
[8]ಪಾರಿಶ್ವದೇವರ
[9]ಚತುರ್ವಿಂಶತಿತೀರ್ತ್ಥಕರಅಷ್ಟ
[10]ವಿಧಾರ್ಚ್ಚನೆಗಂರಿಷಿ
[11]ಯರಾಹಾರದಾನಕ್ಕಂಸವಣೇರಂಬಿಡಿ
[12]ಸಿಕೊಟ್ಟದತ್ತಿ ||

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ತೀರ್ಥಕರ ಸುತ್ತಾಲಯದಲ್ಲಿ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
[2]ನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||
[3]ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ

4ಜಪದಮ(ಸ್ವರಂವ್ಯಾರಾಪತೀ(ಸ್ವರಪರಾಧೀ(ಸ್ವರಂಯಾದವಕಾಳಾಂಬು
5ರದ್ಯುವಣಿಸರ್ವ್ವಜ್ಞಾ ಜೂಡಾಮಣಿಮಗರರಾಜ್ಯಸಿವಮ್ರ್ಮ್ಯ
6ಳಸಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ್ಯಂ(ಸಮುತ್ಪ್ರಾಕಾಪಣ
7ಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳಶ್ರೀವೀ(ರನಾರಸಿಂಹದೇವರಸರುಪ್ರ
8ಥ್ವೀ(ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲುತತ್ಪಾದಪದ್ಮೋ(ಪಜೀವಿಯುಂಶ್ರೀಮನ್ನ
9ಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳಶಿಷ್ಯರುಶ್ರೀಮದ
10ಧ್ಯಾತ್ಮಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡಂಸ್ವಸ್ತಿಸಮಸ್ತಗುಣಸಂಪ
11ನ್ನನುಂಜಿನಗಂಧೋ(ದಕಪವಿತ್ರೀ(ಕೃತೋ(ತ್ತಮಾಂಗನುಂಸದ್ಧರ್ಮ್ಮ
12ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವ್ವಿಧದಾನವಿನೋ(ದನುಮಪ್ಪಪ
13ಮನಟ್ಟಿಯಮಗ ಗೊಂಮಟಸಟ್ಟಿಬರಸಂವತ್ಸರದ ಪುಷ್ಯಬ
14ಧ್ಧಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವಾಡಿದಿವ ಬ್ರಹವಾರದಂದುಶ್ರೀ
15ಗೊಂಮಟದೇವರಚವ್ವೀ(ಸತೀರ್ತ್ಥಕರಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆಅಕ್ಷ
16ಯಭಂಡಾರವಾಗಿಕೊಟ್ಟಗದ್ಯಾಣ ೧೨ ||

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ಬ್ರಹ್ಮದೇವರ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋ(ಘಲಾಂಛನಂ । ಜೀ
2ಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||
3ಶ್ರೀಬುಕ್ಕರಾಯಸ್ಯಬಭೂವಮಂತ್ರೀಶ್ರೀಚೈಚಪದಂಡೇಶ್ವ
4ರನಾಮಧೇಯಃ । ನೀತಿರ್ಯ್ಯದೀಯಾನಿಖಿಲಾಭಿನಂದ್ಯಾನಿ
5ಶ್ಶೇಷಮಾಮಾನವಿಪಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ತ್ರಧಯಾಮಿ
6ಲುಬ್ಧಪದವೀಂಗಾಹೇ(ತಸಂತಾನಕೋ(ವೈದಗ್ಧ್ಯಂಪರಿಪಾಬೃಹಸ್ಪತಿ
7ಕಥಾಕುತ್ರಾಪಿಸಂಲೀಯತೇ । ಕ್ಷಾಂತಿಂಚೇದನಪಾಯಿನೀಂಜಡ
8ತಯಾಸ್ಪೃಸ್ಟೇತಸರ್ವ್ವಂಸಹಾಸ್ತೋ(ತ್ರಂಚೈಚಪದಂಡನೇ(ತುರವ
9ನಾಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಚ್ಚಯಾಂತಜಗಜ್ಜಯಾಂತಃಪು
10ತ್ರಾಸ್ತ್ರಯೋ(ಭೂಷಿತಚಾರುಶೀಲಾಃ । ಯೈರ್ಭೂಷಿತೋ(
11ಜಾಯತಮಸ್ಯಲೋ...ಕೋ(ರತ್ನೈಸ್ತ್ರಿಭಿರ್ಜ್ಜೈನಶಾಸನ
12ಗ್ಗೈಃ || ಇರುಗಪದಂಡನಾಥಮಥಬುಕ್ಕಣಮಪ್ಯನು
13ಜೋ(ನ್ಯನಾಚಿಮಸಂಪದ.ವಿರಚೆಯ್ಯಸುತರಾಂಪ್ರಥಿ
14ತೌ । ಪ್ರತಿಭಟಕಾಮಿನೀ(ಪೃಥುಪಯೋ(ಧರಹಾರಹರೋ(
15ಮಹಿತಗುಣೋ(ಭವದ್ವಗತಿಮಂಗಪದಂಡಪತಿಃ || ದಾಕ್ಷಿ
16ಣ್ಯಾಪ್ರಥಮಾಸ್ಪದಂಸುಚರಿತಸ್ಯೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ
17ಗಾಧಾರಸ್ಸತತಂವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಾಲ
18ಕಃ । ಧರ್ಮ್ಮೋ(ಪಜ್ಞತರುಕ್ಷಮಾಕುಲಗೃಹಂಪಾಜನ್ಯಸಂಕೇ(

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19 ತಭೂತ್ಕೀರ್ತ್ತಿರ್ಮ್ಮಂಗಪದಂಡಪೋಯಮೇತನೋ
20 ಜ್ಜೈನಾಗಮಾನುವ್ರತಃ ॥ ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿನೀ
21 ಚಾರುಶೀಲಗುಣಭೂಷಣೋಜ್ವಲಾ । ಜಾ
22 ನಕೀವತನುವೃತ್ತಮಧ್ಯಮಾರಾಘವಸ್ಯರಮಣೀ
23 ಯತೇಜಸಃ ॥ ಆಸ್ತಾಂತಯೋರಸ್ತಮಿತಾಪವರ್ಗ್ಗಪು
24 ತ್ರಾಃಪವಿತ್ರೀಕೃತಧರ್ಮ್ಮಮಾರ್ಗ್ಗಾಃ । ಜಾಯಾನಭೂತ್ತತ್ರ
25 ಜಗದ್ವಿಜೇತಾಭವ್ಯಾಗ್ರಣೀರ್ಬ್ಬೈಚಪದಂಡನಾಥಃ ॥ ಇ
26 ರುಗಪದಂಡಾಧಿಪತಿಸ್ತಸ್ಯಾವರಜಸ್ಸಮಸ್ತಗು
27 ಣಶಾಲೀ । ಯಸ್ಯಯಶಶ್ಚಂದ್ರಿಕಯಾವಿಶಾಲಂತಿದಿ
28 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ ॥ ಸ್ವ ॥ ಬ್ರಹ್ಮಕ್ಷ್ಮಾಭಾಳಲಿ
29 ಹಿಂಪ್ರಮಾರ್ಜ್ಜಯ ನಚೇದ್ಬ್ರಹ್ಮತ್ವಹಾನಿರ್ಭ್ಭವೇದನ್ಯಾಂ
30 ಕಲ್ಪಯಕಾಲರಾಜನಗರೀಂತದ್ವೈರಿಪ್ರ
31 ಥ್ವೀಭೃತಾಂ । ವೇತಾಲವ್ರಜವರ್ದ್ಧಯೋದರತತಿಂ
32 ಪಾನಾಯನವ್ಯಾಸೃಜಾಂಯುದ್ಧಾಯೋದ್ಧತಪಾತ್ರ
33 ವೈರಿರುಗಪಕ್ಷ್ಮಾಪಃಪ್ರಕೋಪೋಭವತ್ ॥ ಯಾತ್ರಾ
34 ಯಾಂಧ್ವಜನೀಪತೇರಿರುಗಪಕ್ಷ್ಮಾಪಸ್ಯಧಾಟೀಧ
35 ಟದ್ಘೋಟೀಘೋರಖುರಪ್ರಹಾರತತಿಭಿಃಪ್ರೋ
36 ದ್ಧೂತಧೂಳಿವ್ರಜೈಃ । ರುದ್ಧೇಭಾನುಕರೇಗಮ

(೨ನೇ ಮುಖ.)

1 ದ್ವಿಪ್ರಕರಾಂಭೋಜಂಚಸಂಕೋಚನಂಪ್ರಾಪತ್ಕೀರ್ತ್ತಿಕುಮುದ್ವತೀ
2 ವಿಕಸನಂದೀಪ್ತಃಪ್ರತಾಪಾನಲಃ ॥ ಯಾತ್ರಾಯಾಮಿ
3 ರುಗೇಶ್ವರೇಣಸಹಸಾಶೂನ್ಯಾರಿಸಾಧಾಂಗಣಪ್ರೋ
4 ಲ್ಲಾಸದ್ವಿಧುಕಾಂತಕಾಂತಶಕಲೇಗಚ್ಛದ್ವಸೇಭಾಧಿಪಃ ।
5 ಮತ್ವಾಸ್ವಪ್ರತಿಮಾಂಪ್ರತಿದ್ವಿಪಮಿತಿಚ್ಛಿನ್ನೈಕದಂತ
6 ಸ್ತದಾತ್ರಾಹಿತ್ರಾಹಿಗಜಾನನೇತಿಬಹುಧಾವೇತಾ
7 ಳವೃಂದೈಸ್ತುತಃ ॥ ಕೋಧಾತ್ರಾಲಿಖಿತಂ ಲಲಾಟಫ
8 ಲಕೇವರ್ನ್ನಂಪ್ರಮಾರ್ಷ್ಟುಂಕ್ಷಮೋವಾತ್ರಾಂಧೂರ್ತ್ತವಚೋ
9 ಮಯಿಮಾಮಿತಿವಯಂವಾತ್ರಾರ್ನ್ನಮನ್ಯಾಮಹೇ ।
10 ಯದ್ಧಾತ್ರ್ಯೈಮಿರುಗೇಂದ್ರದಂಡನೃಪತೌಸಂಚಾ
11 ತಪಾತ್ರೇಪ್ರಿಯೋನಿರ್ವೈರಪ್ಯಧಿಕಶ್ರಿಯಾಪ
12 ಟಂಕುಸ್ಸಶ್ರೀರಪತ್ರೀಕೃತಃ ॥ ಯುದ್ಧಾಪಾಮಿರು
13 ಗೇಂದ್ರದಂಡನೃಪತೇರ್ಬ್ಬಭ್ರತ್ಯಸಂತಾಧರಾಂಶ್ರೀಷಾ
14 ಧೀಕಫಣಾಗಣೇಸಿಯುಮಿತಾಂಸಸ್ಯಾಂಗನಾಃಪಟಿ
15 ಸ್ಸದಾ । ಗಾಢಾಲಿಂಗನಸಾಂದ್ರಸಂಭವಸುಖಪ್ರೋದ್ಘ
16 ತರೋಮಾವಲಿಃಸಾಪಸ್ರಂಪಸನಾಮಧಾತ್ತಮಗು

17 ರ್ಣ್ಣಾಸ್ಸ್ತೋತುಂಶಕ್ತಾತ್ಸಹಸ್ರಫಣೀ || ಆಹಾರಸಂಪದಭಯಾ
18 ಪ್ರ್ಯಾಣಮೌಷಧಂಚಶಾಸ್ತ್ರಂಚತಸ್ಯಸಮಜಾಯತ
19 ನಿತ್ಯದಾನಂ । ಹಿಂಸಾನೃತಾಸ್ಯಪನಿತಾವ್ಯಸನಂಸ
20 ಹಿತಾರ್ಯ್ಯಂಪರಿಚ್ಛೇದೇಪಿಪರಿತೋಸ್ಯಬಭೂ
21 ವದೂರೇ || ದಾನಂಚಾಸ್ಯಸುಪಾತ್ರಯೋರ್ವಕರುಣಾ
22 ದೀನೇಷುದೃಷ್ಟಿರ್ಜ್ಜಿನೇಭಕ್ತಿರ್ದ್ಧರ್ಮ್ಮಪಥೇಜಿನೇಂದ್ರಯು
23 ಕ್ತಸಾಮಾಕರ್ಣ್ಣನೇಷುಶ್ರುತಿಃ । ಜಿಹ್ವಾತದ್ಗುಣಕೀರ್ತ್ತ
24 ನೇಷುನಪುಷಸ್ಸಾಖ್ಯಂಚತದ್ವಂದನೇಘ್ರಾಣಂತಚ್ಚ
25 ರಣಾಬ್ಜಸಾರಭಭರೇಸರ್ವ್ವಂಚತತ್ಸೇವನೇ || ಯಿ
26 ರುಗವಪಂಪನಾಥಯಶಸಾಧವಲೀಭವನೇ
27 ಪುಳಿನಿಮಸೋಸ್ತ್ರಪಪರಮಧೀರದೃಢಾಂಚಿಕುರೇ ।
28 ಪಪತಿಚಶಸ್ಯಬಾಹುಪರಿಘೇಧರಣೀವಲ
29 ಯುಂಪರಿಮಿತರೀತರಾಕ್ರಮಕಥಾಬಿಚ
30 ತ್ತಕೃಚಯೋಃ || ಕರ್ಣ್ಣೈರ್ವ್ವಿಸ್ಮೃತಕುಂಡಲೈ
31 ರತಿಲಕಾಸಂಗೈರ್ಲ್ಲಲಾ
32 ಟಸ್ಥಲೈರಾಕೀರ್ಣ್ಣೈರಲ
33 ಕೈರಪಯೋಧರತಟ್ಟೈರ
34 ಸ್ಪೃಷ್ಟಮುಕ್ತಾಗುಣೈಃ । ಬಿಂಬೋ
35 ಷ್ಠೈರಪಿವೈರಿರಾಜಸುದೃಶಃತಾಂಬೂ
36 ಲರಾಗೋಜ್ಝಿತೈರ್ಯ್ಯಸ್ಯಸ್ಫಾರತರಂಪ್ರ
37 ತಾಪಮನಶ್ವದ್ವ್ಯಾಕುರ್ವ್ವತೇಸರ್ವ್ವತಃ ||

(೩ನೇ ಮುಖ.)

1 ಯತ್ಕೀರ್ತ್ತಿರ್ಗ್ಗಭಿಸ್ವರನಿಃಪರಿಲಂಘನೀಭಿರ್ಧೌತೇಟಿ
2 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ । ಸ್ವಚ್ಛಾತ್ಮಕೇಸ್ತುಹಿನ
3 ದೀಧಿತಿರಂಗನಾನಾಮುಖ್ಯಾಜಪಾನರುಚಿಂಕಬಲೀಃ
4 ಕರೋತಿ || ಯತ್ಪಾದಾಬ್ಜರಜಃಕಣಾಪ್ರಸುಪತೇ
5 ಭಕ್ತ್ಯಾಸ್ರನತಾನಾಂಭುವಂಯತ್ಕಾರುಣ್ಯಕಟಾ
6 ಕ್ಷಕಾಂತಿಬಹುಳಪ್ರಕ್ಷಾಲಯತ್ಯಾಲಯಂ ।
7 ಪೋಲಾಪಂಕರಣಂಕ್ಷಿಣೋತಿವಿಪುಲಾಯದ್ವೈ
8 ಬಲೀಪಾತಾಲೀಪಂಪ್ರಿಯಕಸ್ಯನಮಾನನೀಯಮಮ
9 ಹಿಪಪ್ರಪಂಡಿತಾರ್ಯ್ಯೋಯತಿಃ || ಮಂಬಾ
10 ರಪ್ರಮಾಮಂಜರೀಮಧುಮುರೀಮಂಜುಸ್ಫುರನ್ಮಾ
11 ಧುರೀಪ್ರಾಥಾಪಂಕ್ತಿಪದೋಥಿಮಾಟಪಪರೀತಾ
12 ಟೀಕೃತಾಶೇಷಭೂಃ । ನೃತ್ಯದ್ಭದ್ರಕಪದ್ಧಗಾತ್ರ
13 ನಿಬಿಡಪ್ರಲ್ಲೋಲಕಕಲ್ಲೋಲನೀಪಲ್ಲಾಷೀಖಲಾಪಂ

14 ಡಿತಾರ್ಯ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋವಿ
15 ದಳಃ ॥ ಕಾರುಣ್ಯಪ್ರಥಮಾವತಾರಸ
16 ರಣಿಶ್ಯಾಂತೇನ್ನಿರ್ಜ್ಜಿತಾಂತಸ್ಥಿರಂಪ್ಪೈಮುಷ್ಯಸ್ಯತಪಃಫ
17 ಲಂಸುಜನತಾಸೌಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ ।
18 ಕಂದರ್ಪ್ಪದ್ವಿರದೇಂದ್ರಪಂಚವದನಃಕಾವ್ಯಾವ್ಯ
19 ತಾನಾಂಬುನಿರ್ಜ್ಜರನಾಧ್ಯಾಂಬರಭಾಸ್ಕರಃಶ್ರುತ
20 ಮುನಿಜ್ಞಾನಗತ್ತಿರ್ನ್ನಪ್ರಾತ್ತಿರ್ಜಿತ ॥ ಯು
21 ಕ್ತ್ಯಾಗಮಾರ್ಣ್ಣವವಿಲೋಲನಮಂದರಾದ್ರಿಃಶಬ್ದಾಗ
22 ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯ್ಯಃ । ಕು
23 ರ್ವ್ವನ್ನಯಃಪ್ರತಿದಿನಂಪರಮಾಗಮೋನಸಂವರ್ದ್ಧತೇ
24 ಶ್ರುತಮುನಿರ್ಯ್ಯತಿಸಾರ್ವ್ವಭೌಮಃ ॥ ತತ್ಸನ್ನಿಧೌ
25 ಬೆಳುಗುಳಜಗದಗ್ರ್ಯತೀರ್ತ್ಥೇಕ್ಷೇಮಾನಸಾವಿ
26 ರುಗಪಾಕ್ಷ್ಯಯದಂಡನಾಥಃ । ಶ್ರೀಗುಮ್ಮಟೇಶ್ವರ
27 ಸನಾತನಭೋಗಹೇತೋರ್ಗ್ರಾಮೋತ್ತಮಂಬೆಳುಗು
28 ಳಾಖ್ಯಮದತ್ತಧೀರಃ ॥ ಶುಭಕೃತಿವತ್ಸರೇಜ
29 ಯತಿಕಾತ್ತಿಕಮಾಸಿತಿಥೌಮುರಮುಥ
30 ನಸ್ಯಪುಷ್ಟಿಮುಪಜಗ್ಮುಷಿಸೀತರುಚೌ । ಸಮುಪ
31 ವನಂಸ್ವನಿರ್ಮ್ಮಿತಸವೀನತಟಾಕಯುತಂಸಚಿವ
32 ಕುಲಾಗ್ರಣೀರಗಿತತೀರ್ತ್ಥವರಂಮುದಿತಃ ॥ ಯಿ
33 ರುಗಪದಂಡಾಧೀಶ್ವರವಿಮಲಯಶಃಕಲಮ
34 ವರ್ದ್ಧನಕ್ಷೇತ್ರಂ । ಆಚಂದ್ರತಾರಕಮಿದಂಬೆ
35 ಳುಗುಳತೀರ್ತ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ॥
36 ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮ
37 ವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತವ
38 ಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
2 ಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥ
3 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದ
4 ಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೩೧ನೇಸಲುವಶು
5 ಕ್ಲಸಂವತ್ಸರದಕಾತ್ತಿಕಬ ೧೩ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
6 ನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಕರ್ನ್ನಾಟಕರಾಜ್ಯಾ
7 ಭಿಷೇಕಪತ್ರಿಷ್ಠಪಟಮಹಾಲ್ಲದಪರಮಮಂಗನ್ನೋತ್ತ

8 ಷಡ್ದರ್ಶನಸಂರಕ್ಷಣವಿಚಕ್ಷಣೋಪಾಯ ವಿದ್ವದ್ಗರಿಷ್ಟದುಷ್ಟ
9 ದುಷ್ಟಜನಮದವಿಭಂಜನಮಹಿಶೂರಧರಾಧಿನಾಥರಪ್ಪ
10 ದೊಡ್ಡಕೃಷ್ಣರಾಜವಡೆಯರ್‍ಯ್ಯನವರು ॥ ಮತ್ತಂ ॥ ವೃ ॥
11 ಜನತಾಧಾರನುದಾರಸತ್ಯಸದಯಂಸತ್ಕೀರ್ತ್ತಿಕಾಂತಾಜಯಂ ।
12 ವಿನಯಂಧರ್ಮ್ಮಸದಾಶ್ರಯಂಸುಖಿಜಯಂತೇಜಃಪ್ರತಾಪೋದ
13 ಯಂಜನನಾಥಂವರಕೃಷ್ಣಭೂವರಲಸತ್ಪ್ರಖ್ಯಾತಚಂದ್ರೋದ
14 ಯಂ । ಘನಪುಣ್ಯಾನ್ವಿತಕ್ಷತ್ರಿಯಾಣ್ಮಪಡೆದಂಸದ್ಧರ್ಮ್ಮ
15 ಸಂಪತ್ತಿಯಂ ॥ ಕಂದ ॥ ಶ್ರೀಮದ್ಬೆಳ್ಗುಳದಚಲದಿಸೋಪಾರ್ಶ್ವ
16 ತಜರಿಪದೇವಗೊಮಟಜಿನಪನಶ್ರೀಮುಖವವಲೋಕಿಸಲೊ
17 ಡನಾಮೋದವುಪ್ರಟ್ಟಿಹರುಷಭಾಜನನುಸುದ್ರ್ಗಂ ॥ ವಚನ ॥
18 ಪಾರ್ತ್ಥಿವಕುಲಪವಿತ್ರನುಂಕೃಷ್ಣರಾಜಪುಂಗವನುಂಬೆಳುಗು
19 ಳದಜಿನಧರ್ಮಕ್ಕೆಬಿಟ್ಟಂಥಾಗ್ರಾಮಾಧಿಗ್ರಾಮಭೂಮಿಗಳ್ ।
20 ಅರ್ಜನಹಳ್ಳಿಯುಂ । ಹೊಸಹಳ್ಳಿಯುಂ । ಜಿನನಾಥಪುರಂ ।
21 ವಸ್ತಿಯಗ್ರಾಮಮುಂ । ರಾಚನಹಳ್ಳಿಯುಂ । ಉತ್ತನಹಳ್ಳಿಯುಂ ।
22 ಜಿನ್ನನಹಳ್ಳಿಯುಂ । ಕೊಪ್ಪಲುಗಳ್ವೆರಸು ಕಸಬೆಬೆಳಗುಳಸ
23 ಮೇತಂಸಪ್ತಸಮುದ್ರಮುಳ್ಳಂನೆವರಂಸಪ್ತಪರಮಸ್ಥಾನಾಧಿಪತಿ
24 ಯುಪ್ಪಗುಂಮಟಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಣ್ಯ
25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತ್ಯರ್ತ್ಥನಿಮಿತ್ತ್ಯರ್ತ್ಥವಾಗಿಯುಂ । ಅಜ್ಞಾಟ್ಟಮಿತ್ರರ್
26 ಸಾಕ್ಷಿಪೂರ್ವ್ವಕಂಸರ್ವ್ವಮಾನ್ಯವಾಗಿದಯಪಾಲಿಸಿಯುಮತ್ತಂ ॥
27 ಕಂದ ॥ ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳ್ಪೂರ್ವ್ವಅನ್ನೀಥ
28 ತ್ರಾರಿಗಳಿಗಸುಗುಣಿಯುಕಬಾಳಿಗ್ರಾಮವಜಗದರಿಯನು
29 ಕೃಷ್ಣರಾಜಸೇಖರನಿತ್ತಂ ॥ ಇಂತೀಬೆಳ್ಗುಳಧರ್ಮ್ಮವೃಲಿಂತರಿಸ
30 ದೇಚಂದ್ರಸೂರ್ಯ್ಯರುಳ್ಳನ್ನೆವರಂನಂತಸರಿಂದೆಮ್ಮಯಭೂ
31 ಕಾಂತರುರಕ್ಷಿಸಲಿಧರ್ಮ್ಮವೃದ್ಧಿಯಮಳೆಯಂ ॥ ಯಿಾ ಧರ್ಮ್ಮವಂ
32 ಪರಿಪಾಲಿಸಿದವರ್ಧರ್ಮ್ಮಾರ್ತ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ
33 ಪಡೆಯುವರ್ ॥ ವೃ ॥ ಪ್ರಿಯದಿಂದೀಜಿನಧರ್ಮ್ಮಮಂನಡಯಿಪಗ್ರ್ಗ
34 ಯುಂಮಹಾಶ್ರೀಯುಮುಕ್ತಿಯಿದಂಕಾಯದನೀಚಪಾಪಿಗೆಕುರು
35 ಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳ್ಬಾಣರಾಶಿಯೊಳ್ಕೋಟಿಮುನೀಂದ್ರರಂಕಪಿಲೆಯಂ
36 ವೇದಾಢ್ಯರಂಕೊಂದುಪಂದಯಸಂಸಾಗ್ರ್ಗಮಿದೆಂದುಕೃಷ್ಣನೃ
37 ಪಶ್ರೈಲಕ್ಷಾರಗಳ್ನೇಮಿಸಲ್ ॥ ಇತಿಮಂಗಳಂ ಭವತ್ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಹೊಬವಳಯದಲ್ಲಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಶಾಲಿವಾಹನಶಕವರುಷ
2 ೧೫೫೬ನೆಯಭಾವಸಂವತ್ಸರದ ಆಷಾಢ
3 ಶು ೧೪ ಸ್ಥಿರವಾರಬ್ರಹ್ಮಯೋಗದಲು

4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪ
5 ರಮೇಶ್ವರ ಮೈಸೂರುಪಟ್ಟಣಾಧೀಶ್ವರ
6 ಷಡ್ದರುಶನಧರ್ಮ್ಮಸ್ಥಾಪನಾಚಾರ್ಯ್ಯರಾದಚಾಮ
7 ರಾಜವೊಡೆಯರುಅಯ್ಯನವರುಪಳಗು
8 ಳದಸ್ಥಾನದವರಕ್ಷೇತ್ರಉ ಬಹುದಿನಅಡಉ
9 ಆಗಿರಲಾಗಿಆಚಾಮರಾಜವೊಡೆಯರುಅ
10 ಯ್ಯನವರು ಯಿಾಕ್ಷೇತ್ರವಅಡವಹಿಡಿದಂತಾವರು
11 ಹೊಸನ್ರೊಳಲಕ್ಕೇಪಪ್ಪನವುಗಚನ್ನಣ್ಣಪೆಳುಗುಳ
12 ದಪಾಯಿಸೆಟ್ಟಿಯುರಮುಕ್ಕಳುಚಿಕ್ಕಣ್ಣಚಿಗಪಾಯಿಸೆಟ್ಟಿ
13 ಯಿವರುಮುಂತಾದಅಡವಹಿಡಿದಂತಾವರಕರಸಿನಿಮ್ಮ
14 ಅಡವಿನಸಾಲವನ್ನುತೀರಿಸೇನುಯೆಂನಲಾಗಿಚ
15 ನ್ನಣ್ಣಚಿಕ್ಕಣ್ಣಚಿಗಪಾಯಿಸೆಟ್ಟಿಮುದ್ದಣ್ಣಅಜ್ಜಣ್ಣನ
16 ಪದುಮಪ್ಪನಮಗಪಂಡಣ್ಣಪದುಮರಸೈಯ್ಯ ದೊಡ್ಡಣ್ಣ
17 ಪಂಚಬಾಣಕವಿಗಳಮಗಬಂಮಪ್ಪಬೊಂಮಣಕವಿ
18 ವಿಜಯಣ್ಣಗುಮ್ಮಣ್ಣಚಾರುಕೀರ್ತ್ತಿನಾಗಪ್ಪದೇವದೈಯ್ಯ
19 ಬೊಂಮಿಸೆಟ್ಟಿಹೊಸಹಳ್ಳಿಯರಾಯಣ್ಣಪಟಿಯಣ್ಣ
20 ಗೌಡಪ್ಪೈರಸೆಟ್ಟಿಪೈರಣ್ಣವೀರಯ್ಯಯಿವರುಮುಂ
2 ತಾದಸಮಸ್ತರುತಮ್ಮತಂದೆತಾಯಿಗಳಿಗೆಪುಣ್ಯವಾಗಲಿಯೆಂ
22 ದುಗುಂಮಟಸ್ವಾಮಿಯುಸಂನಿಧಿಯಲಿತಮ್ಮಗುರು
23 ಚಾರುಕೀರ್ತ್ತಿಪಂಡಿತದೇವರಮುಂದೆಧಾರದತ್ತವಾಗಿಯಿಾಅಡಹಿ
24 ನಪತ್ರಸಾಲವನುಯಿಾಅಡವಕೊಟ್ಟಸ್ಥಾನದ
25 ವರಿಗೆ ಯಿಾವತ್ತ್ನಕರುಗೌಡಗಳುಯಿಾಸಾಲವ
26 ನ್ನುಧಾರಾಪೂರ್ವ್ವಕವಾಗಿಕೊಟ್ಟೆಉಯಿಾಬಿ
27 ಟ್ಟಂತಾಪತ್ರಸಾಲವನುಅವನಾದರುಅ
28 ಳುಹಿದರಕಾರಾಮೇಶ್ವರದಲ್ಲಿಸಾ
29 ಹಸ್ರಕಪಿಲೆಯನುಬ್ರಾಹ್ಮಣರ
30 ನುಕೊಂದಪಾಪಕ್ಕೆಹೋಗುವ
31 ರುಯೆಂದುಬರದಶಿಲಾಶಾಸನ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪಶ್ಚಿಮವಲ್ಲಿ.

1 ಶ್ರೀಗೊಂಮಟಜಿನನಂನರನಾಗಾಮರದಿತಿಜಖಚರಪತಿಪೂಜಿತನಂ । ಯೋಗಾ
2 ಗ್ನಿಹತಸ್ಮರನಂಯೋಗಿಧ್ಯೇಯನನಮೇಯನಂಸ್ತುತಿಯಿಸುವೆಂ ॥ ಕ್ರಮದಿಂ
3 ಮಂಧ್ಯೆಣಪರ್ಣಜಪಕ್ರಮದವಾತಂಪಿಟ್ಟುತನ್ನಿಟ್ಟಚಕ್ರಮಮಾನಿ
4 ಪ್ರಥಮಾಗಿಸ್ಸಗೊಳಕೊಂಡಾತ್ಮಾಗ್ರಜಂಗೊಪ್ಪಗೆಯ್ದುಮ

5 ರಾಜ್ಯಮನಿತ್ತು ಪೋಗಿ ತಪದಿಂ ಕರ್ಮ್ಮಾರಿವಿಧ್ವಂಸಿಯಾದ ಮಹಾತ್ಮಂ ಪುರುಸೂನು ಬಾಹುಬಲಿ ಪ್ರತ್ಯಕ್ಷ ಶೋಭಾನ್ವಿತಂ

6 ಸಭರ II ಧೃತ ಜಯಬಾಹುಬಾಹುಬಲಿಕೇವಲಿರೂಪಸಮಾನ ಪಂಚವಿಂಶತಿ ಸಮುಪೇತ ಪಂಚಶತಚಾಪಸಮುಂ

7 ನತಿಯುಕ್ತಮಪ್ಪ ತತ್ಪ್ರತಿಕೃತಿಯುಂ ಮನೋನುದದ ಮಾಡಿಸಿದಂ ಭರತಂ ಜಿತಾಖಿಳಕ್ಷಿತಿಪತಿಚಕ್ರಿ ಪಾದನಪು

8 ರದ ಕನೊಳ್ಪುರುದೇವನಂದನಂ II ಚಿರಕಾಲಂ ಸಲೆ ತಜ್ಜಿನಾಸ್ತಿ ಕಣರಿಸ್ತ್ರೀದೇಶದೊಳ್ ಲೋಕಭೀಕರಣಂ ಕುಕ್ಕುಟಸರ್ಪ್ಪಸಂ

9 ಕುಳಮಸಂಖ್ಯಂ ಪುಟ್ಟಿ ನಲ್ಕುಕ್ಕುಟೇಶ್ವರನಾಮಂ ತದುಪಾಗಿಗಾದುದು ಬಳಿಕ್ಕಂ ಪ್ರಾಕೃತಗಾಗಯಸ್ತಗೋಚರಮಾತ್ಮ ಮ

10 ಹಿಮಂ ತ್ರತಂತ್ರನಿಯುತಕ್ಕಾಗಿಬಗ್ಗದಿನ್ನುಂ ಸಲರ್ II ಕೇಳಲ್ಕಪ್ಪುದು ಪೇಸದುಂದುಭಿರವಂ ಮಾತೇನೊ ದಿವ್ಯಾರ್ಚ್ಚನಾ

11 ಜಾಳಂ ಕಾಣಲುಮಪ್ಪುದಾ ಜಿನನ ಪಾದೋದ್ಯನ್ನಖಪ್ರಸ್ಫುರಲ್ಲೀಲಾದರ್ಪ್ಪಣಮಂ ನಿರೀಕ್ಷಿಸಿದ ಮರ್ತ್ತ್ಯಂ ಕಣ್ಣಿಸ್ಸಿ ಜಾತೀತ

12 ಜನ್ಮಾಳಂ ಬಾಕೃತಿಯುಂ ಮಹಾತಿಶಯಮಂ ಪೇರ್ವ್ವೆಂಗಿ ವಿಶ್ರುತಂ II ಜನಮಿಂತಜ್ಜಿನವಿಸ್ರುತಾತಿಶಯಮಂ ತಾಂ ಕೇಳ್ದು ನೋ

13 ಳ್ಪಲ್ಕೆ ಚೇತನೆಯೊಳ್ಪುಟ್ಟಿರೆ ಪೋಗಲುದ್ಯಮಿಸೆ ದೂರಂ ಮಾರ್ಗ್ಗಮಂತತ್ಪುರಾವನಿಯೊನ್ನಾದ್ಯರ್ಜ್ಜನಂ ಪ್ರಬೋಧಿಸಿದೊಡನ್ನಾ

14 ನಂದು ತದ್ದೇವಕಲ್ಪನೆಯಿಂ ಮಾಡಿಸೆನೆಂದು ಮಾಡಿಸಿದನಿನ್ತೀ ದೇವನಂ ಗೊಮ್ಮಟಂ II ಶ್ರುತಮುಂ ದರ್ಶನಶುದ್ಧಿ

15 ಯುಂ ವಿಭವಮುಂ ಸದ್ವೃತ್ತಮುಂ ದಾನಮುಂ ಧೃತಿಯುಂ ತನ್ನೊಳೆ ಸಂದವೆಂಗಕುಳ ಚಂದ್ರಂ ರಾಚಮಲ್ಲಂ ಜಗನ್ನುತನಾ ಭೂಮಿಪ

16 ನ್ಮಂತ್ರಿ ಯುವಿಭವಂ ಚಾಮುಂಡರಾಯಂ ಮನುಪ್ರತಿಮಂ ಗೊಮ್ಮಟನಲ್ತೆ ಮಾಡಿಸಿದನಿನ್ತೀ ದೇವನಂ ಯತ್ನದಿಂ II ಅತಿತುಂ

17 ಗಾಕೃತಿಯಾದೊಡಾಗದದರೊಳ್ ಸೌಂದರ್ಯ್ಯಮೌನ್ನತ್ಯಮುಂ ನುತಸೌಂದರ್ಯ್ಯಮುಮಾಗೆಮತ್ತತಿಶಯಂ ತಾನಾಗದೌನ

18 ತ್ಯಮುಂ ನುತಸೌಂದರ್ಯ್ಯಮುಮೂರ್ಜ್ಜಿತಾತಿಶಯಮುಂ ತಂನಲ್ಲಿ ನಿಂದಿರ್ದ್ದುವೆಂ ಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊ ಗೊಮ್ಮಟೇಶ್ವರಜಿನಶ್ರೀರೂ

19 ಪಮಾತ್ಮೋಪಮಂ II ಪ್ರತಿವಿದ್ಧಂಬರೆಯಲ್ಕೆಯುಂ ನೆಱೆಯೆ ನೋಡಲ್ಕಾ ಕಲೋಕಾಧಿಪಂ ಸ್ತುತಿಗೆಯ್ಯಲ್ಫಣಿನಾಯ

20 ಕಂ ನೆಱೆಯನೆಂದಂದನ್ಯರಾರಾರ್ಪ್ಪರಿಂ ಪ್ರತಿವಿದ್ಧಂಬರೆಯಲ್ಸಮಂತುತಮೆ ನೋಡಲ್ಬಣ್ಣಿಸಲ್ನಿಸ್ಸಮಾಕೃತಿಯಂ

21 ದಕ್ಷಿಣಕುಕ್ಕುಟೇಶತನುವಂ ಸಾಶ್ಚರ್ಯ್ಯಸೌಂದರ್ಯ್ಯಮಂ II ಮಱೆದುಂ ಪಾಱದು ಮೇಲೆ ಪಕ್ಷಿನಿವಹಂ ಕಕ್ಷದ್ವ

22 ಯೋದ್ದೇಶದೊಳ್ಮೆಱುಗುತ್ತುಂ ಪೊಱಪೊಣ್ಮುಗುಂ ಸುರಭಿಕಾಶ್ಮೀರಾರುಣಚ್ಛಾಯಮೊತ್ತಿ ಪಾದಾಶ್ಚರ್ಯ್ಯಮನೀ

23 ತ್ರಿಳೋಕದಜನಂ ತಾನೆಲ್ದು ಕಂಡಿರ್ದ್ದುದಂ ನ್ನೆಱೆವನ್ನೆ ಕಟ್ಟನೆ ಗೊಮ್ಮಟೇಶ್ವರಜಿನಶ್ರೀಮೂರ್ತ್ತಿಯಂ ಕೀರ್ತ್ತಿಸಲ್ II ನೆಲಗಟ್ಟೆನಾ

24 ಗಲೋಕಂ ತಳಮಮನಿವಿಡಚ್ಛಿತ್ತಿ ಭಿತ್ತಿ ಬ್ರಿಜಂಸ್ತಸ್ತಂಭಾಗಂ ಮುಚ್ಚೆಣಂ ಮೇಗಣಸುರರವಿಮಾನೋತ್ತರಂ ಕೂಟಚಾ

25 ಳಂ ವಿಲಸತ್ತಾರೌಘಮಂತ್ಯೂರ್ತ್ತತಮಣಿವಿತಾನಂ ನಮಂತಾಗೆ ನಿತ್ಯಂ ನಿಲಯಂ ಶ್ರೀಗೊಮ್ಮಟೇಶಂಗೆ ನಿಸಿದುದು ಜೆನೋ

26 ಕ್ತಾವಳೋಕಂ ತ್ರಿಳೋಕಂ II ಅನುಪಮರೂಪನೇಸ್ಮರನುದಗ್ರನೆನಿಪ್ಪ ತಪಶ್ರುಮುತ್ತು ದಾರನನೆಱಿಗಲ್ದು ಮತ್ತನಖಿಳೋರ್ವ್ವಿಯ

27 ನಿತ್ಯಭಿನವಾನಿಯಿತನಸ್ಥನಾಪರಿಡಂ ಪ್ರಿಯೆತ್ತೆ ಳೆಯೊಳಿರ್ದ್ದಪ್ರುದೆಂಬಿನನೂನಬೋಧನೇವಿನಿಹತಕರ್ಮ್ಮಬಂಧನೆ

28 ನೆಬಾಹುಬಲೀಶನಿದೇಸುದಾತ್ತನೋ II ಅಭಿಮಾನಸ್ಥಿರಭಾವವೆಂನನಮುಗೆವಾಟಕ್ಕೆ ತ್ಯುಧ್ಧವಮಾನೋನ್ನತಂಕು

29 ಭಸಾಘಾಗ್ಯಮನಂಗಜಂ ಭುಜಬಳಾಪವ್ಯಂಭವಂ ಭಚಕ್ರಹತ್ತಿ ಭುಜಾದರ್ಪ್ಪವಿಳೋಪಿ ಬಾಹುಬಳಿ ತೃಷ್ಣಾಚ್ಛೇದಮುಂ

30 ಮುಕ್ತರಾಜ್ಯಭರಂ ಮುಕ್ತಿಯನಾಪ್ತನಿವ್ರ್ಯತಿಸದಂ ಶ್ರೀಗೊಮ್ಮಟೇಶಂ ಜಿನಂ II ಸ್ಫುರದುದ್ಯತ್ಸಿತಕಾನ್ತಿಯಿಂ

31 ವಿಸರದತ್ತಾರವ್ಯದಿಂ ದಿಕ್ಕೋತ್ತರಮುಂ ಮುದ್ರಿಸುತುಂ ನಮೇರುಸುಮನೋವರ್ಷಂ ಸ್ಫುಟಂ ಗೊಮ್ಮಟೇ

32 ಶ್ವರದೇವೋತ್ತಮಪಾರುರಿವ್ಯಶಿರದೊಳ್ ದೇವಕ್ಕಳಿಂ ದಾದುದಂ ಧರೆಯೆಲ್ಲಂ ನೆಱೆಕಂಡುದಾಮಹಿಮೆಯಾದೇವಂ

33 ಗದನ್ಯರ್ಯ್ಯಮೇ II ಎನಗಾಮಿತ್ರ ಕ್ಷಿಸಲಾಗದಾಯ್ತು ನಗೆಕಾಣಲ್ಕೆಂಬವೋಲಾಯ್ತು ಪೇಳ್ವನಿತಾಬಾಳಕವೃ

34 ದ್ಧಗೋಚರತತಿಯುಂ ಕಂಡೆಲ್ಲ ಜಱಿಂದಾರ್ವ್ವಿಸಂದಿನಸ್ತಂಭಾವಗೆಮುಗ್ಧ ದಿವ್ಯಕುಸುಮವಾ ಕಾರಂ ಮಹೀಲೋಕಲೋ

35 ಚನಸಂತೋಷದನಾಯ್ತು ಗೊಂಮಟಜಿನಾಧೀಶೋತ್ತಮಾಂಗಾಗ್ರದೊಳ್ II ಮಿಱುಗುವತಾರಕಸ್ರಕರವಿಭಾಸ

36 ರಮೋಹ್ವರರುದಸೇಮೆಗೆಂಪೆಱಸ್ತಸೆಭಕ್ತಿಯಿಂದ ಸುನೆನಿಮ್ಮಗಳನಂಘನಸ್ತುಷ್ಪವೃಷ್ಟಿಬಂದೆಱಗಿದುದಧ್ಯನಿಂದಿಧರೆಗ

37 ದಭ್ರತಂಬ್ಬತಪರ್ಷಕೋಟಿಕಕ್ಕೆ ಪಱಿದಿರೆಸಂದಪಳ್ಗ್ಗಳದ್ಭೋಮಟನಾಥನಪಾದಪದ್ಮದೊಳ್ II ಭರ

38 ತನನಾಬಿಚಕ್ರಧರನಂ ಭುಜಯುದ್ಧದೆಗೆಲ್ದ ಕಾಲದೊಳ್ ಮರಿತಮಹಾರಿಯಂ ತವಿಸಿಕೇವಳಬೋಧಮ

39 ನಾಳ್ದ ಕಾಲದೊಳ್ ಸುರತತಿಮುನ್ನೆ ಮಾಡಿದುದು ಪೂಮಳೆಯೀಗಳೆರೆಯಕ್ಕುಮೆಂಬಿನಂ ಸುರಿದುದು

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40 ಧುದ್ಧವೃಷ್ಟಿವಿಭುಬಾಹುಬಳೀಶನಮೇಲೆಲೀಲೆಯಿಂ ।। ಕೆಮ್ಮಗಿದೇಕೆನಾಡಪಲವಂದದಸಂದಿದಬಿಂದಿಗ
41 ಕ್ಕರ್ಗಳಂನೀಂಮರುಳಾಗಿದೇವರಿವರೆಂದವರಂಮತಿಗೆಟ್ಟುನಿನ್ನನೇಕಮ್ಮತೊಳಗಿಜದಪ್ಪೆಭವಕಾನನದೊಳ್ಪರಮಾತ್ಮರೂಪ
42 ನಂಗೊಮ್ಮಟದೇವನಂನೆನೆಯನೀಗುವೆಜಾತಿಜರಾದಿದುಃಖಮಂ ।। ಸಮ್ಮದವಾಗಲಾಗಕೋಲೆಯುಂ
43 ಪೊಸೆಯುಂಕಳವುಂಪರಾಂಗನಾಸಮ್ಮತಿಯುಂಪರಿಗ್ರಹದಕಾಂಕ್ಷೆಯುಮೆಂಬಿವಜಾಂದವಮಾದೊಡೆಂದುಮ್ಮ
44 ನುಜಂಗಿಪತ್ರೆಯುಪರತ್ರೆಯುಕೇಡೆನುತುಂಪಹೋಟ್ಟದೊಳ್ಗೊಮ್ಮಟದೇವನಿದ್ದರ್ಸಲೆಸಾಜುನಪ್ರೋಲಸನಿದ್ದರ್
45 ನೀಕ್ಷಿಸೈ ।। ಎಮ್ಮುಮನೀವೆಸನ್ನನುಪನಿಂದುವುಮಂನಸೆವಿಲ್ಲಮಂಬುಮುಂಕೆದ್ಮಗನಾಥಯುಘಪನೆ
46 ವಾಡಿಬಿಕುಟ್ಟುತಪಕ್ಕೆಪೂಣ್ದುನಿಂದಿಮ್ಮಿಗಿಲಪ್ಪುದೇಂವಡೆವುದೆಂದತಿಮುಗ್ಧಯರಪ್ಪನಾದಮಂಗೊಮ್ಮ
47 ಟದೇವನಿನ್ನಕಿವಿಗೆಯ್ದುವೆನಿನ್ನವ್ರೋಲಾರೊನೀಕೃಪರ್ ।। ಎಮ್ಮನಿದೇಕೆನೀಂಬಿಸುಟಪುಂದಳೆಯುಂ
48 ಲತಿಕಾಂಗಿಯಕ್ಕರ್ಗಳಂತಮ್ಮಳಲಿಂದೆಬಂದಪಬಿಗಿಯುಪ್ಪಿದರೆಂಬಿನಪಂಗವಲ್ಲಿಪ್ರತ್ತುಮ್ಮುರಿದೊತ್ತಿತಳ್ತಲತಿಕಾ
49 ಳಿಘುಮೊಪ್ಪೆತಪೋನಿಯೋಗದೊಳ್ಗೊಮ್ಮಟದೇವನಿದ್ದರ್ಪವೇಹೀಂದ್ರನರೇಂದ್ರಮುನೀಂದ್ರವಂದಿತಂ ।। ತಮ್ಮ
50 ನೆಪೋದರೆನ್ನನುಜನೆಲ್ಲರುಮೆಯ್ದಿತಪಕ್ಕೆನೀನುಮಿಂತಮ್ಮತಪಕ್ಕೆಪ್ರೋದೊಡೆನಗೀಸಿರಿಯೊಪ್ಪದುಪೇಡೆ
51 ನುತ್ತುಮಣ್ಣಂಮನಮಿಳ್ದುಮನ್ನಮಿಗೆಯುಂಬಗೊಳ್ವದೀಕ್ಷೆಗೊಂಡನೀಂಗೊಮ್ಮಟದೇವನಿನ್ನಕಜಿಸಂ
52 ಢಳವಾರ್ಯ್ಯಜನಕ್ಕೆಗೊಂಮಟಂ ।। ನಿಮ್ಮಡಿಯನ್ನಧಾತ್ರಿಯೊಳಗಿದ್ದರಪುವೆಂಬಿಮಪೇಢಧಾತ್ರಿತಾಂನಿಮ್ಮ
53 ದುಮೆನ್ನದುಂಬಗೆವೊಡಲ್ಲದುಪೇಜಿದುವೃಷ್ಟಿಬೋಧವೀರ್ಯ್ಯವ್ಮಹಿತಾತ್ಮಥಮ್ಮರ್ಮುಭವ್ರೋತ್ತಿಯೋಳ್ಂಬನಿಜಾ
54 ಗ್ರಜೋಕ್ತಿಯಿಂಗೊಮ್ಮಟದೇವನಿಂಮನದಮಾನಕಷಾಯಮನೆಯ್ದಿತೂಳ್ದಿದ್ಯೈ ।। ತಮ್ಮತಪಸ್ವಿಗಳ್ಗೆಖಶಪ
55 ಸ್ಥಿತಿವೇಳ್ದುಬಳಾಂಗಸಂಗತಂತಮ್ಮಶರೀರವಾಗೆನೆಗಳ್ವನ್ಯತರಾಷ್ತರಶಸ್ತ್ರವೃತ್ತಕಂಕಮ್ಮಲಿಯೋಜನಂಬಮ
56 ವಲಂಸ್ವಪರಾಕ್ಷಯಸಾಖ್ಯಹೇತುವಂಗೊಮ್ಮಟದೇವನೀಂತಪಮನಾಂತುಪದೇಶಕನಾದುದೊಪ್ಪದೇ ।। ನಿ
57 ವ್ಮನಮಂನಿಜಾತ್ಮನೊಳಕಂಪಿತಮಾಗಿಡೆವೋಹನೀಯಮುಖ್ಯಮ್ಮಣಿದೋಡಿಬೀಳಘನಘಾತಿಬಲಂಬಲವ್ರ
58 ಕ್ಬದೋಧಸಾಖ್ಯಮ್ಮಹಿಮಾನ್ವಿತಂನೆಗಳೆವತ್ತಿರ್ಸಿಮತ್ತಮಘಾತಿಘಾತದಿಂಗೊಮ್ಮಟದೇವಮುಕ್ತಿಪದಮಂ
59 ಪಡೆದೈನಿರಪಾಯಸಾಖ್ಯಪಂ ।। ಕಮ್ಮಿದಪಪ್ಪಕಾಡಪೋಸವ್ರಾಗಳಿನಚ್ಚಿರ್ಸಿಸಾದಪದ್ಮಮಂನಮ್ಮದಿಂದ
60 ನೋಡಿಭವದಾಕ್ರತಿಯುಂಬಲಗೊಂಡುಬಲ್ಲಪಾಂಗಿಂಮನವೊಲ್ದುಕೀರ್ತಿರ್ಪವರೇಂಕೃತಕೃತ್ಯರೊಕಕ್ರನಂ
61 ವರಿಂಗೊಮ್ಮಟದೇವನಿನ್ನನಜಿದಚ್ಚಿರ್ಸುತಿರ್ಪ್ಪವರೇಂಕೃತಾರ್ಥರೋ ।। ಕುಸುಮಾಸ್ತ್ರಂಕಾಮಸಾಮ್ರಾಜ್ಯದಮೊಹಿ
62 ಮೆಯುನಾಂತಿರ್ದ್ದಾಡಂಮುನ್ನತನ್ನೊಳ್ವಸುಧಾಸಾಮ್ರಾಜ್ಯಯುಕ್ತಂಭರತಕರದಿಮುಕ್ತಂಬಳಾಂಗಾ
63 ಸ್ತ್ರಮುಗ್ರಾಂಕುಸಮಂತಸ್ನಿರ್ಧದೋರ್ದ್ದಂಡಮನೆಳಸಿದೊಡಂಬಿಟ್ಟವೆಂಮುಕ್ತಿಸಾಮ್ರಾಜ್ಯಸುಖಾರ್ತ್ಥಂವೀಕ್ಷೆಯಂ
64 ಬಾಹುಬಳಿತಳೆದನೆಮ್ಮನ್ನದೇನೆಂದೊಪಣ್ಣರ್ ।। ಮನದಿಂಸುದಿಯಿಂತನುವಿಂದೆನಸುಂಮುನ್ನೆ ಜ
65 ಟವಘಮನಲಬಿವನಿಂಪಮನವಿಂಪಮೊಸೆದಾಗೊಂಡುಬಿನಿನಂಸ್ತುತಿಯಿಸಿದೆನಿಂತುಸಾಜನೋತ್ತಂಸಂ ।।
66 ಸುಜನಬ್ಧರ್ವ್ಯರತಸಗವರಜನ್ರಮುತ್ತಂಸಮಪ್ಪರುಳಿಂದಪ್ಪಂಸುಜನೊತ್ತಂಸನೆನಿಪ್ಪಂಸುಜನಗ್ಗಗತ್ತಂ
67 ಸಮಂಬವ್ರರುಳಿಂದೆನಿನಂ ।। ಈಜಿನನುತಿವಾಸನಮಂಪ್ರಜನರಾಗಸವಿಡಂವಿನಿರ್ಮ್ಮಿಸಿದಂವಿವ್ಯಾತಿ
68 ಪ್ರವ್ರಜಿನಂಸುಕವಿಸಪರಾಜಮಿತಂವಿದಕೀರ್ತ್ತಿಸುಜನೋತ್ತಂಸಂ ।।
69 ವರಸೈದ್ಧಾಂತಿಕಚಕ್ರೇಶ್ವರನಮಳಕೀರ್ತ್ತಿನಪ್ರಿಯಂಪ್ರಶಸ್ಯಂನಿಜಶಿಷ್ಯಂತನಧ್ಯಾತ್ಮಕಲಾಧರನುಪ್ಪಳಕೀರ್ತ್ತಿಬಾಳ
70 ಚಂದ್ರಮುನೀಂದ್ರಂ ।। ತನ್ಮನಿನಿಷೋಗದಿಂ ।। ಪ್ರಜನಿಸಂಪಗೊಮ್ಮಟಜಿನಂಪ್ರಗುಣಸ್ತವವಾಸನಕ್ಕೆಕನ್ನದಗನಿ
71 ಬಿಪ್ಪನೆಂದೆನಿಪದೊಪ್ಪಜಪಂಡಿತನೊಬ್ಬದೇಕಿಬ್ರಂಕಮುಸಿವಂಬಲಂಕವೆಳಮಯ್ಯನದೇವನತ್ತಿಸಿಬಿಂದ
72 ಬಿಗಡೆಯುಮಪ್ರಪಾದರೆನಸಾಡಿಸಿದಂವಿಳಸರ್ಸ್ರನಿಷ್ಠೆಯಂ ।।

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ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಪೆಳುಗುಳತಿರ್ತ್ಥದಗೊಂ
2 ಮಟದೇವರಸುತ್ತಾಲಯ
3 ವೊಳಗಂವಡ್ಡಬ್ಯವಹಾರಿವೊ
4 ಸಳಯಬಸವಿಸೆಟ್ಟಿಯು
5 ರುತಾವುವಮಾಡಿಸಿದಕತು
6 ವ್ವಿರ್ಂಸತಿತೀರ್ತ್ಥಕರಅಷ್ಟವಿಧಾರ್ಚ್ಚ
7 ನೆಗೆವೊಸಳಯನಕರಂಗಳು
8 ವರಿಸನಿಬಂಧಿಯಾಗಿಕೊಡುವ
9 ಪಡಿನೇಮಿಸೆಟ್ಟಿಬಸವಿಸೆಟ್ಟಿಪಟ
10 ಗಂಗರಮಹದೇವಚಿಕ್ಕಮಾದಿಪ
11 ದಮ್ಮಿಸೆಟ್ಟಿಪಟಪಟ್ಟಿಸೆಟ್ಟಿಬೀಬಿಸೆ
12 ಟ್ಟಿಎಳಗಿಸೆಟ್ಟಿಪಳುಉದುಮಸೆ
13 ಟ್ಟಿಬಿದಿಯಮಸೆಟ್ಟಿಪಟಮಹ
14 ದೇವಸೆಟ್ಟಿರಟ್ಟಸೆಟ್ಟಿಪಮಾರಿಸಸೆ
15 ಟ್ಟಿಬಸದಿಸೆಟ್ಟಿರಾಜಸೆಟ್ಟಿಪಟಮಾ
16 ರಗೊಸೆಟ್ಟಿಹೊಯ್ಸಳಸೆಟ್ಟಿ
17 ಪನಂಬಿದೇವಸೆಟ್ಟಿಪಟಜೋ
18 ಕಿಸೆಟ್ಟಿಪಟಜೆನ್ನಿಸೆಟ್ಟಿಪಟಬಾಹು
19 ಬಲಿಸೆಟ್ಟಿಪಟಪಟ್ಟಣಸಾಮಿಅಂ
20 ಕಿಸೆಟ್ಟಿಮಾಳಿಸೆಟ್ಟಿಪಟಮಹದೇ
21 ವಸೆಟ್ಟಿಗೋವಿಸೆಟ್ಟಿಪಬವಿಸಿಸೆಟ್ಟಿ
22 ಮೂಕಿಸೆಟ್ಟಿಪಮಾರಾಂಡಿಸೆಟ್ಟಿಮ
23 ಹದೇವಸೆಟ್ಟಿಪಸ್ಯರಿಸೆಟ್ಟಿದಾರಿ
24 ಸೆಟ್ಟಿಪಸೋವಿಸೆಟ್ಟಿದುಡ್ಡಿಸೆಟ್ಟಿಪ
25 ಹಾರುವಸೆಟ್ಟಿಹರದಿಸೆಟ್ಟಿಪ
26 ಬವಮ್ಮಾಂಡಿಪಸಪನ್ತೇಯಹಂಕೂ
27 ತ್ಯಯ್ಯಪಮಸಣಿಸೆಟ್ಟಿಕೂತಿ
28 ಸೆಟ್ಟಿಬಸವಿಸೆಟ್ಟಿಪಚಿಕ್ಕಸೆಟ್ಟಿ
29 ಬಸವಿಸೆಟ್ಟಿಪಗನಲ್ಲಿಸೆಟ್ಟಿಗಂಮ
30 ಹದೇವಬುಯಿರಪಬಮ್ಮೆಯಮಸ
31 ಣಪಕಾಳಿಯಗಾಡೆಯಪ
32 ಗನ್ನಡಸಾಮಿಮದವೆನಿಗಸ

33 ಟ್ಟಿಪಂಚವಾಗಿಸಟ್ಟಿಪಾಂಚಸಟ್ಟಿಪ
34 ಎಹೊಲ್ಲಿಸಟ್ಟಿಪೊಂಗಿಸಟ್ಟಿಪಂಗಂ
35 ಗಿಸಟ್ಟಿಆದು ಸಟ್ಟಿಪಡಿಸಟ್ಟಿಪಂ
36 ಪಡುಸಟ್ಟಿಪಡಿಸಟ್ಟಿಪ ಎಪಾಂಗ
37 ಟ್ಟಿಆದು ಪಾಗಿಟ್ಟಿಪಂಪಾದಜ್ಞ
38 ಜರಿಪಾಂಕಾಳಿಯಪಂಪದ
39 ದಗಾಂಪನಪಟ್ಟಿಯಗಿಸ್ತ್ರಿಟ್ಟುಬಯಿ
40 ದಿಯಪಂಪಾ ಸಟ್ಟಿಯಿಬಿಸ
41 ಟ್ಟಿಪಂಪಯಿಸಟ್ಟಿಪ-ಅಕ್ಕಪಬು
42 ಮಪದೀಪಸಟ್ಟಿಪಂಬಿಸಟ್ಟಿಪ
43 ಗಿಸಿಡಿಯಮಲ್ಲಿಸಟ್ಟಿಪ-.

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ಅದೇ ಕಲ್ಲಿನ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮಸವಿಸಟ್ಟಿಯಾರತೀರ್ತ್ಥಕರಲು
2 ಷ್ಟವಿಧಾರ್ಚ್ಚನಗೆವೊಸಳೆಯವ
3 ಕರವರಿಸನಿಬಂಧಿಯಾಗಿ
4 ಜಲುಂಪೆಯಜರ್ಕ್ಕಾಕಿರಿಯುಪೆಉಂ
5 ಜೆಯಪಂಮಹದೇವಸಟ್ಟಿಕಂಬಿ
6 ಸಟ್ಟಿಪಂಉಯಮಸಟ್ಟಿಪಾಲಿಸಸ
7 ಟ್ಟಿಪಂಪೊಕಿಸಟ್ಟಿಬೂ. ಸಟ್ಟಿಪಂ
8 ಮಾಚಿಸಟ್ಟಿಕೂಸ್ಸಿ ಸಟ್ಟಿಸುಗ್ಗಿಗಸಟ್ಟಿಪಂ
9 ಮೂಕಿಸಟ್ಟಿನಂಜಾಮಿಸಟ್ಟಿಪೊಬಿ
10 ಸಟ್ಟಿಪಂಮಂಯಸಟ್ಟಿಬಿಸವಿಸಟ್ಟಿಪಂ
11 ಮಲ್ಲಿಸಟ್ಟಿಗುಡ್ಡಿ ಸಟ್ಟಿಚಿಕ್ಕ ಮಲ್ಲಿಸಟ್ಟಿಎ
12 ಮಾಕಿಸಟ್ಟಿಮಾಚಿಸಟ್ಟಿಅವನ್ನಾಂಪಿಸ
13 ಟ್ಟಿಪಂಅಳಿಯಮಾರಿಸಟ್ಟಿಪೊಮ್ಮ ನ
14 ಟ್ಟಿಪಂಕಾಳಿ ಸಟ್ಟಿಚಿಕ್ಕ ಮಾಬಿಪಂ
15 ಕರಿಯಬಮ್ಮಿಸಟ್ಟಿಪಾಲಿಸಟ್ಟಿಪಂ
16 ಮಲ್ಲಿಸಟ್ಟಿಆಯಿಮಿಸಟ್ಟಿಕಾಳಿಸಟ್ಟಿಪಂ
17 ಮಣಿಗಾಜವಾಚಿಸಟ್ಟಿಸಟ್ಟಿಯ
18 ಸಪಂತಲೀಸಿಂಬಂಗಿಪೆಯಪೆ
19 ಗ ನಂಬಸಪಂಗಣಂಪಂಪಾಮಿಪಂ
20 ಮಳ್ಳಿಸಂಪಕ್ಕಗಾಪಂಬನಾಗಿ ಬಸ
21 ಸಟ್ಟಿಯಣಿಪದಾಚಿಪಸಾಗಿಬ

22 ಚಿಕ್ಕಣಗೌಳಿಯುಮಂಪಾವಿಗೌಂಡ
23 ಗೌಂಡೆಯುಮಾರ್ಯುಬಿಮ್ಮಯುಮೊ
24 ನ್ನೆಯುಚಿಕ್ಕಗೌಂಡನುಂ.

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1 ನಳಸಂವತ್ಸರದ ಉತ್ತರಾಯಣಸಂ
2 ಕ್ರಾನ್ತಿಯಲುಶ್ರೀಮನ್ಮಹಾಪಸಾಯಿ
3 ವಿಜೆಯಂಣನವರಳಿಯಚಿಕ್ಕಮು
4 ದುಕಣ್ಣ ಶ್ರೀಗೊಮ್ಮಟದೇವರನಿತ್ಯಾ
5 ರ್ಚ್ಚನೆಗೊಂಬಾಸಿಗೆಹೂವಿಂಗೆ
6 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರು
7 ಚಂದ್ರಪ್ರಭದೇವರಕೈಯುಲುಪಾಣ
8 ಗೊಂಡುಗಂಗಸಮುದ್ರದಲುಗದ್ದೆಸಂ
9 ಬೆದ್ದಲುಕಂಬೊಂದನೂಆನಂಕೊಂಡು
10 ಕೊಟ್ಟದತ್ತಿ ಮಂಗಳಮಹಾ ಶ್ರೀ.

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1 ಕಾಳಯುಕ್ತಿ ಸಂವತ್ಸರದ
2 ಕಾರ್ತ್ತಿಕಶುದ್ಧ ೧ ಲ್ಲು ಶ್ರೀಗೊಮ್ಮಟದೇ
3 ವರಯರ್ಚ್ಚನೆಗೆ ಹುವಿನಪಡಿಗೆ
4 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರು
5 ಹಿರಿಯನಯಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯ
6 ರಚಂದ್ರಪ್ರಭದೇವರಕೈಯಲುಯು
7 ಗಳಿಯದಕಬಿಸೆಟ್ಟಿಯಸೋಮೆ
8 ಯನುಗದ್ದೆವಡವಲಗಚಿ
9 ಯಗದ್ದೆಕೊಂಗಂಗಸಮುದ್ರ
10 ದಲ್ಲಿಕೊಮ್ಮತಗಲಿಕೊಂಬರ್ಬ್ಬದ
11 ಲುಗಳಯಕೆಯಮೋಗೆ
12 ಗದ್ಯಾಣಬಿಡುಹಾನಕೆದ್ದಲು
13 ಅಕಲುಸಸೀಮೆ.

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ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
2 ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾ

3**ನಹೇತವೇ** । ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕಸ್ಫೋಟನಾಯಘಟನೇಪಟೀಯಸೇ ।। ನಮೋಸ್ತು ।।
4**ಜಗತ್ತ್ರಿ**ತಯನಾಥಾಯನಮೋಜನ್ಮಪ್ರಮಾಥಿನೇ । ನಯಪ್ರಮಾಣವಾಗ್ರಶ್ಮಿಧ್ವಸ್ತಧ್ವಾಂತಾಯಶಾಂತಯೇ ।। ನಮೋಜಿನಾಯ ।।
5**ಸ್ವಸ್ತಿ**ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಲೇಶ್ವರಂ । ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ । ಯಾದವಕುಳಾಂಬರದ್ಯು
6**ಮಣಿ** । ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ । ಮಲಪರೊಳ್ಗಂಡಾದ್ಯನೇಕನಾಮಾವಳೀಸಮಾಳಂಕೃತರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ।
7ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜಬಳವೀರಗಂಗವಿಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
8ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ।। ವೃತ್ತ ।। ಜನತಾಧಾರನುದಾರನಸ್ಥವನಿತಾದೂರಂ
9ವಚಸ್ಸುಂದರೀಘನವೃತ್ತಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನೆಂದಪೈಜನಸಂತಾನೆನಮಾಕಣಾಬ್ಜಬಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ್ಮಪ್ರ
10ಯುಕ್ತನಿಕಾಮಸತ್ಯಚರಿತ್ರಂಗಾಯಿಸಲಿದೇನೀಚಂಮಹಾಧನ್ಯನೋ ।। ಕಂದ ।। ವಿತ್ರಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂವಿಜಕುಳಪವಿ
11ತ್ರನೆಚಂಜಗದೊಳ್ಪುತ್ರಂರಿಪುಕುಳಕಂದಮನಿತ್ರಂಕೌಂಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ ।। ಮನುಚರಿತನೆಚಿಗಾಂಕನಮನೆಯೊಳ್ಮ
12ನಿಜನನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂಜನಜಿನವಂದನೆಜಿನಮಹಿಮೆಗಳಾವಕಾಲಮುಂಶೋಭಿಸುಗುಂ ।। ಉತ್ತಮ
13ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೊಳಕೊಂಡುದೆಂದುಜಗವೆಲ್ಲಂಕಯ್ಯೆತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗೆಜಗದೊಳಗೆಪ್ರೋಚಿಕ
14ಬ್ಬೆಯನೊಂತಳ್ ।। ವಚನ ।। ಅಂತೆನಿಸಿದೇಚಿರಾಜನಪ್ರೋಚಿಕಬ್ಬೆಯಪುತ್ರನಖಿಳತೀರ್ತ್ಥಕರಪರಮದೇವಪಾದಾರವಿಂದಾನನ್ಯ
15ನೋದೀರ್ಣ್ನವಿಪುಳಪುಳಕಪರೀಕ್ಷಿತವಾದಬಾಣನುಮಸಮಸಮರರಸರಸಿಕರಿಪುನೃಪಕಳಾಮಪಲೋಲುಪ
16ಕೃಪಾಣನುಮಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದನುಂಸಕಳಲೋಕಶೋಕಾಪನೋದನುಂ ।। ವೃತ್ತ ।। ವಜ್ರಂವಜ್ರಭೃ
17ತೋಹಳಂಹಳಭೃತಶ್ಚಕ್ರಂತಥಾಚಕ್ರಿಣಶ್ಶಕ್ತಿಶ್ಶಕ್ತಿಧರಸ್ಯಗಾಂಡಿವಧನುರ್ಗ್ಗಾಂಡೀವಕೋದಂಡಿನಃ । ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣುನೃ
18ಪತೇಃಕಾರ್ಯ್ಯಂಕಥಂಮಾದೃಶೈಗ್ಗಂಗೋಗಾಂಗತರಂಗರಂಜಿತಯಶೋರಾಶಿಸ್ಸವರ್ಣ್ಣೋಭವೇತ್ ।। ವಚನ ।। ಅಂತೆನಿಸಿಶ್ರೀಮನ್ಮಹಾ
19ಪ್ರಧಾನಂದಂಡನಾಯಕಂಪ್ರೋಚಿಮಯ್ಯಗಂಗರಾಜಚೋಳನಸಾಮಂತನದಿಯಮಂಘಟ್ಟದಿಂಮೇಲಾದಗಂಗವಾಡಿನಾಡ
20ಅಲ್ಲಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಪಡಿಯಿಪ್ಪಂಬಿದ್ದುಗಚೋಳಂಕೊಟ್ಟನಾಡಂಕೊಡದೆಕಾದಿಕೊಳ್ಳೆಮನೆವಿಜಿಗೀಷುವೃತ್ತಿಯಿಂದ
21ವೀತ್ತಿಬಳಮೊದಲುಂಸಾಕ್ಷಿಗದಲ್ಲಿ ।। ವೃತ್ತ ।। ಇತ್ತಣಭೂಮಿಭಾಗಮೊಳದನ್ಯರದೇಶಭಪತ್ರಸಂಪತ್ತಿಯುವರ್ಣ್ನನಾ
22ವಿಧಗಗಂಗಚಮೂಪಜಿಗೀಷುವೃತ್ತಿಯಿಂದೆತ್ತಿದನಿನ್ನಕಯ್ಯನಿಸಿತಾಸಿಯಜಾತಮೊನಪೆನ್ನಬಾರನೆತ್ತುತ್ತಿರೆಪ್ರೋ
23ಗಿಕಂಚಿಗುಬಿಬುತ್ತಿನೆಮೋಡಿದದಾಮನೇಯ್ದನೆ ।। ಕದನದೊಳಂದನಿನ್ನತರವಾರಿಯಬಾರಿಗೆಮಯ್ಯನೊಡ್ಡಲಾಜವ
24ನ್ನೋದಿನ್ನುಮಂತವಂಜಾನಿಸಿಜಾಭಿಸಿಗಂಗತನ್ನನಂಬಿದನುದತೀಕದಂಬದೆರೆಪಾವನಪೂಗನಪುಲ್ಲೆಮೆಚ್ಚುಮೆಚ್ಚಿದನನಘರ್ಣ್ನ
25ಶಾಂತಿಗುಳದಾಮನರಣ್ಯಶರಣ್ಯವೃತ್ತಿಯಿಂ ।। ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಪಲಬರಂ ದೆಂಕೊಂಡಗಂಡಿಂದಮೋಪಿನಿಸುತ್ತಂತಳಕಾ
26ಡೊಳ್ಮ್ಸ್ನಮರಮಿದ್ಧಿಗಳ್ಕರಂಗಂಗರಾಜನಬಿಳ್ಗಾಡಿಗಳ್ಸೆಯುದ್ಧವಿಧಿಯೊಳ್ಪನ್ನಿತ್ತುನಾಯಂಣದೋತಿಸಬಂಧಿಸ್ಸರ್ವನತ್ಸ್ಥೈ
27ವನಿತ್ರೋಲ್ಲಾಮಸ್ತದಾಮೋದರಂ ।। ವಚನ ।। ಎಂದಿನಸೊಂದೆಮಯ್ಯೊಳವಯಸಿದಿನೆಯ್ದಿಮೂವಲಿಸಿವೃತಿಗೆಡಿಸಿ
28ದಂಕೋಮಮತ್ತಂನರಸಿಂಗವರ್ಮ್ಮಂಮೊದಲಾಗೆಘಟ್ಟದಿಂಮೇಲಾದಚೋಳನಸಾಮನ್ತರೆಲ್ಲರುಮಂಕೊಂದುನಾನಾಮಡಲ್ಲವ
29ನ್ನಕಟ್ಟಿತ್ರಿಮಂಡಿನಸಾಮ್ಯಂಮಾಡಿಕುವಕೃತಜ್ಞವಿಷ್ಣುನೃಪತಿಮೆಚ್ಚಿಮೆಚ್ಚಿದಂದೇಡಿಕೊಳ್ಳೆಮೆನೆ ।। ಕಂದ ।। ಅವನಿಪನನಗಿ
30ತ್ರಿಣಂದಮವರಪ್ರಾಯುತದಸ್ತುಮಂದೇಶಮಘೋಷನಂಬಂಣಿಸಗೋವಿಂದವಾಡಿಯಂಪೇಡಿದಂಜನಾಜ್ಞನಲುದ್ಧಂ ।।
31ಗೊಮ್ಮಟದಿಸನಿಮನಿಸಮಯಾ ಯಂಮನಮೊಳ್ಟ್ರಷ್ಟಿಮೆಚ್ಚಿಯಿಚ್ಚೆಸುತ್ತಲಗೊಮ್ಮಟದೇವರಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆಮಿವಿಟ್ಟಿ
32ಸತ್ತ್ರಿಧರೋದಾತ್ತಂ ।। ಅಕ್ಕರ ।। ಅಮಿಬಾಗಿಸ್ವರ್ಗದಾಜನತಸನುಯುಕ್ತಿಮೊಲಸಂಘಂಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದಮಪದಂ
33ಬಳಿಯಿಕ್ಕದಲ್ಲಿಯದೇಸಿಗಣಪುಸ್ತಕಗಚ್ಛದನೋಧಿಭದಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರಶಿಷ್ಯರೆನಿಪ
34ಶುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಂಗಚಮೂಪ ।। ಗಂಗಣಾಯಿಯುಂಗಬೆಗಳೆನಿಕೊಳ್ಳದ
35ವಿಶಾಲಂತಃಸೆದ್ದಶ್ರೀಸಮಿಪದಂಗಂಗಣ ತಿಯಗೊಮ್ಮಟದೇವಗ್ಗಸುತ್ತಾಲಯಮನೆಪ್ಪಮಾಡಿಸಿದಂಗಂ
36ಗವಾಡಿತೊಂಬತ್ತಾರುಸಾಸಿರದೊಳಗೆಕೊಂಡಬಸದಿಗಳಂನವಿಮಿಕ್ಕಿಕೊಟ್ಟಂಗಂಗರಾಜನಾ ಮಮ್ಮಿನ ಗಂಗರಾಜಮಂಗೆನಮಸ್ಕಾರದ
37ಸ್ವಸ್ತಿ ।। ಧನ್ಯಾಸ್ತ್ರಿವಿಭೂಷಿತೋಜನಮ್ನಿಬಿಶಿಷ್ಟಾಃ । ಅರೋಗ್ಯಮಾಯುಶ್ಶ್ರೀಯಾಃ ಪ್ರವರ್ಧತಾಂಜಿನಶಾಸನಮುತ್ತಮಂ ।।

38 [illegible] ಸ್ತು [illegible] ದಿವ ॥ ಸ್ವೀವರ್ಜ
39 ಗುಣ [illegible] ಯ ಕೀರ್ತ್ತಿ [illegible] ॥ ಕೃತಜ್ಞ ಭೃತ್ಯ ವಿವೇಕ
40 [illegible] ಶಿವಶಕ್ತಿ ರವಿನು
41 ತಂ [illegible] ಶಗ್ಗೆ [illegible] ॥ [illegible] ತಳಳಕಡ್ರ
42 ವಕ [illegible] ಗಂಗಾ [illegible] ಕೀರ್ತ್ತಿ [illegible] ॥ [illegible] ಕುಸುಮ
43 ಸ್ತ್ರ [illegible] ತಂಪುಗಳ್ಗಾದ್ರಿ
44 [illegible] ॥ [illegible]
45 [illegible] ಮಸ್ತ್ರ
46 ಯ [illegible] ॥ ಸ್ವಸ್ತಿ [illegible] ಕೀರ್ತ್ತಿ [illegible] ಗುದ್ದ [illegible] ವರ್ಜ
47 [illegible] ಗೊಮ್ಮಟ
48 [illegible] ಕಗ್ಗೆ ಜವೆಯಬಿಟ್ಟದತ್ತಿ ॥
49 [illegible] ಕೀರ್ತ್ತಿ [illegible]
50 [illegible] ॥ ಕಸ್ತು [illegible]
51 [illegible]

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1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಬೆಳುಗುಳ ತೀರ್ತ್ಥದ ಸಮಸ್ತ [illegible] ಗೊಮ್ಮಟದೇವರ [illegible]
2 [illegible] ತಿಪವಳಕ್ಕೆ [illegible] ಚಂದ್ರಾರ್ಕ್ಕತಾ
3 ರಂಬರಂ ನಡೆಸುವರು ॥ ಮಂಗಳಂ ಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ॥

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1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಬೆಳುಗುಳದ ತೀರ್ತ್ಥದ [illegible]
2 [illegible] ಲೋಕೆಯ [illegible]
3 [illegible] ಗೊಮ್ಮಟ
4 [illegible]
5 [illegible] ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ [illegible] ॥

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1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಭಾವ
2 ಸಂವತ್ಸರದ ಭಾದ್ರ
3 ಪದ ಬಹುಳ [illegible]
4 ದಂದು ಶ್ರೀ ಗೊಮ್ಮಟದೇ
5 ವರಿಗೆ [illegible]
6 [illegible]
7 [illegible] ಗ
8 [illegible] ಕೀರ್ತ್ತಿ [illegible]

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9ರಕದೇವರಗುಡ್ಡ
10ಕಲ್ಲಯ್ಯನು ಅಕ್ಷ
11ಯಭಂಡಾರವಾಗಿಕೊ
12ಟ್ಟಗೆ ೧ ಪ ೨। ಯಿಾ
13ಮರಿಯಾದಿಯು
14ಉಕುಂವದೆಯಾ
15ಸಿಗಮುವ್ಯನಾಕು
16ವರುಮುಂಗಳ್
17ಮಹಾ ॥ಶ್ರೀ ಶ್ರೀ ॥

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1ಸ್ವಸ್ತಿಶ್ರೀಭಾ
2ವಸಂವತ್ಸರದ
3ಪುಷ್ಯಶುದ್ಧ ೫
4ಬ್ರಿಶ್ರೀಗೊ
5ಮ್ಮಟದೇವರಸಿ
6ತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಶ್ರೀ
7ಪ್ರಭಾಚಂದ್ರ
8ಭಟ್ಟಾರಕದೇವರ
9ಗುಡ್ಡ ಚಾರಕನೂ
10ರದೇಯಿದಾವಿಸ
11ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
12ನಯಕ್ಕೆ ಅಕ್ಷ
13ಯಭಂಡಾರಕ್ಕೆ
14ಕೊಟ್ಟಗದ್ಯಾ
15ಣನಾಲ್ಕು
16ಯಿದೂ
17ನ್ನಗಳಿದ್ಯಾತ
18ವನಗಳ
19ಚಂದ್ರಾರ್ಕ್ಕರಸಿ
20ತ್ಯಸಿ ೨
21ಯಿಂತಾ
22ಸಿದಾಳದ
23ಹಿರಿಯರು ಯಿಾ
24ಧರ್ಮ್ಮವನಾ

25 ಣಿಕಸಕರಂ
26 ಗಳುಂಯೊಳ್ಳೆಯಂ
27 ಗಳುಂಅದ್ಯೆಪ
28 ರುವುಂಗಳಮಪಾ ಶ್ರೀ ಶ್ರೀ ॥

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1 ಹಲಸೂರಸೊ
2 ಯಿಸಟ್ಟಿಯುವು
3 ಗಕೇತಿಸಟ್ಟಿಯುರು
4 ಗೊಂವುಟವೇವರಲ್ಲಿಗೆ
5 ನಿತ್ಯಪಡಿಪೂಜು
6 ವಾಸಹಾಲಂಸುಅ
7 ಭಿನೇಕಕ್ಕೆ ಕೊಟ್ಟಗ ೞ
8 ಈಹೊನ್ನಪಡಿಗೆ
9 ಹಾಲನಡೆಯಿಸು
10 ವರುವರ್ಣಕವು
11 ದನವಯಿಸುವರು ಅ
12 ಚಂದ್ರಾರ್ಕ್ಕತಾರ
13 ಕಂಮುಂಗಳವುಪಾ ಶ್ರೀ ॥

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1 ಶ್ರೀಮತ್ಪರಮಗಂ
2 ಭೀರಸ್ಯಾದ್ವಾದಮೋ
3 ಘಲಾಂಛನಂ । ಜೀಯಾ
4 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
5 ಶಾಸನಂಜಿನ ಶಾಸನಂ ॥
6 ಶ್ರೀಮತ್ಪ್ರತಾಪಚ
7 ಕ್ರವರ್ತಿ ಹೊಯ್ಸ
8 ಳಶ್ರೀವೀರನಾರಸಿಂ
9 ಹದೇವರಸರು
10 ಶ್ರೀಮದ್ರಾಜಧಾನಿದೋ
11 ರಸಮುದ್ರದಲು ಸು
12 ಖಸಂಕಥಾವಿನೋದದಿಂ
13 ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ
14 ಶಕವರುಷಂಗ
15 ಸೆಯ ಶ್ರೀಮುಖ

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[16]ಸಂವತ್ಸರದ ಶ್ರಾವ
[17]ಣಶುದ್ಧ ೧೫ ಆದಿ
[18]ವಾರದಲ್ಲು ಶ್ರೀಮನ್
[19]ಮಹಾಮಂಡಲಾಚಾ
[20]ರ್ಯ್ಯರುನಮಕೀರ್ತ್ತಿದೇ
[21]ವರಶಿಷ್ಯರುಚಂದ್ರಪ್ರ
[22]ಭದೇವರಕಯ್ಯಲುಹೊ
[23]ಸ್ನೆಚಗೆಹಲಿಯ
[24]ಮಾದಯ್ಯನಮಗ ಸಂ
[25]ಬುದೇವನುಸಂಗಿಸೆಟ್ಟಿ
[26]ಯರಮಗಬೊಂಮ
[27]ಣ ಅಗ್ಗಸೆಟ್ಟಿಯರ
[28]ಮಕ್ಕಳುಮೋರಯ
[29]ಚಕಪ್ಪೆಸವ್ವನವರು
[30]ಶ್ರೀಗೊಂಮಟದೇವ
[31]ರಅಷ್ಟ್ಯತ ವಡಿಗಮ
[32]ತ್ತಿ ಯಕೆಹಲಿಯಸೆಟ್ಟಿ
[33]ಕಲ್ಲಿಸೆವಾಮರಿ
[34]ಯಾದೆಯೊಳಗಾದಗದ್ದೆ
[35]ಸುತ್ತಾ ೬ಯಮಕೆಕು
[36]ಪ್ಪಿಗಂಡಕೀರ್ತ್ತಿಗಡಲಅಪ್ಪ
[37]ತನಣಿಗೆಕೊಟ್ಟವೊ
[38]ದಲೀಧಿಯಗದ್ದೆಸಲಿಗೆ
[39]ಪ್ಪಂದುನವಿತ ಸರ್ವ್ವ
[40]ಬಾಧಪರಿಹಾರವಾಗಿ
[41]ಧಾರಾಪೂರ್ವ್ವಕಂಮಾ
[42]ಡಿಕೊಂಡುಆಚಂದ್ರಾರ್ಕ್ಕ
[43]ತಾರಂಬರಂಸಲ್ಪಂತಾ
[44]ಗಿಕೊಟ್ಟವತ್ತಿ ಮಂಗಳ
[45]ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ಸ್ವಸ್ತಿ ಶ್ರೀಧಾತುಸಂವ
[2]ತ್ಸರದಮಾಘಸುದ
[3]ಧ್ದ ೫ ಆದಿವಾರದಲ್ಲು

4 ಶ್ರೀಗಾಡಿವಮ್ಮಟಿದೇವರ
5 ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಅ
6 ಮೃತಪಡಿಗೆಶ್ರೀಪ್ರಭಾಚಂದ್ರ
7 ಭಟ್ಟಾರಕದೇವರಗುಡ್ಡ
8 ಗೇರಸಪ್ಪೆಯಗೋವಿಂದಸೆಟ್ಟಿಯ
9 ಮೊಂಮಗ ಆದಿಯಂಣ ಅಕ್ಷ
10 ಯಭಂಡಾರವಾಗಿಯಿ
11 ರಿಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು
12 ತಿಂಗಳಿಂಗೆ ಹೊಂ
13 ಗೆಹಾಗಬಡಿಅಬಡ
14 ಯಲಿ ನಿತ್ಯಾಭಿ
15 ಷೇಕಕ್ಕೆ ವಬ್ಬಳ್ಳಿಹಾಲನಡ
16 ಸುವರುಯಿಾಹಾಲಿಂಗೆಪಾ
17 ಣಿಕ್ಯನಕರೆಂಗಳವ
18 ಳ್ಳಿಯವಡಯರುಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
19 ರಂಬರಂಸಲ್ಲುಂತಾಗಿನಡ
20 ಸುವರು ॥ ಮಂಗಳಮಹಾ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
2 ಶಕ ವರುಷ ೧೬೪೯ನೆಯ ಸಂದವರ್ತ್ತಮಾ
3 ನಕ್ಕೆ ಸಲುವ ಪ್ಲವಂಗನಾಮ ಸಂವತ್ಸರದ ಫಾ
4 ಲ್ಗುಣ ಬ ೫ ಭಾನುವಾರದಲು ಕಾಶ್ಯ
5 ಪಗೋತ್ರೇ ಆಶ್ವಲಾಯನಸೂತ್ರೇ ಋ
6 ಷಭ ಪ್ರವರೇ ಪ್ರಥಮಾನುಯೋಗ ಶಾ
7 ಖಾಯಾಂ ಶ್ರೀ ಚಾವುಂಡರಾಜ ವಂಶ
8 ಸ್ಥರಾದ ಚಿಕ್ಕರ ಅನಂತರಾಜಯ್ಯ ಅರಸಿ
9 ನವರ ಪ್ರಪೌತ್ರ ತೋಟದೇವರಾಜಯ್ಯ
10 ಅರಸಿನವರ ಪೌತ್ರ ಸತ್ಯಮಂಗಲದ
11 ಚಲುವಯ್ಯ ಅರಸಿನವರ ಪುತ್ರ ಶ್ರೀಮನ್
12 ಮಹಿಸೂರಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ
13 ರಾಜ ಒಡೆಯರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ
14 ಗಿಲು ಕಂದಾಚಾರ ಸವಾರ ಕಚೇರಿ

(೨ನೇ ಮುಖ.)

1 ಯಿಲಾಕೆ ಬಕ್ಷಿ ದೇವರಾಜೈಅರಸಿನ
2 ವರು ಶ್ರೀಗೊಂಮಟೇಶ್ವರ ಸ್ವಾಮಿಯವ
3 ರ ಮಸ್ತಕಾಭಿಷೇಕ ಪೂಜೋತ್ಸ
4 ವ ದಿವಸ ಸ್ವರ್ಗ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಶ್ರೀಸ್ವಾಮಿ
5 ದ ವರ್ಷಂಪ್ರತಿವರ್ಷದಲ್ಲು ಶ್ರೀ ಗೊಂಮ
6 ಟೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಪಾದಪೂಜೆ
7 ಮುಂತಾದ ಸೇವಾರ್ತ್ಥ ನಡೆಯುವದಾ
8 ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
9 ಜೈಅರಸಿನವರು ೧೦೦ ನೂರುವರ
10 ಹಹಾಕಿರುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
11 ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ಧತಾಂ ಜಿನ
12 ಶಾಸನಂ ॥ ಶ್ರೀ ॥

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ಅದೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋ
2 ಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ
3 ಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸಖವರ್ಷ ಸಾ
4 ವಿರದ ೧೬೪೦ತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
5 ರದ ಮಾಘಶುದ್ಧ ೧೦ಯಲು ಗೆರಸೊಪ್ಪೆಯ
6 ಚವುಡಿಸೆಟ್ಟರು ಅಗಣಿಬೊಂಮಯ್ಯನಮಗಕಂಭ
7 ಯ್ಯನು ತನ್ನ ಕ್ಷೇತ್ರ ಅಡವಾಗಿರಲಾಗಿ ಚ
8 ವುಡಿಸೆಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟುದ
9 ಕ್ಕೆ ನೊಂಮತಂಡಕ್ಕೆ ಆಹಾರದಾನತ್ಯಾಗದ
10 ಬ್ರಹ್ಮನ ಮುಂದಣ ಹುವ್ವಿನ ತೋಟವೂಂ
11 ದು ಹಡಿ ಅಕ್ಕಿ ಅಕ್ಷತೆಪುಂಜ ಇಷ್ಟನು ಆ
12 ಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಾವು ನಡಸಿ
13 ಬಹೆನುಮಂಗಳಮ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲಿ.

1 ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೊಪ್ಪೆಯಚಾವಡಿ
2 ಸೆಟ್ಟರಿಗೆದೊಡದೇವಪ್ಪಗಳ ಮಗ ಚಿಕ್ಕ
3 ಣನು ಕೊಟ್ಟ ಧರ್ಮ್ಮಸಾಧನ ನಮಗೆ ಅನುನು

[4]ತ್ಯಬರಲಾಗಿ ನೀವು ನಮಗೆ ಪರಿಹರಿಸಿ
[5]ಕೊಟ್ಟದ್ದಕ್ಕೆ ೧ ತಂಡಕ್ಕೆ ಆಹಾರ ದಾನವನು
[6]ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ನಡಸಿ ಬಹ
[7]ವು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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[1]ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯೂಕ
[2]ಪುಡಿಸೆಟ್ಟಿಗೆಕವಿಗಳಮಗದೊಂದು
[3]೧ನುಕೊಟ್ಟಧರ್ಮ್ಮಶಾಸನಸನುವಿಲನು
[4]ಪತ್ಯಬರಲಾಗಿನೀವುನಮಗೆಪರಿಹರಿಸಿ
[5]ಕೊಟ್ಟದಕ್ಕೆ ವರ್ಷ೧ಕ್ಕೆ ಆಱತಿಂಗಳುಪರ್ಯ್ಯಂ
[6]ತರ೧ತಂಡಕ್ಕೆ ಆಹಾರದಾನವನುಆಚಂ
[7]ದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿನಡಸಿಬಹೆವು ಮಂ
[8]ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಇದೇ ಕಂಬದ ಪೂರ್ವ್ವ ಮುಖದಲ್ಲಿ.

[1]ತತ್ಸಂವತ್ಸರದಲುಗೆರಸೊಪ್ಪೆಯೂಕ
[2]ಪುಡಿಸೆಟ್ಟಿಗೆಹುಬ್ಬಿನಚಂನಯ್ಯನುಕೊ
[3]ಟ್ಟಧರ್ಮ್ಮಶಾಸನದಸಂಬಂಧನಂನಕ್ಷೇ
[4]ತ್ರವುಆಡಹಾಗಿರಲಾಗಿನೀವುಆಕ್ಷೇತ್ರವನು
[5]ಬಿಡಿಸಿಕೊ . . . . ॥

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೪ನೇ ಕಂಬದ ಪೂರ್ವ್ವ ಮುಖದಲ್ಲಿ.

[1]ಸಖವರುಷ೧೪೩೭ನೆಯ
[2]ಶುಕ್ಲಸಂವತ್ಸರದವಯಿಶಾ
[3]ಖಬ೧೦ಲೂಮಂಡಲೇಶ್ವ
[4]ರಕುಲೋತ್ತುಂಗಚಂಗಾಳ
[5]ಮಹದೇವಮಹೀಪಾಲನ
[6]ಪ್ರಧಾನಸಿರೋಮಣಿಕೇಶವನಾ
[7]ಥವರಪುತ್ರಕುಲಪವಿತ್ರಂಜಿ
[8]ನಧರ್ಮ್ಮಸಹಾಯಪ್ರತಿಪಾಲ
[9]ಕರಹಪೊಂಪ್ಯಣಮಂತ್ರಿಸ
[10]ಹೋದರರಹಸವ್ಯಕ್ತ್ಯಚೂಡಾ

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11 ವಾಣಿಜಂನ [illegible]ಂಮಾರಸನ
12 ಸಂಜಾದಾಯಪಟ್ಟಣದಪ್ರಾವೆಕಭ
13 ವ್ಯಜನಂಗಳಗೋಷ್ಠಿಸಹಾ
14 ಯ ಶ್ರೀಗುಂಮಟಸ್ವಾಮಿಯ
15 ಬಳ್ಳಿನಾಡವಜೇಣ್ಣೋರ್ದ್ಧಾ
16 ರವಮಾಡಿಸಿದರು ಶ್ರೀ ॥

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ಸುತ್ತಾಲಯದ ಪೊದೇನೆ ಮಂಟಪದಲ್ಲಿ ಕೂಷ್ಮಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಸಂಜಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿ
2 ಗಳಶಿಷ್ಯರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರ
3 ಗುಡ್ಡ ಕೇತಿಸೆಟ್ಟಿಯುಮಗಬಮ್ಮಸೆ
4 ಟ್ಟಿಮಾಡಿಸಿದಂಯಕ್ಷಿದೇವತಿಯಾ ॥

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ಸಿದ್ಧರಬಸ್ತಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈ
2 ಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಶ್ರೀನಾಭೇಯೋಜಿತಶಂಭವಸವಿ
3 ವಿಮಲಸ್ಸ್ವಾವ್ರತಾನಂತಧರ್ಮ್ಮಾಕ್ಷ್ಟಂದ್ರಾಂಕಶ್ಶಾಂತಿಕುಂಥೋಸ್ಸುಮತಿಸುವಿಧಿ
4 ಶ್ಶೀತಳಶ್ಶ್ರೇಯಾಂಸಪೂಜ್ಯಃ । ಮಲ್ಲಿಶ್ರೇಯಸ್ಸುಪಾರ್ಶ್ವೋಜಲಜರುಚಿಕರೋನಂದನಃಪಾರ್ಶ್ವನೇಮಿಶ್ರೀ
5 ವೀರಶ್ಶ್ರೀವೇಧಸುವಿದದತುಚತುರ್ವ್ವಿಂಶತಿರ್ಮ್ಮಂಗಲಾನಿ ॥ ವೀರೋವಿಶಿಷ್ಟಾಂವಿನತಾಂಸುರಾ
6 ತ್ರೀಂಜಿತಸ್ತ್ರಿಲೋಕ್ಯೈರಭಿವರ್ಣ್ಣ್ಯತೇಯಃ । ನಿರಸ್ತಕರ್ಮ್ಮಾನಿಖಿಲಾರ್ತ್ಥವೇದೀಪಾಯಾದಸಾವ್ಶ್ಚಿಮ
7 ತೀರ್ತ್ಥನಾಥಃ ॥ ತಸ್ಯಾಭವಸ್ಸದಸಿವೀರಜಿನಸ್ಯಸಿದ್ಧಾಸ್ಸಪ್ತರ್ದ್ಧಯೋಗಣಧರಾಃ ಲವಿತ್ರಸಂಖ್ಯಾಃ ।
8 ಯೋಗೀಂದ್ರಭೂತಿಶುಭದರ್ಶನಬೋಧವೃತ್ತಿಂವಿಖ್ಯಾತ್ಯಯಾದಪಿಗಣಾನವಿನಿವರ್ತ್ಯವಿದ್ವಾನ್ ॥
9 ಇಂದ್ರಾಗ್ನಿಭೂತಿರಪಿವಾಯುಭೂತಿರಕಂಪನೋಮೌರ್ಯ್ಯಸುಧರ್ಮ್ಮಪುತ್ರಾಃ । ಮೈತ್ರೇಯಮಂ
10 ಡ್ಯಾಪ್ತನರಂಧವೇಲಪ್ರಭಾಸಕಶ್ಚೇತಿತದೀಯಸಂಜ್ಞಾಃ ॥ ಪೂರ್ವ್ವಾಣ್ಯಣಿಸಮಾನಿನೋವಧಿಜ
11 ಷಶ್ಶೀಪಯ್ಯಾಯಜ್ಞಾನಿನಸ್ಸರ್ವೈಶ್ಚಕ್ರಿಯಕಾಂಕ್ಷ್ಟಸಿಷ್ಟತಯಶೀನಸ್ಸ್ವೈಪಲ್ಯಾನಜೋಸ್ಯಮೂನ್ ।
12 ತೃಸ್ಯಗ್ನ್ಯಮುನಿಧಿತ್ರಯೋತ್ತ್ರಸಿದಾನಾಥಾಸ್ತಿಕಾಯ್ಯೈಕತ್ವೇಯಸ್ಯಸ್ಸೈಕತತಾಕೈಪಟಮಿ
13 ತಾನ್ನಿಸ್ಯ್ಯವಿನಿಸ್ಯಗಣಾಸ ॥ ಸಿದ್ಧಿಂಗತೇವೀರಜಿನೇಸುಬದ್ಧಕೇವಲ್ಯಭಿವ್ಯಾಸ್ತ್ರಯಪಜಾತಾಃ । ಶ್ರೀ
14 ಗೌತಮಶ್ಶಾಸ್ತ್ರಸುಧರ್ಮ್ಮಜಂಬೂನಾಮ್ನಾಕೇವಲಿತ್ವೈತದನುಬದ್ಧಂ ॥ ಜಾನಂತಿವಿಷ್ಣುರಪರಾಜಿತ
15 ನಂದಿಮಿತ್ರೌಗೋವರ್ದ್ಧನೇನಸಹಪಂಚಸಪಶ್ರುತಾಢ್ಯಾಃ । ಯೇಪಂಚಕೇವಲಿವಚಸ್ಸಕಲಂಸ
16 ಶೇಷಂದ್ರುತಕೇವಲಿನಸ್ಸಮಧೀಶ್ರುತಕೇವಲಿನ್ಯಃ ॥ ವಿದ್ಯಾನುವಾದಪದನೇಸ್ವಯಮಾಗತಾಭಿ
17 ಷ್ಪ್ರೀಕ್ಷಾನುಭೂತಾತ್ಮಜಾಕಾರವಮಾಲಾವಿಭಿನ್ನಾಃ । ಪೂರ್ವ್ವಾಣಿಯೇದಶಧರೋಸಿಧಾವನಂತಿ

18 ತಾನನ್ವಾವ್ಯಭಿನ್ನವರಪೂರ್ವ್ವಧರಾನ್ಸಮಸ್ತಾನ್ ॥ ತೇಷ್ವತ್ರಿಯುಷ್ವಪಿಸ್ಫುಲಗಂಗದೇವಾಜಯಮುಸ್ಸುಧ
19 ರ್ಮ್ಮಾರ್ಗವಿಜಯೋವಿಶಾಖಃ । ಶ್ರೀಬುದ್ಧಿಲೋನ್ಯೋಧೃತಿಷೇಣನಾಗಸಿದ್ಧಾರ್ತ್ಥಕಕ್ಷೇತ್ಯಭಿಧಾನಭಾಜಃ ॥
20 ನಕ್ಷತ್ರಪಾಂಡುಜಯಪಾಲಕಂಸಾಚಾರ್ಯ್ಯವತ್ತ್ವಿದ್ರುಮಷೇಣಕಕ್ಷ । ಪಶ್ಚಾದಭೂಚ್ಛ್ರೀಧರಸೇ
21 ನಲೋಹಾಯೇಪಂಚತೇಮಿಹ್ಯದಿವೋವಸಂತು ॥ ಆಚಾರಸಂಜ್ಞಾಂಗಭೃತೋಭವಂಸ್ತೇಲೋಹಸ್ಸುಭ
22 ದ್ರೋಜಯಬಾಹುರ್ವ್ವಭದ್ರಃ । ತಥಾಯಶೋಬಾಹುರವಿಹಿಮೂಲಸ್ತಂಭಃಜಿನೇಂದ್ರಾಗಮರ
23 ತ್ನಹರ್ಮ್ಯ್ಯೇ ॥ ಶ್ರೀವಾನಕುಂಭೋವಿನೀತೋಹಲಧರವಸುದೇವಾಚಲಾಮೇರುಧೀರಸ್ಸರ್ವ್ವಜ್ಞಸ್ಸರ್ವ್ವ
24 ಗುಪ್ತೋಮಹಿಧರಧನಪಾಲೌಮಹಾವೀರವೀರೌ । ಇತ್ಯಾದ್ಯಾನೇಕಸೂರಿಷ್ವಥಸುಪದಮುಪೇತೇ
25 ಷುದೀವ್ಯತ್ತಪಸ್ಯಾಶಸ್ತ್ರಾಧಾರೇಷುಪುಣ್ಯಾದಜನಿಸಜಗತಾಂಕೊಂಡಕುಂದೋಯತೀಂದ್ರಃ ॥ ರಜೋಭಿರ
26 ಸ್ಪೃಷ್ಟತಮತ್ವಮಂತರ್ಬ್ಬಾಹ್ಯೇಪಿಸಂವ್ಯಂಜಯಿತುಂಯತೀಶಃ । ರಜಃಪದಂಭೂಮಿತಳಂವಿಹಾಯಚ
27 ಚಾರಮನ್ಯೇಚತುರಂಗುಳಂಸಃ ॥ ಶ್ರೀಮಾನುಮಾಸ್ವಾತಿರಯಂಯತೀಶಸ್ತತ್ವಾರ್ತ್ಥಸೂತ್ರಂಪ್ರಕಟೀಚ
28 ಕಾರ । ಯನ್ಮುಕ್ತಿಮಾರ್ಗ್ಗಾಚರಣೋದ್ಯತಾನಾಂಪಾಥೇಯಮರ್ಘ್ಯಂಭವತಿಪ್ರಜಾನಾಂ ॥ ತಸ್ಯೈವಶಿಷ್ಯೋ
29 ಜನಿಗೃದ್ಧಪಿಂಛದ್ವಿತೀಯಸಂಜ್ಞಸ್ಯಬಲಾಕಪಿಂಛಃ । ಯತ್ಸೂಕ್ತಿರತ್ನಾನಿಭವಂತಿಲೋಕೇಮುಕ್ತ್ಯಂ
30 ಗನಾಮೋಹನಮಂಡನಾನಿ ॥ ಸಮಂತಭದ್ರಸ್ಸಚಿರಾಯಜೀಯಾದ್ವಾದೀಭವಜ್ರಾಂಕುಶಸೂಕ್ತಿ
31 ಜಾಲಃ । ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಂಧ್ಯಾಸದುರ್ವ್ವಾದಕವಾರ್ತ್ತಯಾಪಿ ॥ ಸ್ಯಾತ್ಕಾ
32 ರಮುದ್ರಿತಸಮಸ್ತಪದಾರ್ತ್ಥಪೂರ್ಣ್ಣಂತ್ರೈಲೋಕ್ಯಹರ್ಮ್ಯ್ಯಮಖಿಲಂಸಖಲುವ್ಯನಕ್ತಿ । ದುರ್ವ್ವಾ
33 ದಕೋಕ್ತಿತಮಸಾಪಿಹಿತಾಂತರಾಳಂಸಾಮಂತಭದ್ರವಚನಸ್ಫುಟರತ್ನದೀಪಃ ॥ ತಸ್ಯೈವಶಿಷ್ಯಶ್ಶಿವ
34 ಕೋಟಿಸೂರಿಸ್ತಪೋಲತಾಲಂಬನದೇಹಯಷ್ಟಿಃ । ಸಂಸಾರವಾರಾಕರಪೋತಮೇತತ್ತತ್ವಾರ್ತ್ಥಸೂ
35 ತ್ರಂತದಲಂಚಕಾರ ॥ ಪ್ರಾಗಭ್ಯದಾಯಿಗುರುಣಾಕಿಲದೇವನಂದೀಬುದ್ಧ್ಯಾಪುನರ್ವ್ವಿಪುಳಯಾ
36 ಸಜಿನೇಂದ್ರಬುದ್ಧಿಃ । ಶ್ರೀಪೂಜ್ಯಪಾದಇತಿಚೈಷಬುಧೈಃಪ್ರಚಖ್ಯೇಯತ್ಪೂಜಿತಃಪದ
37 ಯುಗೇವನದೇವತಾಭಿಃ ॥ ಭಟ್ಟಾಕಳಂಕೋಕೃತಸೌಗತಾದಿದುರ್ವ್ವಾಕ್ಯಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ । ಜ
38 ಗತ್ಸ್ವನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಃಸಾರ್ತ್ಥಂಸಮಂತಾದಕಳಂಕಮೇವ ॥ ಜೀಯಾಜ್ಜಗತ್ಯಾಂಜಿನಸೇನಸೂ
39 ರಿಯಸ್ಯೋಪದೇಶೋಜ್ವಳದರ್ಪ್ಪಣೇನ । ವ್ಯಕ್ತೀಕೃತಂಸರ್ವ್ವಮಿದಂವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರು
40 ಷಾವಿದಂತಿ ॥ ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ರಂವಿಬುಧನುತಚರಿತ್ರಂತದ್ಗಣೇಂದ್ರಾ
41 ಗ್ರಪುತ್ರಂ । ವಿಹಿತಭುವನಭದ್ರಂವೀತಮೋಹೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣ್ಣವಿ
42 ದ್ಯಾನಮುದ್ರಂ ॥ ಸದ್ವ್ಯಂಜನಸ್ವರನಭಸ್ತನುಲಕ್ಷಣಾಂಗಚ್ಛಿನ್ನಾಂಗಭೌಮಶಕುನಾಂಗನಿಮಿತ್ತಕೈ
43 ರ್ಯ್ಯ್ಯಃ । ಕಾಲತ್ರಯೇಪಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತ್ಸಾಕ್ಷಿವತ್ಪುನರವೈತಿಸಮ
44 ಸ್ತಮೇವ ॥ ಯಃಪುಷ್ಪದಂತೇನಚಭೂತಬಲ್ಯಾಖ್ಯೇನಾಪಿಶಿಷ್ಯದ್ವಿತಯೇನರೇಜೇ । ಫಲಪ್ರದಾ
45 ನಾಯಜಗಜ್ಜನಾನಾಂಪ್ರಾಪ್ತೋಂಕುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ ॥ ಅರ್ಹದ್ಬಲಿಸ್ಸಂಘಚತು
46 ರ್ವ್ವಿಧಂಸಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಮೂಲಸಂಘಂಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯಮಾನದ್ವೇಷೇತರಾ
47 ಲ್ಪೀಕರಣಾಯಚಕ್ರೇ ॥ ಸಿತಾಂಬರಾದೌವಿಪರೀತರೂಪೇಖಿಲೇವಿಸಂಘೇವಿತನೋ
48 ತುಭೇದಂ । ತತ್ಸೇನನಂದಿತ್ರಿದಿವೇಶಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತಂಮನುತೇಕುದೃತ್ಸಃ ॥ ಸಂಘೇಷುತತ್ರ
49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಣಲೋಕನ್ಯಚಕ್ಷುಷಿಭಿಧಾಜುಷಿನಂದಿಸಂಘೇ । ದೇಸೀಗಣೋದ್ಧೃತಗುಣಾ
50 ಸ್ವಿತಪುಸ್ತಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿಜ್ಜಯತಿಪ್ರಭೂತಾ ॥ ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ
51 ರವಿಜನಮೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವಪ್ರಭಾನುಚಂದ್ರಶ್ರುತನಯಗುಣಧರ್ಮ್ಮಾದಯಃಕೀರ್ತ್ತ
52 ದೇವಾಃ । ದೇವೇಂದ್ರೋಚಂದ್ರಧರ್ಮ್ಮೌಂದ್ರಕುಲಗುಣತಭೋಭೂಷಣಾಸ್ಸೂರಯೋನ್ಯೇವಿದ್ಯಾಧಾಮೋ

(೨ನೇ ಮುಖ.)

1 ದ್ರಪದ್ಮಾಮರವಸುಗುಣಪಾಣಿಕ್ಯಸಂದ್ಯಾಪ್ಯವಾಸ್ಯ ॥ ವಿಹಿತದುರಿತಭಂಗಾಭಿನ್ನವಾ
2 ದೀಭಶೃಂಗಾವಿತತವಿವಿಧಮಂಗಾವಿಶ್ವವಿದ್ಯಾಬ್ಜಭೃಂಗಾಃ । ವಿಜಿತಜಗದನಂಗಾವೇ
3 ಶಮೂರೋಜ್ಜ್ವಲಾಂಗಾವಿರಚಿತರಣತುಂಗಾವಿಶ್ರುತಾಸ್ತೇ ಸ್ತು ಸಂಗಾಃ ॥ ಜೀಯಾಚ್ಛ್ರೀನೇಮಿಚಂ
4 ದ್ರಃ ಕುವಲಯವಲಯಕೃತಸ್ಫುಟಕೋಟಿರ್ದ್ಧಗಾಃ ತ್ರಿಸಿದ್ಧ್ಯೋವ್ಯಸ್ಥ್ಯಪ್ಯಬಾಧಾವಿಚಿನ
5 ಕುಶಲಸ್ತತ್ಸ್ವಭಾಕೃತ್ಸ್ವತಃ ಪಃ । ಚಂದ್ರಸ್ಯೇವ ಪ್ರವತ್ತಾಮೃತವಚನರುಚಃ ನೀಯತೇ
6 ಯಸ್ಯ ಕಾಂತಿಂ ಧರ್ಮ್ಮರ್ವ್ಯಾಜಸ್ಯನೇತುಃ ಸ್ವನಿಃಧಿಮುತಪದಂ ಯಸ್ಯನೇವಿಸಾರಥಸ್ಯ ॥ ಶ್ರೀ
7 ಮಾಘನಂದಿ ವಿಬುಧೋಜಗತ್ಯಾಮಸ್ವರ್ತ್ಥಮಾಸಾತನುತಾತ್ಮನಾಮ । ಸಮುಲ್ಲಸತ್ಸಂವರ
8 ನಿರ್ಜ್ಜರಾತೇಣ ಸಯೋಸಪಾಪಾಸ್ಯಭಿಸಯಿ ಸಿ ॥ ತುಂಗೇತದೀಯೋಧೃತಪಾವಿಸಿಂಹೇಗುರು
9 ಪ್ರಪಾಹೋನ್ನತವಂಶಗೋತ್ರೇ । ಅಥೋಜತೋಭೂನ್ನಿ ಜಪಾದಸೇವಾಪ್ರವೋದಿಲೋಕೋಭಯ
10 ಚಂದ್ರದೇವಃ ॥ ಜಯತಿಹಿತತಮೋರಿಸ್ತ್ಯಕ್ತಮೋಕ್ಷಾನುಷಂಗಃ ಸದಮಬಿಲಕಲಾನಾಂ
11 ಪಾತ್ರಮಂಭೋರುಹಾಯಃ । ಅನುಗತಜನಪಕ್ಷೋತ್ಪ್ರತ್ತವಿತ್ರಾಸು
12 ಕೋಲ್ಯಸತತಮಭಯಚಂದ್ರಃ ಸತ್ಸಭಾರತ್ನದೀಪಃ ॥ ತದೀಯತನುಜಃ ಪ್ರ
13 ತಮುನಿಗ್ರಣಿಪದೇಶಸ್ತಪೋಧನಿಯಂತ್ರಿತತನುಸ್ತ್ರಜಿನೇಶತತೋಜನಿಜಿನೇಂದ್ರವಚನಾ
14 ಸ್ತವಿಷದಪಾಶಸ್ತತಸ್ಯಯಶಸಾಧೃತಸಮಸ್ತವಸುಧಾಸಃ ॥ ಭವಪಿಸಿಸಕೃದನುಃ
15 ಭವ್ಯಸಂಕೇಜಭಾನುಃ ಗವಿತತನವಮಸೋನುಸ್ವಂಪದೇಶಾಮಧೇನುಃ । ಭುವಿದುರಿತತ
16 ಮೋರಿಪ್ರೋತ್ಥಸಂತಾಪವಾರಿಃ ಶ್ರುತಮುನಿವರಸೂರಿರ್ಪ್ಯದ್ಧಸೀಬೋಸ್ತನಾರಿಃ ॥ ಚಂ
17 ಡೋದ್ದಂಡಶತ್ರಿದಂಡದರಮಸುಖಪದಂಪಾಪಪೀಡಾಪರಾಗೋಪಾರಾಗಾರೋರುಕಾ
18 ರತ್ರಿವಿಧಮಧಿಕೃತಾಗಾರವಂಗಾರವಂಚ । ತುಲ್ಯಂಭಲ್ಲೀನಶಲ್ಯತ್ರಯಮತುಲ
19 ವಪುಃ ಪರ್ಮ್ಮಮರ್ಮ್ಮಚ್ಛಿದಂಹೋಭಾಷೋನ್ನೇಷಿತ್ರಿಯೋಪಂದ್ರುತಮುನಿಮುನಿಪೋ
20 ನಿರ್ಮ್ಮಪೋಚ್ಚೈಕಪವ ॥ ಪ್ರಪಿಷ್ಯಭಗತೋಂಗಮಹಸಾಭುವಿತದೀಯ ಪ್ರ
21 ರ್ದ್ಧರಯತಿ ಪೂರ್ಣ್ನಕಲಾಂಮಾಣಿಯಸ್ಯ । ಅನಾದಿನಿಧನಾದಿವರವಾಗವಸ
22 ಯೋಧಿಮಭೂವಭಿನವಶ್ರುತಮುನಿಗ್ರಣಿಪದೇಸಃ ॥ ಮಾರ್ಗ್ಗೇಮಾರ್ಗ್ಗೇನಿಸರ್ಗ್ಗ
23 ತ್ಪ್ರತಿಘಟಕಮಿಜಲ್ಪೀಸಪಾದೇನಪಾಪಿಪ್ರಾಪ್ಯೇಕಾಪ್ಯೇತಿಸಪ್ಯೇಪ್ಯದುಮಧುರಪಚ್ಯೈಃ
24 ಶಬ್ದಾರ್ತ್ಥೈಸ್ತರ್ಕ್ಕಸ್ಯಾರ್ತ್ಥೈಸ್ತ । ಮಂತ್ರೇತಂತ್ರೇಪಿಯಂತ್ರೇನುತಸಕಲಕಲಾಯಾಂಚ
25 ಶಬ್ದಾರ್ಣ್ಣವೇನಾಕೋವಾಸ್ಯಕೋವಿಮೋಸ್ತಿಶ್ರುತಮುನಿಮುನಿಪದ್ವಿಸ್ವವಿದ್ಯಾವಿನೋ
26 ದಃ ॥ ಕ್ಷೀಣಪ್ರಾಜ್ಯಪಾಪಃ ಸಕಲವಿಮಲಚಿತ್ತಕ್ಕತಂತ್ರೇಷುದೇವಸಿದ್ಧಾಂತೇನತ್ಪರೂ
27 ಪೇಜಿನವಿನಿಗದಿತೇಗಾತವಂಶಕೋಂಡಕುಂದಃ । ಅಧ್ಯಾತ್ಮೇಪದ್ಧವಾನೋಮುನಿಜಮಥ
28 ನೋಪಾದಿಮುಗ್ಧಬಿನವ್ಯಾವಿಶ್ವೇಪಿಕೀರ್ತ್ತಿಃ ಪ್ರಶ್ರುತಮುನಿವದಭೂದಧ್ಯಾತ್ಮ
29 ಯೋಕೋತ್ರಶಸ್ತ್ರ ॥ ಶ್ರದ್ಧಾಂಬುದ್ಧಿಂಪ್ರಸ್ಯವ್ಯಂಪನಮಧಿಕೃತಾಂಜೈನಮಾ
30 ರ್ಗ್ಗೇಸುಮಾರ್ಗ್ಗೇಸಿದ್ಧಿಂಬುದ್ಧಿಂಸಮದ್ಧ್ಯೋಪ್ಪರ್ದ್ಧಮರನಿವಪ್ಯಶ್ವಪ್ಯಪಾತ್ರ್ಯಪಾ
31 ನಾಂ । ಮಿತ್ರಂಚಿತ್ರಂಚರಿತ್ರಂಭರಭಯದಮಪ್ಯವಸ್ಯನಸ್ಯಾದಿ ಜಾನ
32 ಮಪ್ಯೇವಾನ್ಯೋನಾನ್ಯತಮುನಿಪಾಪಿಪಯಂಪ್ರಮಾಣಭಯಂದ್ಯಂ ॥ ಶ್ರೀಮಾ
33 ನಿತೀಸ್ಯ್ಸ್ವಮಚಂದ್ರಸೂರಿಸ್ತಸ್ಯಾಭಿಮಾನಾಪ್ರತಿಕೀರ್ತ್ತಿದೇವಃ । ಅಭೂಚ್ಚಿನೇ
34 ಚಿಪ್ಪಚಕ್ಷನಾನಾಮಾಪೂರ್ಣ್ಣಕ್ಷೀಶ್ಯಚಾಪಸ್ಯಸ್ಯ ॥ ... ತಸ್

35 ವೇದವಿದ್ಯಾಕೇಶರೋಡಿಷಾದ್ವಿಪಕರಿವಿಲಸದ್ದೇವಿಕ್ಷ್ವವಿದ್ಯಾವಿನೋದೇ । ವಿತತಜಗತ
36 ವೋದ್ಯೋವಿನ್ಮುರಟ್ಟಿಸ್ತ್ಯಾದ್ವಿನತಜನಸದಾದೇವಿಕ್ಷ್ವರಕ್ಷಾಂಪ್ರವೇದೇ ॥ ಸತ್ಯೇ
37 ವಾಂಸ್ತತ್ರಸೂಜಸ್ತವಸುಗಣೆವದೇವಸ್ಯಭಾಚ್ಛಾರುಕೀರ್ತ್ತಿಶ್ಚೀರ್ತ್ಯಾಶ್ಚರ್ಕೀರ್ಣ್ಣಕೃತ್ರಿಲೋ
38 ಕ್ಯಾಮುಪಸ್ಥುಪಿವಿಧೃಃಕಾವ್ಯಾಮಧ್ಯಾಸ್ತು

(೩ನೇ ಮುಖ.)

1 ಲ್ಯೇ । ಯಸ್ಯೋಪನ್ಯಾಸಪಸ್ಯದ್ವಿಪಕ್ಷಘಟಯೋತ್ಪಾಟಿತಾಪ್ತಾ ಟುಪಾಟಪದ್ಮಾಸದ್ಮಾ
2 ತ್ರವಿತ್ಪತ್ರೋಜ್ವಲತರರುಚಯೋಪ್ಯಾಪ್ತಿತಾಪಾವಿಪದ್ಮಾಃ ॥ ಚಾರುಶ್ರೀಚ್ಛಾರುಕೀರ್ತ್ತಿಪ್ರಪದನ
3 ತವಸುಧಾಧೀಶ್ವರೋಧೀಶ್ವರೋಯಂಗರ್ವ್ವಂಕುಪ್ಪಂತಮುರ್ವ್ವೀಶ್ವರಸವಸಿಮಹಾವಾದಿ
4 ನಂಪಾಪವಂಪ್ಯಂ । ಚಕ್ರೇದಿಕ್ಷ್ವೇಪದಗ್ರೇಸರಸರಸವಚಃಸಾಧಿತಾಶೇಷಸಾಧ್ಯೋ
5 ವೇದ್ಯಾವೇದ್ಯಾದ್ಯವಿದ್ಯಾವ್ಯಪಗಮವಿಲಸದ್ವಿಶ್ವವಿದ್ಯಾವಿನೋದಃ ॥ ಬಲ್ಲಾಳಕ್ಷೋಣಿಪಾ
6 ಳಂಪಲಿತಬಲಿಬಿಲಂಪಾಜಿಶಿವೇಗ್ರೇಜಿತಾಜಿಯೋಗಾವೇಗಾದ್ಗತಾಸುಸ್ಥಿತಿಮಹಿಸಹ
7 ಸೋಲ್ಲಾಘಿತಾಪಮಾನಿನಾಯ । ಆಶೀರ್ಯ್ಯಸ್ಯವಸ್ಯಯಂಸೋಖಿಲವಿದಘುಸೂರೇ
8 ಸ್ತ್ರಥಾತಾಪಯುತ್ತಂನಿಸ್ಯೇಪಾಶೇಷಶಾಸ್ತ್ರಾಂಬುಸಿದ್ಧಿಮಘಯನೂರಿಂಪರಂಸಿಂಹಸಾ
9 ಯ್ಯ್ಯಂ ॥ ಶಿಷ್ಯೋದುಸ್ತ್ಯಾಘಿಬಿಷ್ಯೇಕರಣಾನಿಕ್ರಣಸೂತ್ರಸ್ಯತಸ್ಯೋಪದೇಷ್ಟುಃಶಿಷ್ಯಟೀಯೂ
10 ಷನಿಷ್ಯಂದಪಟುವಚನಃಪಂಡಿತಃಖಂಡಿತಾಘಃ । ಸೂರಿಸ್ಸೂರೋವಿನೇಯಾಂಬುರುಹ
11 ವಿಕಸನೇಸರ್ವ್ವದಿಗ್ವ್ಯಾಪಿಧಾಮಾಶ್ರೀಮಾನಸ್ಥಾತ್ಕೃತಾಸ್ಥೋಬೆಳುಗುಳನಗರೇತತ್ರ
12 ಧರ್ಮ್ಮಾಭಿವೃದ್ಧ್ಯೈ ॥ ಯಸ್ಮಿಂಸ್ತ್ವಾಮುಂಪರುಜೋಭುಜಬಲಿಸಮಿನಂಗುಂವುಟಂಶಮ್ಮಾಶಾಜ್ಞಾಂ । ಭ
13 ಕ್ತ್ಯಾಶಕ್ತ್ಯಾಚಮುಕ್ತ್ಯೈಜಿತಸುರನಗರೇಸ್ಥಾಪಯುದ್ಭದ್ರಮುದ್ರಾ । ತದ್ವತ್ತ್ವಾ ಲತ್ರಯೋ
14 ಧೋಜ್ವಲತನುಜಿನಬಿಂಬಾನಿಮಾನಸ್ಯನಿಬಾಸ್ಯಾಃಕೈಲಾಸೇಲಶಾಲೀತ್ರಿಭುವನವಿಲ
15 ಸತ್ಕೀರ್ತ್ತಿಚಕ್ರೇವಚಕ್ರೇ ॥ ಸ್ಥಾನೇತತ್ರಸ್ಥಾನಮಂತ್ರೋಜ್ವಲತರಮತುಲಂಪಂಡಿತೋಲಂಕರೋ
16 ತುಮ್ರೇವಾನೇಷೋಕ್ತ್ರಕೀರ್ತ್ತಿಸ್ಸ್ವಪಜಪವಿಲಸತ್ಸಾಲಸೋಪಾನಕಾದ್ಯೈಃ । ಚಿತ್ರಂಶೇಷೋಬಿಷಿ
17 ಕ್ತ್ಯೈಸ್ತ್ರಿಭುವನತಿಲಕಂಚಂಪ್ರನಸ್ಸ್ವಪ್ತಪಠಾನಪಂಕ್ತೋನ್ಮುಕ್ತಂವಿಧಾಯಾಖಿಲಜಗದುರು
18 ಪುಣ್ಯೈಸ್ತ್ರಥಾಲಂಚಕಾರ ॥ ಕಿಂಪಾಕ್ಷೀರಾಭಿಷೇಕಾದುತನಿಜಯುಶಸೋನಿರ್ಮ್ಮಲಾಚ್ಛಂ
19 ಕರಾದ್ರೇಸ್ಗೋತ್ರಾದ್ರೇಸ್ಸ್ಫಾಟಿಕೀಂಚಕ್ಷಿತಿಮವಗಜಸದಿಗ್ಗಜಾನೇಷಧೀರಃ । ಕ್ಷೀರೋದಾನ್
20 ಸಪ್ತಸಿಂಧೂನುಪರಿಜಲಧರಾನ್ಸಾರದಾನ್ನಾಗಲೋಕಂಶೇಷಾಣ್ಣಂವಿವೀರ್ಣ್ಣಾಮೃತಕಲಶಮ
21 ಪಿಸ್ವರ್ಗ್ಗತೇನೇಸವಿದ್ಮಃ ॥ ಮೇರೌಜನ್ಮಾಭಿಷೇಕಂಸುರಪತಿರಿವತತ್ತ್ರೈವಪಾತ್ರಸ್ಥಿಲೇದೇವಸ್ಯಾದರ್ಶ
22 ಯನ್ನೋಪರಮಖಿಲಜನಸ್ಯೈಷಸೂರಿರ್ವ್ವಿಧಾಯ । ಸನ್ಮಾರ್ಗ್ಗಂಚಾಧುನ್ಯೈನಂಪಿಹಿತ ಮ
23 ಹಿತರಂಪಾಮಪ್ಯಗ್ರಾಕ್ಷ್ಯವೋಭಿಸಿಕ್ತೇಷಂತಾನಿಪೂರ್ವ್ವಂಪುರುರಿವಪುನರತ್ರಾಕಳಂಕೋಪ
24 ನೀಯ ॥ ರೇರೇಕಾಣಾದಕೋಣಂಶರಣಮಧಿವಸಕ್ಷುದ್ರನಿದ್ರಾನಿವಾಸಂಮ್ಮೈಮಾಂಸೇಚ್ಛಾ
25 ಮತುಚ್ಛಾಂತ್ಯಜನಿಜಪಟುವಾದೇಷುಕೃಚ್ಛ್ರಾಗಚ್ಛ । ಬೌದ್ಧಾಬುದ್ಧೇವಿಮುಗ್ಧೋಸ್ಯಪಸರ
26 ಸಪಸಾಸಾಂಖ್ಯಮಾರಂಬಿಸಂವ್ಯೇಶ್ರೀಮಾನ್ಮಘ್ನಾತಿವಾದೀಂದ್ರಗಜಮಭಯಸೂರೀಚರಂವಾ
27 ದಿಸಿಂಹಃ ॥ ಐಶ್ವರ್ಯ್ಯಂಪಕತಶ್ಚಶಾಶ್ವತಮುಖೇದತ್ತಶ್ಚಸರ್ವ್ವಜ್ಞಾತಾಂಬಿಭ್ರಾತೇಜನಿ
28 ರ್ಯ್ಯತಾಂಶಿಪತಯಾಶ್ರೀಚಾರುಕೀರ್ತ್ತಿಸ್ವರಾ । ತತ್ರಾಯುಂಜಿನಭಾಗಸಾವಜಿನಭಾಗ್ಧೀಮಾ
29 ನಮುಂಪಾಗ್ರಗೇಹೇಪಾದ್ರಿಂಸಮುಧತ್ತಮಾಗ್ಗಣಮುರುಸ್ಥೇಮಾಸತೇಮಾಚ

30 ಲೇ ॥ ಸ್ಫೂರ್ಜ್ಜದ್ಧೂರ್ಜ್ಜಟಿಘೂಳಲೋಚನಶಿಖಿಜ್ವಾಲಾವಳೀದಸ್ಯತೇಹಂಹೋಮನ್ಮಥಜೇ

31 ವನೌಷಧಿರಭೂದೇಷಾಪುರಾಶೈಲಜಾ । ಸರ್ವ್ವಜ್ಞೋಕ್ತಮಚಾರುಕೀರ್ತ್ತಿಸುಮುನೇಸ್ಸವ್ಯಕ್ತ

32 ಪೋವಹ್ನಿನಾನಿರ್ದ್ದಗ್ಧಸ್ಯಚರಿತ್ರಚಂಡಮರುತೋದ್ಧೂತಸ್ಯಕಾತೇಗತಿಃ ॥ ಪಿತಾಮಹಪರಿ

33 ಷ್ವಂಗಸಂಗತ್ಯೈನಃ ಪ್ರಶಾಂತಯೇ । ಚಾರುಕೀರ್ತ್ತಿವಚೋಗಂಗಾಲಿಂಗಿತಾಂಗೀಸರಸ್ವತೀ ॥ ಅಸ್ಯಂವಾಣೀ

34 ನಿವಾಸ್ಯಂಸ್ಥಿರೆಯುವಮುರುದಯಂಸ್ವಂಚರಿತ್ರಂಪವಿತ್ರಂದೇಹಂಡನ್ತ್ಯೈಕಗೇಹಂಸ

35 ಕಲಸುಜನತಾಗಣ್ಯಮುದ್ಭೂತಪುಣ್ಯಂ । ಶ್ರಾವ್ಯಾಥವ್ಯಾಗುಣಾಳಿನ್ನಿಖಿಲಬುಧ

36 ತತೇರ್ಯ್ಯಸ್ಯಸೋಯಂಜಗತ್ಯಾಮತ್ಯಾರೂಢಪ್ರಸಾದೋಜಯತುಚಿರಮಯಂ

37 ಚಾರುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಃ ॥ ಮೂಢಂಕ್ರಾಥಂದರಿದ್ರಂಧನಪತಿಮಧಮಂಮಾನವಂಮಾನವಂತಂ

38 ದುಷ್ಟಂಶಿಷ್ಟಂಚಮಾಯಾನ್ವಿತಮಪಿಸುಖಿನಂದುಮ್ಮರ್ಗ್ಗಂಧರ್ಮ್ಮಶೀಲಂ । ಕುರ್ವ್ವನ್ಸಾಮಂತಭದ್ರಂ

(೩ನೇ ಮುಖ.)

1 ಚರಿತಮನುಸರನ್ಸಮ್ಯಸ್ಸಮಂತಭದ್ರಂತಸ್ಯಸ್ಸೋಚಾರುಕೀರ್ತ್ತಿರ್ಜ್ಜಗತಿವಿಜಯತೇ

2 ಚಂದ್ರಿಕಾಚಾರುಕೀರ್ತ್ತಿಃ ॥ ರೇರೇಚಾರ್ವ್ವಾಕಗರ್ವ್ವಂಪರಿಹರಬಿಬುಧಾಂಪ್ರತ್ಯೈಪಪ್ರಮುಂ

3 ಚಸಾಂಖ್ಯಾಸಂಖ್ಯೇಯವಾಜತ್ವರಿಕರನಿಕರಾವಾಪ್ತಘಟಿಪ್ಯೇಸಿಭಟ್ಟ । ಪ್ರಾ

4 ಣ್ನಂಕಾಣಾದತೂಣ್ಣಂತ್ಯಜನಿಜಮನಿಶಂಮಾನಮಾನ್ನಿ ದಾನಂಹಿಂಸನ್ಪುಂಸೋಭಿ

5 ಶಂಸ್ಯೋಪ್ರಜತಿಯದಪರಾನ್ ವಾದಿನಃಸಿಂಹನಾಮ್ಯಃ ॥ ತತ್ಪಂಡಿತಾಂಘ್ರ್ಯುಸುರ

6 ತೌತದಿಲಾದಿನಾಥೌಸವ್ಯಕ್ತ್ಯಬೋಧಶರಣೋನ್ನತದಾನನಿಷ್ಠೌ । ಜಾತಾವುಭೌ

7 ಹರಿಯಶೋಹರಿಣಾಂಕಚಾರುಮಾರ್ಗಣಿಕ್ಕದೇವಇತಿಚಾಜ್ಜನದೇವಕಲ್ಪಃ ॥

8 ಧನ್ಯಾಮನ್ಯೇಸಸನ್ಯಾಸಪರಮವಿಧಿನಾನೇತುಮೇವಸ್ವಯಂಸ್ವಂಧರ್ಮ್ಮಂಕರ್ಮ್ಮಾರಿಮರ್ಮ್ಮ

9 ಚ್ಛಿದಮುರುಸುಖದಂ ದುರ್ಲ್ಲಭಂವಲ್ಲಭಂಚ । ಶಾಂತಾಶಾಂತೇನ್ನಿರಾಂತೀಕೃತಸಕಲಜ

10 ನಾಃಸೂಕ್ತಿಪೀಯೂಷಪೂರ್ಣ್ಣೈಸ್ತೇವಿಶ್ವಸರ್ವ್ವೇಸ್ತದೇಹಾಸ್ಸುರಪದಮಗಮನ್

11 ಧ್ಯಾತಜೈನೇಂದ್ರಪಾದಾಃ ॥ ತತ್ರತ್ರಯೋದಶಶತ್ಯೈಕ್ತದಶದ್ವಯೇನಶಾಕೇಬ್ದಕೇ

12 ಪರಿಮಿತೇಭವದೀಶ್ವರಾಖ್ಯೇ । ಮಾಘೇಚತುರ್ದ್ದಶಿಘೌಸಿತಭಾಜಿವಾರೇಸ್ಯಾತ್ಕೌ

13 ಶನ್ಯೈಸ್ಸುರಪದಂಶ್ರುತಪಂಡಿತಸ್ಯ ॥ ಅಸೀದಥಾಭಿನವಪಂಡಿತದೇವಸೂರಿರಾಶಾ

14 ನಲಾಕ್ಷ್ಮಮುಕಟೀಕೃತಕೀರ್ತ್ತಿರೇಪಃ । ಷ್ಯೇಸಿಧಾಯನಿಜಧರ್ಮ್ಮಧುರೀಣಭಾವಂಯ

15 ತ್ರಾತ್ಮಸಂಸ್ಕೃತಿಪರೇಜನಿಸಂಗತಾರ್ಯ್ಯಃ ॥ ತಸ್ಯಂಮಿಥ್ಯಾಕಪಟಬಂಸತತಮಪಿವಿಧಿ

16 ತ್ಸ್ವಸ್ಥಿಥಾತಾಪ್ಯುಸೀದಂತತ್ಯಂತಥಾಗತತ್ವಂತರಜನರೂಢತ್ಸ್ವತಾಪಪ್ರ

17 ಧಾವ । ಜೀವನ್ಸಿದ್ಧಾಂತಿಸಸ್ಯತ್ಯಸಜಗದುದಿತಾತ್ತ್ಯಕ್ತಪಾದಾಭಿಲಾಷೋಯ

18 ಸ್ಮಾದ್ಧಸ್ತೇಕರೋತ್ಯಗ್ನಿರಿಪುವಿರದೋನ್ಮಾದಿನಃಪಂಡಿತಾರ್ಯ್ಯಃ ॥ ಸಂಸಾರಾ

19 ಪಾರಪಾರಾಕರವರಲಹರೀತುಲ್ಯಕಲ್ಲೋಲಧರ್ಮ್ಮಪಸ್ಯಪಮಸ್ವಜ್ಞಾನ

20 ನಾವಾಸಾಬಿಜಲಕಶ್ಯೈರಗ್ನಿರತಾನಾಮುಪಿನಾಷಂ । ಸ್ತೋತ್ರೋಸ್ತಿಶೀತಭೀಭೀರಾವಸ್ಥಿತತ

21 ತ್ರಿಗತವಸ್ವಸ್ಯಪವ್ಯಕ್ತಿರ್ತಾಂಬ್ರಿಸ್ಥಾರ್ಚ್ಚೂಗ್ನಿದ್ಯಸ್ಮಮುದ್ರಸ್ತತತಭಾಪ

22 ಶ್ರೀರಾಜತೇಪಂಡಿತಾರ್ಯ್ಯಃ ॥ ಅಯಮಪನುದಭಿಶ್ಯಂತಾದೆಯಸ್ಥಿನಿಸವ್ಯಾಮ

23 ವರಗಣಭಿರುಚಿರ್ಗ್ಗ ಹಿಭಿಸ್ತ್ಸ್ಯನ್ಯಸ್ಯಪ । ರುಧಂಸಸಮುಪಗತ್ತರಸ್ಕ್ವರ್ಗೇ

24 ದ್ಭೂಪಿಲಾಪಃ ಯುಗಸಮಿಂಪಾಷ್ಯ ಸ್ಯಸಧ್ಯನ್ಯಾಸ್ತ್ಯಂ ॥ ಪವಿತ್ರ

25 ಕ್ಷ್ಯಾಸಿಪಸುಕ್ತಯೋರ್ಪ್ಪಾಸೋದಿತಂಹಸನಮೋತರುವ್ಯಾರ್ಯಂ । ಶಾಸ್ತ್ರಾಸೌಕತ್ತ್ರಗ್ರೀ
26 ಯಶಂಸವಾಂಗವಾಹೇಂದ್ರತಾರಂರವಿಸೋರುಜೀಯಾತ್ ॥

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1 ಶ್ರೀಮತ್ಕರ್ಣ್ನಾಟದೇಶಜಯತಿಪುರವರಂಗಂಗವಂಶ್ಯಾಬ್ಧಿಮೇತತ್ಸದ್ಧರ್ಮ್ಮಕದಾನೋ
2 ಪವಾಸವ್ರತರುಚಿರಭವತ್ತತ್ರಮಾಣಿಕ್ಯದೇವಃ । ಬಾಬಾಯಿಧರ್ಮ್ಮಾಪ
3 ತ್ನೀಗುಣಗಣವಸತಿಸ್ತಸ್ಯಸೂನುಸ್ತಯೋಶ್ಚಶ್ರೀಮಾನ್ಮಾಯಣ
4 ನಾಮಾಜನಿಗುಣಮಣಿಭಾಕ್ಚಂದ್ರಕೀರ್ತ್ತೇಸ್ಸುಶಿಷ್ಯಃ ॥ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ
5 ಯೆನಿಸಿದಅಭವ್ಯೋತ್ತಮನುಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷ ೧೩೩೦ನೆಯವಿ
6 ರೋಧಿಸಂವತ್ಸರದ ಚೈತ್ರಬ ೫ ಗು ಶ್ರೀಗುಂಮಟನಾಥನಮಧ್ಯಾಹ್ನದ
7 ಅಷ್ಟವಿಧಾರ್ಚ್ಚನನಿಮಿತ್ತವಾಗಿಬೆಳುಗುಳದಗಂಗಸಮುದ್ರದಕೆಱೆ
8 ಯಕೆಳಗೆವಾನಹಳಿಯಗದ್ದೆಬ ೨ ಗದ್ಯಾಣಬೆಳುಗುಳದಮಾಣಿಕ್ಯನ
9 ಶೆಟ್ಟಿದಹರಿಯಗೌಡನಮಗಗುಂಮಟದೇವಮಾಣಿಕ್ಯದೇವನಮ
10 ಗ ಪೊಂಮಣಸೊಳಗಾದಗೌಡಗಳಸಮಕ್ಷದಲ್ಲಿದೇವರಿಗೆ ಪಾದಪೂಜೆ
11 ಯಂಮಾಡಿಕ್ರಯವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಹಂತಕೀರ್ತ್ತಿಯ
12 ಸೂಪ್ರಣ್ಯವನೂಉಪಾರ್ಜ್ಜಿಸಿಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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1 ಶ್ರೀಲಬಿಚಂದ್ರಮೌಳಿಭೂಮಹಿಲದೇವಿನಿಜೋನ್ನತಾಂಕೆಯಾಬೋ
2 ಲಪ್ಪಗಾಕ್ಷಿಪಳ್ಗಳದಗುಂಮಟನಾಥನಪಾದದ । ಚಾರ್ಗೊಳಗೆಸೇಡಿ
3 ಪಕ್ಕನೇಮುಡಿಸಿತ್ತುಮಹಾವೀರಬಲ್ಲಾಳನೃಪಾಳಕನುರಿಯು
4 ಮಬ್ಧಿಯುಮುಳ್ಳನಮ್ಮೆದೆಸಲ್ವಿನಂ ॥ ಅಂತುಧಾರಾಪೂರ್ವ್ವ
5 ಕವಂಮಾಡಿಕೊಟ್ಟಂತಗ್ರಾಮಸೀಮೆ । ಮೂಡಕೋಸ್ನೇವಹಳ್ಳಿ
6 ತೆಂಕಬಸ್ತಿಹಳ್ಳಿದೇವರವಳ್ಳಿಮಡುವಕೋಳೇನಹಳ್ಳಿಹಾಡುವಹಳ್ಳಿ

(೩ನೇಮುಖದಕೆಳಗೆ.)

7 ಬಡಗಮಂಚೆನಹಳ್ಳಿಯಬೆಟ್ಟತೋಟಗ್ರಾಮಉಆಚಂದ್ರಾರ್ಕ್ಕನಸ್ಥಾ
8 ಯಿಯಾಗಿಸಲುಗೆಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಜಯತ್ಯಜೇಯ್ಯಮಹಾತ್ಮ್ಯಂವಿಶಾಸಿ
2 ತಕುಶಾಸನಂ । ಶಾಸನಂಜೈನಮುದ್ಭಾಸಿಮುಕ್ತಿ
3 ಲಕ್ಷ್ಮ್ಯೈಕಶಾಸನಂ ॥ ಅಪರಿಮಿತಸುಖಮನಲ್ಪಾವಗಮಮಯಂ
4 ಪ್ರಬಲಬಲಸ್ತತಾಶಂಕಂ । ಸಕಲಾವಲೋಕವಿಭವಂ
5 ಪ್ರಕಟತುಸ್ಯರಂಮೇಪರಂಜ್ಯೋತಿಃ ॥ ಉದ್ದೀಪ್ತಾಖಿಲರತ್ನಮು

6 ದ್ಧೃತಜಸಂನಾನಾನಯಾಂತಗರ್ಗ್ಭಹಂಸಸ್ಯತತ್ಕಾರಸುಧಾಭಿಲಿಪ್ತೇ ಜನಿಭೃತ್ಕಾರು
7 ಣ್ಯಕೂಪೋಚ್ಛ್ರಿತಂ । ಅದೋಸ್ಯಕ್ರುತಯಾಸಪತ್ರಮಮೃತದ್ವೀಪಂನಯಂತಃಪರಾ
8 ನೇತ್ರೇತೀರ್ತ್ಥಕೃತೋಮಹೀಯಹೃದಯೋಮಧ್ಯೇಭವಾಬ್ಧ್ಯಸತಾಂ ॥ ತತ್ರಾಭವತ್ತ್ರಿ
9 ಭುವನಪ್ರಭುರಿದ್ಧವೃದ್ಧಿಶ್ಶ್ರೀವರ್ದ್ಧಮಾನಮುನಿರಂತಿಮತೀರ್ತ್ಥನಾಥಃ । ಯದ್ದೇಹದೀಪ್ತಿ
10 ರಪಿಸನ್ನಿಹಿತಾಃಖಿಲಾನಾಂಪೂರ್ವ್ವೋತ್ತರಾತ್ರಿಜಭವಾನ್ವಿವೃಣೋತಿದೀಪಿಕೇವ ॥ ತಸ್ಯಾಭವ
11 ಚ್ಚರಮಶಂಖಿಗದೀಶ್ವರಸ್ಯಯೋಯೌವ್ವರಾಜ್ಯಪದಸಂಶ್ರಯಪ್ರಭೂತಃ ।
12 ಶ್ರೀಗೌತಮೋಗಣಪತಿರ್ಭ್ಭಗವಾನ್ವರಿಷ್ಠಶ್ಶ್ರೇಷ್ಠೈರನುಷ್ಠಿತನುತಿರ್ಮ್ಮುನಿಭಿಸ್ಸ
13 ಜೀಯಾತ್ ॥ ತದನ್ವಯೇಶುದ್ಧಿಮತಿಪ್ರತೀತೇಸಮಗ್ರಶೀಲಾಮಲರತ್ನಜಾ
14 ಲೇ । ಅಭೂದ್ಯತೀಂದ್ರೋಭುವಿಭದ್ರಬಾಹುಃಪಯಃಪಯೋಧಾವಿವಪೂರ್ಣ್ಣಚಂ
15 ದ್ರಃ ॥ ಭದ್ರಬಾಹುರಗ್ರಿಮಸ್ಸಮಗ್ರಬುದ್ಧಿಸಂಪದಾಶುದ್ಧಸಿದ್ಧಶಾಸನಂಸುಶ
16 ಬ್ದಬಂಧಸುಂದರಂ । ಇದ್ಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕರ್ಮ್ಮಭಿತ್ತಪೋವೃದ್ಧಿವರ್ದ್ಧಿತಪ್ರಕೀರ್ತ್ತಿರುದ್ದಧೇಮ
17 ಹರ್ದ್ಧಿಕಃ ॥ ಯೋಭದ್ರಬಾಹುಶ್ಶ್ರುತಕೇವಲೀನಾಂಮುನೀಶ್ವರಾಣಾಮಿಹಪಶ್ಚಿಮೋಪಿ । ಅ
18 ಪಶ್ಚಿಮೋಭೂದ್ವಿದುಷಾಂವಿನೇತಾಸರ್ವ್ವಶ್ರುತಾರ್ತ್ಥಪ್ರತಿಪಾದನೇನ ॥ ತದೀಯಶಿಷ್ಯೋಜನಿಚಂ
19 ದ್ರಗುಪ್ತಸ್ಸಮಗ್ರಶೀಲಾನತದೇವವೃದ್ಧಃ । ವಿವೇಶಯತ್ತೀವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತಕೀರ್ತ್ತಿರ್ಭ್ಭು
20 ವನಾಂತರಾಣಿ ॥ ತದೀಯವಂಶಾಕರತಃಪ್ರಸಿದ್ಧಾದಭೂದದೋಷಾಯತಿರತ್ನಮಾಲಾ ।
21 ಬಭೌಯದಂತರ್ಮ್ಮಣಿವನ್ಮುನೀಂದ್ರಸ್ಸಕುಂಡಕುಂದೋದಿತಚಂಡದಂಡಃ ॥ ಅಭೂದುಮಾ
22 ಸ್ವಾತಿಮುನಿಃಪವಿತ್ರೇವಂಶೇತದೀಯೇಸಕಲಾರ್ತ್ಥವೇದೀ । ಸೂತ್ರೀಕೃತಂಯೇನಜಿನಪ್ರ
23 ಣೀತಂಶಾಸ್ತ್ರಾರ್ತ್ಥಜಾತಂಮುನಿಪುಂಗವೇನ ॥ ಸಪ್ರಾಣಿಸಂರಕ್ಷಣಸಾವಧಾ
24 ನೋಬಭಾರಯೋಗೀಕಿಲಗೃದ್ಧ್ರಪಕ್ಷಾನ್ । ತದಾಪ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಹುರಾ
25 ಚಾರ್ಯ್ಯಶಬ್ದೋತ್ತರಗೃದ್ಧ್ರಪಿಂಛಂ ॥ ತಸ್ಮಾದಭೂದ್ಯೋಗಿಕುಲಪ್ರದೀಪೋಬಲಾಕಪಿಂಛಸ್ಸ
26 ತಪೋಮಹರ್ದ್ಧಿಃ । ಯದಂಗಸಂಸ್ಪರ್ಶನಮಾತ್ರತೋಪಿವಾಯುರ್ವ್ವಿಷಾದೀನಮೃತೀಚಕಾ
27 ರ ॥ ಸಮಂತಭದ್ರೋಜನಿಭದ್ರಮೂರ್ತ್ತಿಸ್ತತಃಪ್ರಣೇತಾಜಿನಶಾಸನಸ್ಯ । ಯದೀ
28 ಯವಾಗ್ವಜ್ರಕಠೋರಪಾತಶ್ಚೂರ್ಣ್ಣೀಚಕಾರಪ್ರತಿವಾದಿಶೈಲಾನ್ ॥ ಶ್ರೀಪೂಜ್ಯಪಾದೋ
29 ದ್ಧೃತಧರ್ಮ್ಮರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪೂಜ್ಯಪಾದಃ । ಯದೀಯವೈದುಷ್ಯಗುಣಾನಿದಾ
30 ನೀಂವದಂತಿಶಾಸ್ತ್ರಾಣಿತದುದ್ಧೃತಾನಿ ॥ ಧೃತವಿಶ್ವಬುದ್ಧಿರಯಮತ್ರಯೋಗಿಭಿಃಕೃತಕೃತ್ಯಭಾ
31 ವಮನುಬಿಭ್ರದುಚ್ಚಕೈಃ । ಜಿನವದ್ಬಭೂವಯದನಂಗಚಾಪಹೃತ್ಸಜಿನೇಂದ್ರಬುದ್ಧಿರಿತಿ
32 ಸಾಧುವರ್ಣ್ಣಿತಃ ॥ ಶ್ರೀಪೂಜ್ಯಪಾದಮುನಿರಪ್ರತಿಮೌಷಧರ್ದ್ಧಿರ್ಜ್ಜೀಯಾದ್ವಿದೇಹಜಿನದ
33 ರ್ಶನಪೂತಗಾತ್ರಃ । ಯತ್ಪಾದಧೌತಜಲಸಂಸ್ಪರ್ಶಪ್ರಭಾವಾತ್ಕಾಲಾಯಸಂಕಿಲತದಾ
34 ಕನಕೀಚಕಾರ ॥ ತತಃಪರಂಶಾಸ್ತ್ರವಿದಾಂಮುನೀನಾಮಗ್ರೇಸರೋಭೂದಕಳಂಕಸೂರಿಃ ।
35 ಮಿಥ್ಯಾಂಧಕಾರಸ್ಥಗಿತಾಖಿಲಾರ್ತ್ಥಾಃಪ್ರಕಾಶಿತಾಯಸ್ಯವಚೋಮಯೂಖೈಃ ॥
36 ತಸ್ಮಿನ್ಗತೇಸ್ವರ್ಗ್ಗಭುವಂಮಹರ್ಷೌದಿವಃಪತೀನ್ನರ್ತ್ತುಮಿವಪ್ರಕೃಷ್ಟಾನ್ । ತದನ್ವಯೋ
37 ದ್ಭೂತಮುನೀಶ್ವರಾಣಾಂಬಭೂವುರಿತ್ಥಂಭುವಿಸಂಘಭೇದಾಃ ॥ ಸಯೋಗಿಸಂಘಶ್ಚತುರಃ
38 ಪ್ರಭೇದಾನಾಸಾದ್ಯಭೂಯಾನವಿರುದ್ಧವೃತ್ತಾನ್ । ಬಭಾವಯಂಶ್ರೀಭಗವಾನ್ಜಿನೇಂದ್ರಶ್ಚ
39 ತುರ್ಮ್ಮುಖಾನೀವಮಿಥಸ್ಸಮಾನಿ ॥ ದೇವನಂದಿಸಿಂಹಸೇನಸಂಘಭೇದವರ್ತ್ತಿನಾಂದೇಶಭೇದ
40 ವರ್ತ್ತಿನಾಂದೇಶಭೇದತಃಪ್ರಬೋಧಭಾಜಿದೇವಯೋಗಿನಾಂ । ವೃತ್ತತಸ್ಸಮಸ್ತತೋವಿರುದ್ಧ

41 ಧರ್ಮ್ಮಸೇವಿನಾಂಮಧ್ಯತಃಪ್ರಸಿದ್ಧಶ್ರೀನಂದಿಸಂಘೋತ್ಯಭೂತ್ ॥ ನಂದಿಸಂಘೇಸದೇಶೀ
42 ಯಗಣೇಗಚ್ಛೇಪುಸ್ತಕೇ । ಇಂಗುಳೇಶಬಲಿರ್ಜ್ಜೀಯಾನ್ಮಂಗಳೀಕೃತಭೂತಳಃ ॥
43 ತತ್ರಸರ್ವ್ವಶರೀರಿರಕ್ಷಾಕೃತಮತಿರ್ವ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧಶಾಸನವರ್ದ್ಧನಪ್ರತಿಲಬ್ಧ
44 ಕೀರ್ತ್ತಿಕಲಾಪಕಃ । ವಿಶ್ರುತಶ್ರುತಕೀರ್ತ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಜಾಯತಪ್ರಸ್ಫು
45 ರದ್ವಚನಾಮೃತಾಂಶುವಿನಾಶಿತಾಖಿಲಹೃತ್ತಮಾಃ ॥ ಕೃತ್ವಾವಿನೇಯಾನ್ಕೃತಕೃತ್ಯ
46 ವೃತ್ತೀನ್ನಿಧಾಯತೇಷುಶ್ರುತಭಾರಮುಚ್ಚೈಃ । ಸ್ವದೇಹಭಾರಂಚಭುವಿಪ್ರಶಾಂತಸ್ಸ
47 ಮಾಧಿಭೇದೇನದಿವಂಸಭೇಜೇ ॥ ಗತೇಗಗನವಾಸಸಿತ್ರಿದಿವಮತ್ರಯಸ್ಯೋಚ್ಛ್ರ

(೨ನೇ ಮುಖ.)

1 ತಾಸವೃತ್ತಗುಣಸಂಪತ್ತಿರ್ವ್ವಸತಿಕೇವಲಂತದ್ವಶಃ । ಅಮಂದಮದಮಸ್ಮಥಪ್ರಣಮದು
2 ಗ್ರಚಾಪೋಚ್ಛಲತ್ಪ್ರಕಾಶಪತಿಕೃತ್ತಪಸ್ಸ್ವರಣಭೇದಲಬ್ಧಂಭುವಿ ॥ ಪ್ರಭಾರುಕೀರ್ತ್ತಿ
3 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ಸ್ವಸ್ಮಾದಭೂನ್ನಿಜಯಶೋಧವಳೀಕೃತಾಶಃ । ಯಸ್ಯಾ
4 ಭವತ್ತಪಸಿನಿಷ್ಠುರತೋಪಶಾನ್ತಿಸ್ತ್ರೀಗುಣೋಚಗುರುತಾಕೃಶತಾಶರೀರೇ ॥ ಯಸ್ತ
5 ಪೋವಲ್ಲಿಭಿರ್ವೇಲ್ಲಿತಾಭೇದ್ಯಮೋವರ್ತ್ತ್ಯಯಾವಾಸಸಾರತ್ರಯಂಭೂತಲೇ । ಯುಕ್ತ್ಯಾಶಾ
6 ಸ್ತ್ರಾದಿಕಂಚಪ್ರಕೃಷ್ಟಾಶಯಶ್ಯಬ್ಧವಿದ್ಯಾಂಬುಧೇರ್ವೃದ್ಧಿಕೃಚ್ಚಂದ್ರಮಾಃ ॥ ಯಸ್ಯಯೋಗೀ
7 ಶಿನಃಪಾದಯೋಸ್ಸರ್ವ್ವದಾಸಂಗಿನೀವಿಂದಿರಾಪಶ್ಯತಃಶಾರ್ಙ್ಗಿಣಃ । ಚಿಂತಯೇವಾ
8 ಭವತ್ಕೃಷ್ಣತಾವಕ್ಷ್ಮಣಃಸ್ಯಾನೀಲತಾಂಭವೇತ್ತತ್ತನೋಃ ॥ ಯೇಷಾಂಕಲಾ
9 ಶ್ರಯತೋಪಿಪಾತೋರುಜಃಪ್ರಶಾಂತಿಂವಿತತಾನತೇಷಾಂ । ಬಲ್ಲಾಳರಾಜೋತ್ಥಿತರೋಗಶಾಂ
10 ತಿರಾಸೀತ್ಕಿಲೈತತ್ಕಿಮುಭೇಷಜೇನ ॥ ಮುನಿರ್ಮ್ಮಲೇಷಾಬಲತೋವಿಚಾರಿತಾಂಸಮಾಧಿ
11 ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮಃ । ವಿಹಾಯದೇಹಂವಿವಿಧಾಪದಾಂಪದಂವಿವೇಶದಿವ್ಯಂವಪುರಿದ್ಧ
12 ವೈಭವಂ ॥ ಅಸ್ತಿಸ್ಮಾಜಾತಿತಸ್ಮಿನ್ಪ್ರತಿನಿಯಯ್ಯರ್ಮ್ಮಿಣ್ಣಾಥವಿಷ್ಯತ್ತದಾಪಂ
13 ಡಿತಯತಿಸ್ಸೋಮಃಪಸ್ತುವಿಖ್ಯಾತವಸ್ತೋಮಮಹಿತಂಸರ್ವ್ವಮುತ್ತಮ್ಯೈರಿಶ್ಯ
14 ಯಂವಕ್ತ್ರಭಿರುವಾಶೋಚಿ ॥ ವಿಬುಧಜನಪಾಲಕಂಕುಬುಧಮತಪಾರಕಂ
15 ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭಜತತಪುಲಂಬುಧಾಃ ॥ ಧವಲಸರೋವರನಗರಜಿ
16 ನಾಸ್ಪದಂಲಸದ್ಭಕ್ತಮಾಕೃತಪದುಶತಪೋನುಜಃ ॥ ಯತ್ಪಾದದ್ವಯಮೇವ
17 ಭೂಪತಿತತಿಶ್ರೀಶೇಖರೋಭೂಷಣಂಯದ್ವಾಕ್ಯಾಮೃತಮೇವಕೋವಿದಕುಲಂಬೀತ್ವಾಜಿ
18 ಜೀವಾಸಿನಂ । ಯತ್ಕೀರ್ತ್ತ್ಯಾವಿದ.ಲಂಬಭೂವಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ
19 ವಿದೀಚಕಾರಭುವನೇಶಾಸ್ತ್ರಾರ್ತ್ಥಜಾತಂಮಹತ್ ॥ ಕೃತ್ವಾತಪಸ್ತೀವ್ರಮನ
20 ಲ್ಪಮೇಧಾಸ್ಸಂಪಾದ್ಯಪುಣ್ಯಾನ್ಯನುಪಲ್ಲತಾನಿ । ತೇಷಾಂಫಲಸ್ಯಾನುಭವಾಯ
21 ದತ್ತಚೇತಾಅಪಾಪತ್ರಿದಿವಂಸಯೋಗೀ ॥ ತಸ್ಮಿನ್ನಾತೋಭೂವಿನ್ನಿಸಿದ್ಧಾಂತಯೋ
22 ಗೀಪ್ರೋದ್ಯದ್ವ್ಯಾಚಾಪರ್ವ್ವಯಸ್ಸಿದ್ಧಶಾಸ್ತ್ರಂ । ಶುದ್ಧೇಷ್ವ್ಯೇವಿನ್ನಿದ್ವಾದಶಾತ್ಮಾಕರೌಘ್ನೈ
23 ರ್ಯ್ಯಸ್ಸ್ವಸ್ವಪ್ರತ್ಯಪಮುನಿಪ್ರಯಸ್ಸ್ವೈಃ ॥ ಮುಮ್ಮಾದ್ವ್ಯಕ್ತಂಶಾಸ್ತ್ರಜಾತಂವಿವೇ
24 ಕೀಪಾಚಿಕಾನೇಕಾಂತಾರ್ತ್ಥಸಂಭೂತಯಾಪುಃ । ಇಂದ್ರೋಶನ್ಯಾಮೋಘಜಾ
25 ಲೋತ್ಥಯಾಭೂವೃದ್ಧಂಭೂಭೃತ್ಸಂಪಾಶಿಂಪಾಬಿಭೇದ ॥ ಯದ್ವೃತ್ತಪಾದಾಂಬುಜನ
26 ತಾಪಸಿಪಾಲಮೌಳಿರತ್ನಾಂಶವೋನಿಶಮಮುಂವಿದಧುಃಸರಾಗಂ । ತದ್ವೃತ್ತವ .

27 ಸ್ತು ನವಧೂನ್ನಗಪನಸ್ತ್ರಜಾತಂಸೋಽಯಾದ್ವನಂಸಚಖಿಲಂಸಜ್ಜನಾಗ್ರ್ಯವಿದ್ಧಂ ॥ ಪ್ರವಿಸ್ಯ
28 ಶಾಸ್ತ್ರಾಂಬುಧಿಮೇಷಧೀರೋಜಗ್ರಾಹಪೂರ್ವಂಸಕಲಾರ್ತ್ಥರತ್ನಂ । ಪರೇಸಮರ್ತ್ಥಾ
29 ಸ್ತ್ರದನುಪ್ರವೇಶಾದೇಕೈಕಮೇವಾತ್ರನಸರ್ವಮಾಪುಃ ॥ ಸಂಪಾದ್ಯಷಷ್ಯಸ್ಸಮು
30 ನೀಪ್ರಸಿದ್ಧಸಧ್ಯಾಪಯಾಮಾಸ ಕುಶಾಗ್ರಬುದ್ಧೀನ್ । ಜಗತ್ಪವಿತ್ರೀಕರಣಾ
31 ಯಧರ್ಮ್ಮಪ್ರವರ್ತ್ತನಾಯಾಖಿಲಸಂವಿದೇಜ ॥ ಕೃತ್ವಾಭಕ್ತಿಂತೇಗುರೋಸ್ಸರ್ವಶಾ
32 ಸ್ತ್ರಾಣೀತ್ವಾವತ್ಸಕಾಮಧೇನುಂಪಯೋವಾ । ಸ್ವೀಕೃತ್ಯೋಚ್ಚೈಸ್ತ್ರಿಬಂತೋಽತಿಪುಷ್ಟಾಃ
33 ಕರ್ತ್ತುಂಸ್ವೇಷಾಂಖ್ಯಾಪಯಾಮಾಸುರಿದ್ಧಂ ॥ ತದೀಯಶಿಷ್ಯೇಷುವಿದಾಂವರೇಷು
34 ಗುಣೈರನೇಕೈಶ್ರುತಮುನ್ನಭಿಖ್ಯೈಃ । ರರಾಜಶೈಲೇಷುಸಮುನ್ನತೇಷುಸರತ್ನ
35 ಕೂಟೈರಿವಮಂದರಾದ್ರಿಃ ॥ ಕುಲೇನಶೀಲೇನಗುಣೇನಮತ್ಯಾಶಾಸ್ತ್ರೇಣರೂ
36 ಪೇಣಕಯೋಗ್ಯವಿಪಃ । ವಿಚಾರ್ಯ್ಯತಂಸೂರಿಪದಂಸನೀತ್ವಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ
37 ಯಾಂಚಕಾರ ॥ ಅಥ್ಯೈಕದಾಚಿಂತಯದಿತ್ಯನೇನಾಸ್ಥಿತಿಃಸಮಾಲೋಕ್ಯನಿ
38 ಜಾಯುಷೋಽಲ್ಪಂ । ಸಮರ್ಪ್ಯಚಾಸ್ಮಿನ್ಸ್ವಗಣಂಸಮರ್ತ್ಥೇತಪಶ್ಚರಿಷ್ಯಾಮಿಸಮಾ
39 ಧಿಯೋಗ್ಯಂ ॥ ವಿಚಾರ್ಯ್ಯಚೈವಂಪ್ರದಯೇಗಣಾಗ್ರಣೀರ್ನ್ನಿವೇದಯಾಮಾ
40 ಸವಿನೇಯಬಾಂಧವಃ । ಮುನಿಸ್ಸಮಾಹೂಯಗಣಾಗ್ರವರ್ತ್ತಿನಂಸ್ವಪುತ್ರ

(೩ನೇ ಮುಖ.)

1 ಮಿತ್ಥಂಶ್ರುತವೃತ್ತಶಾಲಿನಂ ॥ ಮದನ್ವಯಾದೇಷಸಮಾಗತೋಯಂಗಣೋಗುಣಾ
2 ನಾಂಪದಮಸ್ಯರಕ್ಷಾ । ತ್ವಯಾಂಗವಾದ್ವತ್ಸ್ವಯತಾಮಿತೀಷ್ಟಂಸಮರ್ಪಯಾಮಾಸಗಣೀ
3 ಗಣಂಸ್ವಂ ॥ ಗುರುವಿರಹಸಮುದ್ಯದ್ದುಃಖದೂನಂತದೀಯಂಮುಖಮಗುರುವ
4 ಚೋಭಿಸ್ಸುಪ್ರಸನ್ನೀಚಕಾರ । ಸಮವಿಮಲಿತಾಬ್ಧಿಶ್ಲಿಷ್ಟಪಾಂಸುಪ್ರತಾನಂಶಿಮಧಿವಸ
5 ತಿಯೋಷಿನ್ಮಂದಘೂತ್ಕಾರವಾತ್ಯಃ ॥ ಕೃತಿತತಿಪಿತವೃತ್ತಸ್ಸತ್ಯಗುಪ್ತಿಪ್ರವೃತ್ತೋಜಿತ
6 ಕುಮತವಿಶೇಷಃಶೋಷಿತಾಶೇಷದೋಷಃ । ಜಿತರತಿಪತಿಸತ್ವಸ್ತತ್ವವಿದ್ಯಾಪ್ರಭು
7 ತ್ವಃಸುಕೃತಫಲವಿಧೇಯಂಸೋಗಮದ್ದಿವ್ಯಭೂಯಂ ॥ ಗತೇತ್ರತತ್ಸೂರಿಪ
8 ದಾಶ್ರಯೋಽಯಂಮುನೀಶ್ವರಸ್ಸಂಘಮವರ್ದ್ಧಯತ್ತರಾಂ । ಗುಣೈಶ್ಚಶಾಸ್ತ್ರೈಶ್ಚರಿತ್ರೈರನಿಂ
9 ದಿತೈಃಪ್ರಚಿಂತಯನ್ಸದ್ಗುರುಪಾದಪಂಕಜಂ ॥ ಪ್ರಕೃತ್ಯಕೃತ್ಯಂಕೃತಸಂಘರಕ್ಷೋವಿಹಾ
10 ಯಮಾಕೃತ್ಯಮಸಲ್ಪಬುದ್ಧಿಃ । ಪ್ರವರ್ದ್ಧಯನ್ಧರ್ಮ್ಮಮನಿಂದಿತಂತದ್ಗುರೋರ್ಮಹೇಶಾನ್ವಫಲೀ
11 ಚಕಾರ ॥ ಅಮುಂಚಯದಯಂಮುನಿರ್ವಿಮಲವಾಗ್ಭಿರತ್ಯರ್ತ್ಥತಾನಮುಂದಮುದಸಂಚ
12 ರತ್ಸುಮತವಾದಿಕೋಲಾಹಲಾನ್ । ಭ್ರಮನ್ನವರಭೂಮಿಜೃಂಭಿಮಿತಪಾರ್ಥಿ
13 ವೋಚ್ಚಲತ್ತರಂಗತತಿವಿಭ್ರಮಗ್ರಸನಜಾತಶೋಭಿಬ್ಭ್ರವಿ ॥ ಕಾತ್ಯಂಕಾಮಿನಿ
14 ಕರ್ತ್ಯತಾಂಶ್ರುತಮುನೇಕೀರ್ತ್ತಿಶ್ಶಿವಾಗವ್ಯತೇಬ್ರಹ್ಮಸ್ತ್ರಿಪ್ರಿಯಸನ್ನಿಘೋಘುವಿ
15 ಬುಧಸ್ಸಂವೃಗ್ಯತೇಸರ್ವತಃ । ಸೇಂದ್ರಾಶಿಂಸುಕಗೋತ್ರಭಿದ್ಧಮತಿಶಿಂನಾಸ್ತ್ಯಸಾಕಿಂನಚಶೇ
16 ಷಃಕುತ್ರಗತಸ್ಸಚಸ್ವಿರಸಸೋಽವದ್ಯಃಪಶೂನಾಂಪತಿಃ ॥ ವಾಗ್ದೇವತಾಹೃದಯರಂಜನ
17 ಮಂಡನಾನಿಮಂದಾರಪುಷ್ಪಮಕರಂದರಸೋಪಮಾನಿ । ಆನಂದಿತಾಖಿಲಜನಾನ್ಯಮೃತಂ
18 ವಮಂತಿಕರ್ಣ್ನೇಷುಯಸ್ಯವಚನಾನಿಕವೀಶ್ವರಾಣಾಂ ॥ ಸಮಂತಭದ್ರೋಪ್ಯಸಮಂತಭದ್ರ
19 ಶ್ರೀಪೂಜ್ಯಪಾದೋಽಪಿನಪೂಜ್ಯಪಾದಃ । ಮಯೂರಪಿಂಛೋಪ್ಯಮಯೂರಪಿಂಛ

20 ಸ್ತ್ರಿಂವಿರುದ್ಧೋಪ್ಯವಿರುದ್ಧಏಷಃ ॥ ಏವಂಜಿನೇಂದ್ರೋದಿತಧರ್ಮ್ಮಮುಚ್ಚೈಃಪ್ರಭಾವಯಂ
21 ತಂಮುನಿಸಂಕವಿಪಿನಂ । ಅಪ್ಯಸ್ಯವೃತ್ತ್ಯಾಪರಿಪಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮು
22 ಪಾಸದಮೂತಪತ್ ॥ ಯಥಾಬಲೀಯಾನ್ಯಸ್ಯಮಹಾನುಭಾವಂತಮೇವಪಕ್ಷತ್ತ್ವಬಲೀಕ
23 ರೋತಿ । ತಥಾಕಸ್ಯೈಸ್ಯೋಯಮನುಪ್ರವಿಶ್ಯಪೂರ್ಬ್ಬಬಾಧೇಪ್ರತಿಬದ್ಧವೀರ್ಯ್ಯಃ ॥
24 ಅಂಗಾನ್ಯಭೂವನ್ನಸ್ಯಕೃಶಾನಿಯಸ್ಯಸ್ವಕಪ್ರತಾನ್ಯದ್ಭುತವೃತ್ತಭಾಜಃ ॥ ಪ್ರಕಂ
25 ಪಮಾನಪ್ಯಕ್ಷರಿದ್ಧರೋಗಾನ್ನಚಿತ್ತಪಮಾನಸ್ಯಕವತ್ಯಪೂರ್ವ್ವಂ । ಸಮೋಕ್ಷಮಾ
26 ಗ್ಗೇರುಚಿಮೇಷಧೀರೋಮುದಂಕಧರ್ಮ್ಮಹೃದಯೇಪ್ರಣಂಶಿಂ ॥ ಸಮಾಪದೇತದ್ವಿಪರೀತಕಾ
27 ರಿಸ್ಯಭೃತ್ರಿಪ್ರಸರ್ಪತ್ಯಧಿದೇಹಮುಚ್ಚೈಃ । ಅಂಗೇಷುತಸ್ಮಿನ್ನಪಿಜೃಂಭಮಾಣೇನಿಶ್ಚಿತ್ಯ
28 ಯೋಗೀತವಸಾಧ್ಯರೂಪತಾಂ ॥ ತತಸ್ಸಮಾಗತ್ಯನಿಜಾಗ್ರಜಸ್ಯಪ್ರಣಮ್ಯಪಾ
29 ದಾವವದತ್ಕೃತಾಂಜಲಿಃ ॥ ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿರಾಜಧರ್ಮ್ಮವತ್ಸಲತ್ವತ್ಪದ
30 ಪ್ರಸಾದತಸ್ಸಮಸ್ತಮಾರ್ಜ್ಜಿತಂಮಯಾಸದ್ಯಕಃಪ್ರತಂವ್ರತಂತಪಶ್ಚಪುಣ್ಯಮ
31 ಕ್ಷಯಂಕಿಂಮಮಾತ್ರವರ್ತ್ತತಪ್ರಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷಿಣಃ ॥ ದೇಹತೋವಿನಾತ್ರ
32 ಕಷ್ಟಮಸ್ತಿಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗಪೀಡಿತಸ್ಯವಾಕ್ಯತಾನಶಬ್ದತಃ । ಧ್ಯೇಯಮಿವ
33 ಯೋಗತೋವಪುರ್ವ್ವಿಸರ್ಜ್ಜನಕ್ರಮಸ್ತಥಾವರ್ಗ್ಗಸರ್ವ್ವಕೃತ್ಯವೇದಿನಾಂವಿದಾಂವರ ॥ ವಿ
34 ಜ್ಞಾಪ್ಯಕಾರ್ಯ್ಯಂಮುನಿರಿತ್ಥಮತ್ಥ್ಯಂಮಯಮುಮ್ಮುಕ್ಷುಮ್ವಾರಯತೋಗಣೇಶಾತ್ ।
35 ಸ್ವೇಪ್ಸಿತ್ಯಸಲ್ಲೇಖನಮಾತ್ಮನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಸ್ಮಭವ್ಯಂ ॥ ಉ
36 ವ್ಯದ್ವಿಪತ್ತಿಮಿತ್ತಿಮಿಂಗಿಲನಕ್ರಚಕ್ರಪೂರ್ತ್ತುಂಗಮೃತ್ಯುಮೃತಿಫೇನತರಂಗಭಾಜೇ । ತೀ
37 ವ್ರಾಜವಂಜವಪಯೋನಿಧಿಮಧ್ಯಭಾಗೇಕ್ಲಿಶ್ನಾತ್ಯಹನ್ನಿಶಮಯಂಪತಿತಸ್ಸಜಂತುಃ ॥
38 ಇದಂಖಲುಮಮಂಗಕಂಗಗನಪಾನಸಾಂಕೇಪಲಂನಹೇಯಮಸುಖಾಸ್ಪದಂನಿಖಿ
39 ಲದೇಹಭಾಜಾಮಪಿ । ಅತೋಸ್ಯಮನಯಃಪರಂವಿಗಮನಾಯಬದ್ಧಾಕ
40 ಯಾಯತಂತಹಸಂತತಂಕರಿಸಕಾಯತಾಪಾದಿಭಿಃ ॥ ಅಯಂವಿಷಯ
41 ಸಂಚಯೋವಿಷಮಶೇಷದೋಷಾಸ್ಪದಂಸ್ವಕಜ್ಞನಿಜುಷಾಮಪೋಬಹುಭವೇಷು
42 ಸಂವೇಗಕೃತ್ । ಅತಃಖಲುವಿವೇಕಿನಸ್ತಮಪಹಾಯಸರ್ವ್ವಂಸದಾವಿ
43 ಶಂತಿಪದಮಕ್ಷಯಂವಿವಿಧಕರ್ಮ್ಮಹಾನ್ಯತ್ತಿತಂ ॥ ಉದ್ದೀಪ್ತದುಃಖ

(೪ನೇ ಮುಖ.)

1 ಶಿಖಿಸಂಗತಿಮಂಗಯಷ್ಟಿಂತೀವ್ರಾಜವಂಜವತಪಾತಪತಾಪತಪ್ತಾಂ । ಸ್ರಕ್ಚಂದನಾದಿವಿಷ
2 ಯಾಮಿಷತೈಲಸಿಕ್ತಾಂಕೋವಾವಲಂಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುದ್ಧಃ ॥ ಸ್ಪೃಷ್ಟಸ್ತ್ರೀಣಾಮೇ
3 ನಸಾಂಸ್ಪೃಷ್ಟಿತಃಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸ್ಪೃಷ್ಟ್ಯಾಚಕಿಂಸ್ಯಾತ್ । ಪುತ್ರಾದೀನಾಂಕ
4 ತೃಕಾರ್ಯ್ಯಂಕಿಮತ್ಥಂಸ್ಪೃಷ್ಟೇರಿತ್ಥಂವ್ಯರ್ತ್ಥತಃಧಾತುರಾಸೀತ್ ॥ ಇದಂಹಿಬಾಲ್ಯಂಬಹು
5 ದುಃಖಬೀಜಮಿದಂವಯಃಪ್ರೋಗ್ರಸರಾಗದಾಹಾ । ಸವೃದ್ಧಭಾವೋಪ್ಯಮರ್ಷಾಸ್ತ್ರಶಾ
6 ಲಾವಹೇಯಮಂಗಸ್ಯವಿಪತ್ಫಲಾಹಿ ॥ ಲಬ್ಧಂಮಯಾಪ್ರಾಕ್ತನಪನ್ಮಪುಣ್ಯಾ
7 ತ್ಸುಜನ್ಮಸದ್ಗಾತ್ರಮಪೂರ್ವ್ವಬುದ್ಧಿಃ । ಸದಾಶ್ರಯಣೀಯಜಿನಧರ್ಮ್ಮಸೇವಾತ
8 ತೋವಿನಾಶಮಾಚಕವರಕೃತೀಕಃ ॥ ಇತ್ಥಂವಿಭಾವ್ಯಸಕಲಂಭುವನಸ್ವರೂಪಂಯೋಗೀವಿನ
9 ಶ್ವರಮಿತಿಪ್ರಶಮಂದಧಾನಃ । ಅದ್ಧ್ಯಾವಮೀಲಿತದೃಗಸ್ಖಲಿತಾಂತರಂಗಃಪಶ್ಯನ್ಸ್ವರೂ

10ಪಮಿತಿಸೋಽವಹಿತಸ್ಸಮಾಧೌ ॥ ಹೃದಯಕಮಲಮಧ್ಯೇಸ್ಸೈರ್ದ್ಧಮಾ
11ದಾಯರೂಪಂಪ್ರಸರದಮೃತಕಲ್ಪೈಮ್ಮಙ್ಗಲಮಂತ್ರೈಃಪ್ರಸಿಂಚನ್ | ಮುನಿ
12ಪರಿಷದಮೀಣ್ಣಸ್ತೋತ್ರಘೋಷೈಸ್ಸಹೈವಪ್ರುತಮುನಿರಯಮಂಗಂಸ್ವಂವಿಹಾಯ
13ಪ್ರಶಾಂತಃ ॥ ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮಲ್ಪೀಕೃತೈನಾ ವಿಗಲಿತಪರಿಮೋಹಸ್ತ
14ತ್ರಭೋಗಾಂಗಕೇಷು | ವಿಸಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಾಂಬುಧಾರಾಪತನಹೃತರ
15ಜೋಂತದ್ವಾರಮಸೋಽಪಾಸಮಪ್ಯಂ ॥ ಯತೌಯಾತೇತಸ್ಮಿನ್ಜಗದಜನಿಶೂನ್ಯಂಜನಿಭೃ
16ತಾಂಮನೋಮೋಹಧ್ವಾಂತಂಗತಬಲಮಪೂರ್ವ್ವಪ್ರತಿಹತಂ | ವ್ಯದೀವ್ಯದ್ವ್ಯಚ್ಛೋ
17ಶೋನಯನಜಲಮುಷ್ಣಂವಿರಹಯನ್ವಿಯೋಗಃಕಿಂಕುರ್ಯ್ಯಾದಿಹನಮ
18ಹತಾಂದುಸ್ಸಹತರಃ ॥ ಪಾದಾಯಸ್ಯಮಹಾಮುನೇಽಪಿನಕೈರ್ಭೂಭೃ
19ಚ್ಛಿರೋಭಿರ್ಧೃತಾನ್ಯತ್ತಂಸನ್ನವಿದಾಂವರಸ್ಯಹೃದಯಂಜಗ್ರಾಹಕಸ್ಯಾಮಲಂ | ಸೋ
20ಯಂಶ್ರೀಮುನಿಭಾನುಮಾನ್ವಿಧಿವಶಾದಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯೋಯಂತದ್ವಿ
21ಧಿಮೇವಹಂತತಪಸಾಹನ್ತುಂಯತಧ್ವಂಬುಧಾಃ ॥ ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ
22ಕಮನಿಂದ್ಯವೃತ್ತಾಸ್ಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ | ಇಜ್ಯಾ
23ಭವೇದಿತಿಕೃತಾಕೃತಪುಣ್ಯರಾಶೇಸ್ಸ್ಥೇಯಾದಿಯಂಪ್ರುತಮುನೇಸ್ಸುಚಿರಂ
24ನಿಷದ್ಯಾ ॥ ಇಷುಶರಚಿವಿಧುಮಿತಶಕವಂಧಾವಿಕರವ್ವಿತೀಯ
25ಗಾಷಾಢೇ | ಸಿತನವಮಿವಿಧುದಿನೋದಯಜುಷಿಸ್ವಿಹಾಮೇಪ್ರತಿಷ್ಠಿ
26ತೇಯಮಿಹ ॥ ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತರೋಧಮತ್ಯುಜ್ವಲಂವಿಲಂಘಿ
27ತತಮಸ್ತುಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ | ಅವಾಙ್ಮನಸಗೋಚರಂ
28ವಿಜಿತಲೋಕಶಕ್ತ್ಯಗ್ರಿಮಂಮದೀಯಹೃದಯೇನಿಶಂವಸತುಧಾಮದಿವ್ಯಂಮಹ
29ತ್ ॥ ಪ್ರಬಂಧಧ್ವನಿಸಂಬಂಧಃಸದ್ಯೋತ್ಪಾದನಲಕ್ಷಣಾ | ಮಂಗರಾಜಕವೇ
30ರ್ವ್ವಾಣೀವಾಣೀವಿಲಾಸಯತೇತರಾಂ ॥

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ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವ ಕಂಭವಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

1ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋದಯಾಚಳಶಿರೋಭೂಷಾಮಣಿರ್ಬ್ಭಾನುಮಾನ್ | ಬ್ರಹ್ಮಕ್ಷತ್ರ
2ಕುಳಾಬ್ಧಿವರ್ದ್ಧನಯಶೋರೋಚಿಸ್ಸುಧಾದೀಧಿತಿಃ ॥ ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಕರಾ
3ಚಲಭವಶ್ರೀಹಾರವಲ್ಲೀಮಣಿಃ | ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಗ್ನಿಚಣ್ಡಪವನಶ್ಚಾವು
4ಣ್ಡರಾಜೋಽಜನಿ ॥ ಕಲ್ಪಾನ್ತಕ್ಷುಭಿತಾಬ್ಧಿಭೀಷಣಬಳಂಪಾತಾಳಮಲ್ಲಾನುಜಂ
5ಜೇತುಂಜ್ವಾಲದೇವಮುದ್ಯತಭುಜಸ್ಯೇನ್ದ್ರಕ್ಷಿತೀನ್ದ್ರಾಜ್ಞಯಾ | ಪತ್ಯಾಶ್ರೀ
6ಜಗದೇಕವೀರನೃಪತೇರ್ಜೈತ್ರದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವದ್ದನ್ತಿನಿಯತ್ರ
7ಭಗ್ನಮಪತಾನೀಕಂಮೃಗಾನೀಕವತ್ ॥ ಅಸ್ಮಿನ್ದನ್ತಿನಿವನ್ತವಪ್ರವಳಿತ
8ದ್ವಿಟ್ಸ್ಕಂಧಕಂಧೋವಳೀವೀರೋತ್ತಂಸಪುರೋನಿಷಾದಿನಿಪ್ರಸ್ಯಾಸಂತಾಸೇಚತ್ವ
9ಯಿ | ಸ್ವಾತ್ಯೋನಾಮಸಗೋಚರಃಪ್ರತಿನೃಪೋಮದ್ಭಾರ್ಯಕೃಷ್ಣಪ್ರಗನ್ಗಾಸ್ಸ್ಯೇ
10ತಿನೊಽಜಂಪಿರಾಜಸಮರಪ್ರಯಾಣಾಭಿತಸ್ಸ್ವಾಮಿನಾ ॥ ಖ್ಯಾತಶ್ಚಾರ
11ಪಯೋಧರಸ್ತುಪರಿಧಿಸ್ತುಸ್ತುತ್ರಿಕೂಟಃಪುರೀಲಂಕಾಸ್ತುಪ್ರತಿನಾಯ

12 ಕೋಽಸ್ತು ಜಸುರಾರಾತಿಸ್ತಥಾಪಿಕ್ಷಮೇ । ತಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ
13 ತ್ವತ್ತೇಜಸೇತಿಕ್ಷಣಾನ್ನಿರ್ವ್ವ್ಯೂಢಂರಣಸಿಂಗಪಾರ್ತ್ಥಿವವರಗೋಯೇನೋರ್ಜ್ಜಿತಂಗ
14 ರ್ಜ್ಜಿತಂ ॥ ವೀರಸ್ಯಾಸ್ಯರಣೇಷುಭೂರಿಷುವಯಂಕಣ್ಠಗ್ರಹೋತ್ಕಣ್ಠಯಾ
15 ತಪ್ತಾಸ್ಸಂಪ್ರತಿಲಬ್ಧನಿರ್ವ್ವೃತಿರಸಾಸ್ತ್ವತ್ಖಡ್ಗಧಾರಾಂಭಸಾ । ಕಲ್ಪಾನ್ತಂರಣ
16 ರಂಗಸಿಂಗವಿಜಯಿನಾಜೀವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವ್ವಾಣೀಕೃತರಾಜಗನ್ಧಕರಿ
17 ಣೋಯಸ್ಸ್ಯೈವಿತೀರ್ಣ್ಣಾಶಿಷಃ ॥ ಆಕ್ರಷ್ಟುಂಭುಜವಿಕ್ರಮಾದಭಿಲಷನ್
18 ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯಂಯೇನಾದೌಚಲದಂಕಗಂಗನೃಪತಿರ್ವ್ವ್ಯರ್ತ್ಥಾಭಿ
19 ಲಾಷೀಕೃತಃ । ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನಚಷಕೇವೀರದ್ವಿಷಃಶೋಣಿತಂ
20 ಪಾತುಂಕೌತುಕಿನಶ್ಚಕೋಣಪಗಣಾಃಪೂರ್ಣ್ಣಾಭಿಲಾಷೀಕೃತಾಃ ॥

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ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

1 ಶ್ರೀಗೊಮ್ಮಟಜಿನಪಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯಕ್ಷನಂ
2 ಮಾಡಿಸಿದಂದಿಗಂಬರಗುಣಾಢ್ಯಂಭೋಗಪುರಂದರನೆನಿಪ್ಪ
3 ಹೆಗ್ಗಡೆಕಣ್ಣಂ ॥

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ಅಖಂಡಬಾಗಿಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ
2 ನಂಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ।
3 ಶ್ರೀಮೂಲಸಂಘಪಯಃಪಯೋಧಿವರ್ದ್ಧನಸುಧಾಕರಾ
4 ವನವಾಸೇ . . ತಕೀರ್ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಷ್ಯಾ
5 ಜಿನಪತಿಶ್ರೀಮದ್ದೇವೇಂದ್ರವಿಶಾಲಕೀರ್ತ್ತಿದೇವಾಃತತ್ಶಿಷ್ಯಾಃಭಟ್ಟಾರಕಶ್ರೀಶುಭಕೀ
6 ರ್ತ್ತಿದೇವಾಸ್ತಚ್ಛಿಷ್ಯಾಃಕಲಿಕಾಲಸರ್ವ್ವಜ್ಞಭಟ್ಟಾರಕಧರ್ಮ್ಮಭೂಷಣದೇವಾಃತಚ್ಛಿಷ್ಯಾ
7 ಶ್ರೀಅಮಲಕೀರ್ತ್ತ್ಯಾಚಾರ್ಯ್ಯಾತತ್ಶಿಷ್ಯಾಃ . . . ತಮಿತ . . . ಕುವಲ
8 ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯ್ಯಪಟ್ಟವಿಪುಲ
9 . . . . . ಮಹಾವಸಯೋದ್ಧಾರಕಸಮ
10 ಯಮಲ್ಲಿದೇವಃಸಾಂತತ್ವಾರ್ತ್ಥವಾರ್ದ್ಧಿವರ್ದ್ಧನಹಿಮಾಂಶುನಾ
11 ವರ್ದ್ಧಮಾನಸ್ವಾಮಿನಾಕಾರಿತಾ . . . ಆಚಾರ್ಯ್ಯ
12 ಶಕವರ್ಷ ೧೨೯೫ ಪರಿಧಾವಿ ಸಂವತ್ಸರ ವೈಶಾಖ
13 ಶುದ್ಧ ೩ ಬುಧವಾರ ॥

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

1 ಶ್ರೀಶಾ . ಕೀರ್ತ್ತಿದೇವರಶಿಷ್ಯರುಹೇಮಚಂದ್ರ
2 ಕೀರ್ತ್ತಿದೇವರನಿಸಿಧಿಮಂಗಳಮಹಾಶ್ರೀ ॥

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ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾ
2 ದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಲೋ
3 ಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರಿ
5 ಪ್ರಶ್ಯಸ್ತಯವಿರಾಜಿತಚಿಹ್ನಾಳಂಕೃತರುಂವಿನಂಬೋಧಾವ
6 ಬೋಧಿತರುಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನನೇತ್ರತ್ರಯರುಂ
7 ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯ್ಯಸುಖಾತ್ಮಕರುಂವಿದಿತ . . .
8 ದ್ಧಾರಕರುಂಏಕತ್ವಭಾವನಾಭಾವಿತಾತ್ಮರುಂವೃಭನಯ
9 ಸಮೃತ್ಥಿಸಖರುಂತ್ರಿದಂಡರಹಿತರುಂತ್ರಿಶಲ್ಯನಿರಾಕೃತರುಂ
10 ಚತುಕಷಾವಿನಾಸಕರುಂಚತುರ್ವ್ವಿಧವುಪಸರ್ಗ್ಗಗಿರಿಕಂ
11 ದರಾದಿದ್ಯೈರೆಯಸಮನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
12 ಕತ್ತರ್ಗಳುಂಪಂಚಾಚಾರವೀರ್ಯ್ಯಸಾರಪ್ರವೀಣರುಂಸಮುದರು
13 ಪನದಭೇದಾಭೇದಿಗಳುಂಸಟುಕರ್ಮ್ಮಸಾರರುಂಸಪ್ತನಯಸಿರ
14 ತರುಂಅಷ್ಟಾಂಗನಿಮಿತ್ತಕುಶಲರುಂಅಷ್ಟವಿಧಜ್ಞಾನಾಚಾರಸಂ
15 ಪಂನರುಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿನಿರ್ಮ್ಮುಕ್ತರುಂದಶಧ
16 ರ್ಮ್ಮಕರ್ಮ್ಮಶಾಸ್ತ್ರರುಂಏಕಾದಶಶ್ರಾವಕಾಚಾರವುಪದೇಸಬ್ರತಾಚಾರ
17 ಚಾರಿತ್ರರುಂದ್ವಾದಶತಪನಿರತರುಂದ್ವಾದಶಾಂಗಸ್ರುತಪ್ರವಿಧಾನ
18 ಸುಧಾಕರರುಂತ್ರಯೋದಶಾಚಾರಶೀಲಗುಣಾಧ್ಯೈರ್ಯ್ಯ . . ಸಂ
19 ಪಂನರುಂಎಂಬತನಾಲ್ಕು ಲಕ್ಷಜೀವಭೇದಮಾರ್ಗ್ಗಣರುಂಸರ್ವ್ವಜೀವಿದ
20 ಯಾಪರರುಂಶ್ರೀಮತ್ಕೊಂಡಕುಂದಾನ್ವಯಗಗನಮಾರ್ತ್ತಂಡರುಂ
21 ವಿವಿತೋತ್ತಂಡಕುಷವಾಂಡರು . . ಗಣಗಜೇನ್ದ್ರಸಿಂಹಾಕ್ರಮದಧಾವಭಾ
22 ಸುರರುಂಶ್ರೀಮದ್ದೇಶಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮತ್ತ್ರಿಭು
23 ವನರಾಜಗುರುಶ್ರೀಭಾನುಚಂದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳುಂ ಶ್ರೀಸೋಮಚಂ
24 ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳುಂಚತುರ್ಮ್ಮುಖಭಟ್ಟಾರಕದೇವರುಂಶ್ರೀಸಿಂಹ
25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯ್ಯರುಂಶ್ರೀಶಾನ್ತಿಭಟ್ಟಾರಕಾಚಾರ್ಯ್ಯರುಂಶ್ರೀ . . . ಕೀರ್ತ್ತಿ
26 ದೊಡಗೆಭಟ್ಟಾರಕದೇವರುಂಕನಕಚಂದ್ರಮಲಧಾರಿದೇವರುಂ ಶ್ರೀನೇಮಿ
27 ಚಂದ್ರಮಲಧಾರಿದೇವರುಂಚತುರ್ವ್ವಿಧಶ್ರೀಸಕಲಗಣಸಾಧಾರಣ . .
28 ಅದೇವಧಾನುರುಂಕಲಿಯುಗಗಣಧರಪಂಚಾನತಮುನೀಂದ್ರರುಂ
29 ಅವರಶಿಷ್ಯರುಗೌರಶ್ರೀಕಂತಿಯರುಂಸೋಮಶ್ರೀಕಂತಿಯರುಂ . . ಶ್ರೀ
30 ಕಂತಿಯರುಂದೇವಶ್ರೀಕಂತಿಯರುಂಕನಕಶ್ರೀಕಂತಿಯರುಂ
31 ಯಿಪ್ಪತ್ತೆಂಟುತಂಡಶಿಷ್ಯರುಮೆರಸುಪ್ರಮಾದಿಸಂವತ್ಸರದಫಾ
32 ಲ್ಗುಣಸು ೮ ಬೃ ಶ್ರೀಗೊಂಮಟದೇವರತೀರ್ಥಸ್ನಪನಕಲ್ಯಾಣ . . . .
33 ಕೆಮಂಗಳಮಹಾ ।

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೮ದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶೀಗಣ
2 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವ
3 ಯಶ್ರೀತ್ರೈವಿದ್ಯದೇವರಶಿಷ್ಯರ್
4 [illegible]ಣಂದಿದೇವರುನಳಸಂವ
5 ತ್ಸರಚೈತ್ರಶು ೧ಸೋಮವಾರದಂ
6 ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ
7 ಜಮಧಾಳರಾದರು ಮಂಗಳಮ
8 ಹಾಶ್ರೀ ॥

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ಅಖಂಡಬಾಗಿಲ ಗುಂಡಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿದಾನಂ
2 ಸೇನೆಯರಕಾಱರಣರಂಗಧೀರಶ್ರೀಮನ್ಮರಿಯಾ
3 ನೆದಂಡನಾಥಾನುಜಂದಾನಭಾನುಜನೆನಿಸಿದಭ
4 ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು
5 ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಬಸದಿಗ
6 ಳುಮಾತೀರ್ತ್ಥದ್ವಾರಪಕ್ಷಕೋಭಾರ್ತ್ಥಂಮಾಡಿಸಿದನೀರಂಗದ
7 ಹಪ್ಪಳಿಗೆಯುಮನೀಮಹಾಸೋಪಾನಪಙ್ಕ್ತಿಯು
8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತಾಲುರಂಗ
9 ಮಹಪ್ಪಳಿಗೆಯುಂಬಿಗಿಯಿಸಿದನದುಮ
10 ಲ್ಲದೆಯುಮೀಗಂಗವಾಡಿನಾಡೊಳಲ್ಲಗಲ್ಲಿಗೆ
11 ಲ್ಲಿನೋರ್ಪ್ಪಡಂ ॥ ಕ ॥ ಪ್ರಕಟಯಕೋವಿಘರಪ್ರೌ
12 ಣ್ಣತ್ತುಕನ್ನೆವಸದಿಗಳನೊಸೆದುಜೀರ್ಣ್ನೋದ್ಧಾ
13 ರ । ಪ್ರಕರಮನಿನ್ನೂಱನಲೆಸಿಕಸ್ಮೃತಿಮಾಡಿ
14 ಸಿದನೆಸೆಯೆಭರತಚಮೂಪಂ ॥
15 ಭರತಚಮೂಪತಿಸುತೇಸೋಲೀಕ.ಸ್ಥಲದೇವಿ
16 ಬೂಚಿರಾಜಾಂಗನೆತದ್ವರತನೆಯಂಮಕು
17 ....ನೊಸ
18 ಪಾರಿಸಿದನಿಪಂ ॥

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ಪೊದೆಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತುಶಾಲಿವಾಹನಶಕವರುಷಂ೬೭೦ನೇಸಿದ್ಧಾರ್ಥಿಸಂ
2 ವತ್ಸರದವಾಷೆಮಹಾಳಂಯಮಲ್ಲುಮುನಿಗುಂದದಸೀ

3 ವೆಯವೇಶಕುಲಕರಣಿಯರಮಲಿದಲಾಂಛಜೊನ್ನಪ್ಪಯ್ಯ
4 ನಅನುಜಪೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ದಪ್ಪಯ್ಯನಅನುಜನಾ
5 ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾಮಬಿನದಾಂಬಿಕೆ
6 ಯರುಬಿಂದುದರ್ಶನಪಾದರುಭದ್ರಂಭೂಯಾ
7 ತ್ಶ್ರೀ ॥ ಬ್ರತಸಾಗರವರ್ಣಿಗಳಸಮೇತ ॥
8 ಇದೇತಿಥಿಯಲ್ಲಿಪಾಬಿಗೂರಜಡೆಗಪ್ಪನಾಗಪ್ಪನ
9 ಪುತ್ರರಾದಸಪ್ಪಸಟ್ಟಿರಪುಣ್ಯಸ್ತ್ರೀನಾಗಪ್ಪನ
10 ಪ್ಪಿಯರುಭಿಷಿಕ್ತಸ್ಪನುದರ್ಶನಪಾದರು ॥

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ಕಂಬಿಗುಬ್ಬಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

1 ಶ್ರೀಸಾವ್ಯಸಂವತ್ಸರದೊಳುವಿಛ
2 ದಆಶ್ವಯುಜಬ ೬ಮಿಯೊಳುತಾಂಶ್ರೀ
3 ಸೋಮನಾಥಪುರವನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
4 ಅನಾದಿಯಗ್ರಾಮಂ ॥ ಅಗ್ರಾಮದಲುಶ್ರೀಮತ್ಪಂಡಿ......

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ಚೌವೀಸತೀರ್ಥಂಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

1 ಪ್ರೋಂನಮಃಸಿದ್ಧೇಭ್ಯಃಗೊಂ
2 ಮಟಸ್ವಾಮೀಆದೀಶ್ವರ
3 ಃಮುಳ್ಳನಾಕಾಕಾಚೊವ್ವೀ
4 ಸತೀರ್ಥಂಕರಕೇವರತೀಸಾ
5 ಚಾರುಕೀರ್ತಿಪಂಡಿತಃಧರ
6 ಮಠಂಪ್ರಃಬಳ್ಳಾತಕ....ಪವಸ
7 ಸಕೇಂಗಳ೬ಂಸರ್ವಧಾರೀನಾ
8 ಮಸಂವತ್ಸರಃಮೈಸಾಕಸಮೀ ೩.
9 ಶುಕ್ಲರವಾರದೇಹಮಾಂ(ಪಕೀಸ್ಯಹ
10 ..ಲ್ಲೋಳಾಳಃಯಮಗೋತ್ರಃ
11 ಶ್ರೀನಾಸಾಃಶ್ರೀನಾಃತಾಪು
12 ತ್ರಃಸದಾವಸಾಃಪಲ
13 ಪರದಾಮಾನಿಕಾಸ್ತ್ರಃ
14 ದಮಣಾಸಃಕಮಾಕಪ್ಪರ

....

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ಅಬಂಡಬಾಗಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಶ್ಚಿಮ ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ.)

1 ಸಂವತ್೧೧೧೯ವರ್ಷೇವೈಶಾಖಶುದಿ

2 ಶ್ರೀಕಾಷ್ಟಸಂಘೇಮಂದಿತ......

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ದೊಡ್ಡಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

1 ಅರಕೆಱೆಯವೀರವೀರಪ
2 ಲ್ಲವರಾಯನಮಕಂ....ಮಸಿಂ
3 ಘೆರನಾಯಕಂಪಳಗುಳ......
4 ....ಬಡಿಗರ
5 ಬೆಟ್ಟಕ್ಕೆ ||

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ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

1 ಸಿದ್ಧಾರ್ತ್ಥಿಸಂ। ಕಾರ್ತಿಕಸುದ್ಧಂರಲು ।
2 ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ
3 ಟಪವಂನುಹಿರಿಸಾ
4 ಋಗಿಣಿಗಾಡನಾತಂಮ
5 ರಂಗೈಯನಸೇವೆ ||

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ದೊಡ್ಡಬೆಟ್ಟದಹಿಂದೆ ತಪ್ಪಲಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಪ್ರಸಿದ್ಧಸೈದ್ಧಾನ್ತಿಕಚಕ್ರವರ್ತ್ತಿಗಳಶ್ರೀವಿಷ್ಣುಸಾವೇಷ್ಟ್ರತಕೀರ್ತ್ತಿಗಳಕೊಂಡಕುಂದಾನ್ವಯದಗಗನ
2 ಮಾರ್ತ್ತಾಂಡರುಮಪ್ಪಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ
3 ಮಗನಾಗದೇವಹೆಗ್ಗಡೆನಾಗಸಮುದ್ರಮೆಂದುಕೆಱೆಯುಂಕಟ್ಟಿಸಿತೋಟವನಿಕ್ಕಿಸಿದನವರಶಿಷ್ಯರು
4 ಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರುಪಟ್ಟಣಕನೇಮಿದೇವರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಬಾಳಚಂ
5 ದ್ರದೇವರಸಂನಿಧಿಯಲುನಾಗದೇವಹೆಗ್ಗಡೆಆತೋಟವನ್ನೆ ಅವರಕೊಳಸರ್ವ್ವಬಾಧಾಪರಿಹರವಾಗಿವಶಕ್ಕೆಗ
6 ದ್ಯಾಂಶಕೆಱೆವನ್ತಾಗಿಮಕ್ಕಳುಮೊಮ್ಮಕ್ಕಳುಪರ್ಯ್ಯನ್ತಂಕೊಟ್ಟದಾನಶಾಸನವಾಗಿಶ್ರೀಗೊಂಮಟದೇವರಅಷ್ಟವಿ
7 ಧಾರ್ಚ್ಚನೆಗೆಬಿಟ್ಟವೃತ್ತಿ ||

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ಚೆನ್ನಯ್ಯನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

1 ಪೆಟ್ಟಸಾಮಿಸೆಟ್ಟರಶ್ರೀದೇವೀರಂಪ
2 ಸಮಗಜೇನಂಣಸಮಂಟಪಅದಿ

3 ತೀರ್ತ್ಥದಕೊಳ । ವಿಮಾಪಾಲುಗೊಳವೊ ।
4 ವಿಮಾಅಮೃತ್ತ್ಯಗೊಳವೊ । ವಿಮಾಗಂಗೆ
5 ನದಿಯೊ । ವಿಮಾತುಂಗಭದ್ರಿಯೊ । ವಿಮಾಪಂ
6 ಗಲಾಗಾಲುರಿಯೊ । ವಿಮಾರಂದವನವೊ ।
7 ವಿಮಾಸ್ರಂಗಾರತೋಟವೊ ಅಯಿಅಯಿ
8 ಯಾಅಯಿಅಯಿಯಾವಳಿತೀರ್ತ್ಥ
9 ವಳಿತೀರ್ತ್ಥ ಜಯಜಯಜಯಜಯ ॥

ಊರಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

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ಅಕ್ಕನಬಸ್ತಿಯಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ
2 ಶಾಸನಮ್ ॥ ಭದ್ರಮಸ್ತು ಜಿನೇಂದ್ರಾಣಾಂ ಶಾಸನಾಯಾಘನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾಂತಸ
3 ಙ್ಘಾತಪ್ರಭೇದಘನಭಾನವೇ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಜನ್ಮಗೇಹಂ ನಿಭೃತನಿರುಪಮೌರ್ವ್ವಾನಳೋದ್ದಾಮತೇಜಂ
4 ವಿಸ್ತಾರಾಂತಃಕೃತೋರ್ವ್ವೀತಳವಿಮಳಯಶಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ । ವಸ್ತುವ್ರಾತೋದ್ಭವ
5 ಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಂಗಭೀರಂ ಪ್ರಸ್ತುತ್ಯಂ ನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸಗುಂ ಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಅದರೊಳಗಾ
6 ಸ್ತುಭವೋಽಂದನಘ್ರ್ಯಗುಣಮಂ ದೇವೇಭದುಷ್ಟಾಮಸತ್ವದಗುಬ್ಬಿಂ ಕಿಮಶ್ಮಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿಯಂ ಪಾರಿಜಾ
7 ತದಪಾರತ್ವದ ಪೆಂಪನೊಬ್ಬನೆ ನಿತಾಂತಂ ತಾಳ್ದಿ ತಾನಲ್ತೆ ಪುಟ್ಟಿದನುರ್ವ್ವೀಶ ವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ॥ ಕಂ ॥
8 ವಿನಯಂಬುಧರಂ ರಂಜಿಸೆ ಘನತೇಜಂ ವೈರಿಬಲವನಲಱಿಸೆನೆಗಳ್ದಂ । ವಿನಯಾದಿತ್ಯನೃಪಾಲಕನನುಗ
9 ತನಾಮಾರ್ತ್ಥನಮಳಕೀರ್ತ್ತಿಸಮರ್ತ್ಥಂ ॥ ಆವಿನಯಾದಿತ್ಯನವಧೂಭೂಷೋದ್ಭವ ಮಂತ್ರದೇವತಾಸಂನಿಧಿಸದ್ಭಾವನೂ
10 ಭವನಮಖಿಳಕಳಾವಿಳಸಿತೆಕೆಳೆಯಬೆರಸಿದುಂ ಬಳುಸರಿಂ ॥ ಅದಂಪತಿಗೆತನೂಭವನಾದಂ ಕಲಿಗಂಸುದಾ
11 ಧಿಪಸಿಗಂ ಮುನ್ನೆ ಂತಾದಂ ಜಯಂತಸಂತವಿಷಾದವಿದೂರಾಂತರಂಗನೆ ಱೆಯುಂಗನೃಪಂ ॥ ಆತಂಗಾಳುಪ್ಯಭೂಪಾಳನ ಪುತ್ರಿ ಎಚಲ
12 ದೇವಿ ಪಟ್ಟಮಹಾದೇವಿ ಪ್ರಾತಪ್ರೋತ್ತುಂಗಸೂರ್ಯ್ಯವಿದಳನಶೀಳಂ ವಂದಿಕಸ್ಯಶಾಪಿಯ(ಧ)ಂ । ಶ್ರೀಕಾಂಭೋಜಾತನೇವಪ್ರಿಯದನದನುಭವಂ
13 ದುಕುಂದಾಪದಾತವ್ಯಾತಪ್ರೋದ್ಯದ್ವನಸ್ಪ್ರಫಪಳಿತಭುವನಂ ಧೀರನೇಕಾಂಗವೀರಂ ॥ ಎಱೆಯಂಗನೃಪನಿಸನಿಸಾಧ್ವಿ ಎಚಲೆಯುಂಗನೃ
14 ಪಂಲತೆಯಕನಂಗನೆ ಚಲ್ವಿಂಗೆ ಪಟ್ಟಮಹಿಳೆಗುಣದಿಂ ನಿಜದೇಚಲದೇವಿಯಂತು ಪೋಲ್ವರೆ ಪರಮೋಳರ್ ॥ ಎನಿಸೆಗಳ್ದ ಮುಪ್ಪಗ್ಗಡೆ ತನೂಭ
15 ವನ್ನರ್ಗಳ್ದ ರಲ್ತೆ ಬಲ್ಲಾಳಂ ವಿಷ್ಣುನೃಪಾಳಕನುವಯಾದಿತ್ಯಸಂಭವ ಪರಿಂ ವಿಮುಖರ ವಸುಧಾತಳದೊಳ್ ॥ ಅವರೊಳ್ಮಧ್ಯಮನಾಗಿಯುಂ
16 ಭುವನದೊಳ್ ಪೂರ್ವ್ವಾಪರಾಂಭೋಧಿಯುದ್ಧವಿನಂಕಂ ಪೆಸರಿಂ ಸಿಕ್ಕರ್ನ್ನೆಂದು ಪಿಡುಗಾಪಾವಿಕ್ರಮಚಕ್ರೇಶನೆಂಬುಪ್ಪವಷಿಂ ದುತ್ತಮನಾವ
17 ನುತ್ತಮಗುಣಬ್ರಾತ್ಯೈಕಧಾಮಂ ಭರಾಭವಶೋಣಾ ಮಣಿಪಾದಪಾದ್ರಿ ದಿನಪಂ ಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳಕಂ ॥ ಎಳಗೆನೆ ಪೊಡೆಯುಪಾರ್ತ್ತರತ್ತಳ
18 ವನಪುರಮಂ ತೆರಾಯರಾಯಪುರಂ ಬಸ್ಸೆನೆ ಬಲದವಿಷ್ಣು ತೇಜೋಜ್ವಳನದೆಪೇವನೃಪನಿಷ್ಠುರ ಶತ್ರುಸುಗ್ಗಿಗಳ್ ॥ ಕನಿತಂ ಮುಗ್ಗಿ ಪಾಮ್ಯಂ ಮುಗ್ಗ
19 ಚೆಯುಮಂ ಕೊಂಡು ಸಾಜಾಕ್ರೋಧಪಿಡಿದಿಸಿಯುದ್ಭ್ರಿಕಾರದ ನಾಡಿನೊಳ್ ಬೆಸಸಿ ನಂತನಂಸನ್ನು ದೇಶವ ... ಸಿಬಗ್ಗನಾತಿಗ್ಗಿತ್ತುನುಸ್ಥಪದ ಮಂಕಾರು
20 ಣ್ಯದಿಂ ದೆಂದುತುನ್ನಿತಂಲೆಕ್ಕ ವಪೆಲಗ್ಸ್ವಶಬ್ದ ಭವನುಂ ವಿಭ್ರಾಂತನಪ್ಪಂ ಬಲಂ ॥ ಕಂ ॥ ಲಕ್ಷ್ಮೀದೇವಿಯಗಾಧಿಪಲಕ್ಷ್ಮಿಂಗೆನೆ ವಿದ್ದನಿಪ್ಪಗೆಂತಂ
ತವಲಂಲಕ್ಷ್ಮಾದೇ

21 ವಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮನನವಿಪ್ಲಗಗ್ರಸಂಚಿತಸಗನ್ಧಳ ॥ ಅನಗ್ಗ್ರಮನೋಜಸಂತನದಲೀಜನಚಿತ್ತ ಮಸಿಳಿಗ್ಗಳಕ್ಕೆ ಸಾಟ್ಯುವವವಳೋಳ

22 ಯುಂವತನುನಂಭಿಧಾನನುನಾಸವಂಗನಾನಿವವಮನೆಟ್ಟು ಮುಚ್ಚುನೊಂನಸನವದಿರರಸುಕ್ಕು ಯುದ್ಧದೊಳ್ತವಿಸಪನಾದನಾತ್ಮಭ

23 ವನತೃತಿಮಂಸರಸಂಪನ್ನರ್ಪಾದಾ ॥ ಪನಗಾತ್ರಂಬಂದಕಂದಗನ್ಯತಜಾಭಿತಾಂಗಸ್ಪರ್ಬಿಂಗಂಜನಾತಂಮುಚಿವಾತಗೇನನೊಲ್ಟ್ಪಿಸ್ರಳ
ಯಸಮುಮವೊ

24 ಳುವೋರೆಯುಂವಿನಜುಬಿದ್ವರ್ನಪಲನ್ನಂಕಾಳನನ್ನಂವಮಿನಮಕುರಿಕನಂನಂಯುಗಾಂತಾಗ್ನಿಯಂನರಿ ಹಿಲಂನಂಸಿಂಜದಂನಂ ಪುರಹರನು
ಲಗಂಣಂನನಿನಾರಸಿಂ

25 ಪಂ ॥ ತವವ್ಯಾರ್ಗಂಗಲಕ್ಷ್ಮೀ ॥ ವ್ಯಮನದೆ ಮೋತಲದೇವೀಗುಪತಿರಿನರೇಂದ್ರಪತಿಗಮಗ ಮುಕ್ಯ । ಪ್ರದಪಟ್ಟಮಹಾದೇವೀಪದ
ವಿಗನಲಂಕೋರ್ಗ್ಯೆಯಾ

26 ಗಧರೆಯೊಳ್ಸ್ನಗಳ್ಪ್ಳ ॥ ವೃ ॥ ಲಲನಾಲೀಲೆಗೆಮುನ್ನ ವಂತುಕುಸುಮಾಸ್ತ್ರಂಪುಟ್ಟಿದೋವಿಷ್ಣುಗಂಲಲಿತಶ್ರೀಸಧುಪಿಂಗವಂತೆನರಸಿಂಹ
ಕ್ಷೋಣಿಪಾಳಂಗವೇಚಲದೇವೀವ

27 ಧುಗಂಪರಾರ್ತ್ಥಚರಿತಂಪುಣ್ಯಾಧಿಕಂಪುಟ್ಟಿನೊಂಬಲವನ್ವೈರಿಕುಲಾಂತಕಂಜಯುಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಲಪುಳಭೂಪಾಳೇಭಸಿಂ
ಪಂರಿಪ್ರುಸ್ನ ಕಸುನಾನಿಕರಾಕಾರ

28 ಣಂಕಂರಿಪುರಾಜನ್ಯಭಿವೋಜಿಪ್ರಕರನಿರಸನೋಧ್ವಾಂತವಾತಪ್ರಪಾತಂ ರಿಪುಧಾತ್ರೀಂದ್ರಾದ್ರಿವಜ್ರಂ ರಿಪುನೃಪತಿತಮಸ್ತೋಮವಿಧ್ವಂಸನಾ
ಕ್ಕರ್ಗಂರಿಪುಪೃಥ್ವೀಸಾಳಕಾನನಳ

29 ನುದಯಿಸಿದಂವೀರಭಲ್ಲಾಳದೇವಂ ॥ ಗತಲೀಲಂಲಾಳನಾಳಂಬಿತಬಿಸಳಭಯೋಗ್ರಜ್ವರಂಗೂರ್ಜ್ಜರಂಸಂಧೃತಕೂಳಂಗೊಳಸುಳ್ಟ್ಯಾಕರ
ಧೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಪ್ರೋಜ್ಝಿತ

30 ಚೇಳಂಚೋಳನಾದಂಕವನವವನದೊಳಂಧೇರಿಪುಂ ಪೊಯ್ಸಿವೀರಾಹಿತಭೂಭೃಜ್ಜಾಳಕಾನನಳನತುಳಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ ॥ ಭರ
ದಿಂದಂತನ್ನದೋರ್ಗ್ಗರ್ಬ್ಬದಿನೊಡೆಯರಸಂಕಾಯುದ್ಧಕಾ

31 ದಲ್ಕಣಂಪ್ರಾಣ್ಕೆರೆಬಲ್ಲಾಳಕ್ಷಿತೀಶಂ ನಡೆದುಬಳಸಿಯುಂ ಮುತ್ತೆ ಸೇನಾಗಜೇಂದ್ರೋತ್ಕರದಂತಾಘಾತಸಂಚೂರ್ಣಿತ ಶಿಖರದೊಳಂಚ್ಚಂಗಿ
ಯೊಳ್ಸಿಲ್ಕಿ ದಂಡಾಸುರಕಾಂತಾದೇಶಕೋಶ

32 ವ್ರಜಜನಕಹಯೌಘಾನ್ವಿತಂಪಾಂಡ್ಯಭೂಪಂ ॥ ಚಿರಕಾಲಂರಿಪುಗಳ್ಗಸಾಧ್ಯವೆನಿಸಿದ್ದುರ್ಗ್ಗಂಗಳಂಗಿಯುಂಮುತ್ತಿ ಮದ್ದರ್ರತೇಜೋನಿಧಿದೂ
ರ್ಗೋಟೆಯುನಕೊಂಡಾಕಾಮುದೇವಾವನೀ

33 ಶ್ವರನಂಸಂದೊಡೆಯುಕ್ಷಿತೀಶ್ವರನನಾಭಂಡಾರಮುಂಸ್ತ್ರೀಯುರಂತುರಗವ್ರಾತಮುಮಂ ಸಮಂತುಸಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಸ್ವಸ್ತಿಸ
ಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇ

34 ಶ್ವರಂದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ । ತುಳುವಬಳಜಳಧಿಬಡವಾನಳಂದಾಯಾದದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡಗಂಡಭೇರುಂಡ
ಮಂಡಳಿಕಬೇಂಟೆಕಾಱಚೋಳಕಟಕಸೂಱೆಕಾ

35 ಱ । ಸಂಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃಂದಸಂತರ್ಪ್ಪಣ ಸಮಗ್ರವಿತರಣವಿನೋದ । ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರ
ಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಮಂಡ

36 ಳಿಕಮಕುಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಪರೊಳ್ಗಂಡನಿಮಾದಿಸಿದ್ಧಿಗೀದುಗ್ಗಮಲ್ಲ । ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭುವನ
ಮಲ್ಲತಳಕಾಡುಕೊಂಗು

37 ನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲ್ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯ್ಸಳವೀರಭಲ್ಲಾಳದೇವರ್ದ್ದಕ್ಷಿಣ ಮಂಡಲಮಂಮ
ಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳ

38 ನಪೂರ್ವ್ವಕಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ತನಗಾರಾಧ್ಯಂಪರಂವಿಕ್ರಮಭುಜಪರಿಘಂವೀರ
ಬಲ್ಲಾಳದೇವಾವನೀಶಂ

39 ಳಂನ್ಯಾಯಿವಿಭ್ರಾಜಿತವಿಮಳಚರಿತ್ರೋತ್ಕರಂ ಶಂಭುದೇವಂಜನಕಂವಿಶ್ವೈಕಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಖ್ಯಾತೆಯಕ್ಕವ್ವೆಯೆಂದಂದಿನಿ
ಸಂಶ್ರೀಚಂದ್ರಮೌಳಿಪ್ರಭುಗೆಸ

40 ಮೆಕಾಳೇಯುಮಂತ್ರೀಶವರ್ಗ್ಗಂ ॥ ಪತಿಭಕ್ತಂವರಮಂತ್ರಶಕ್ತಿಯುತನಿಂದ್ರಂಗೆಂತು ಭಾಸ್ವದ್ಬೃಹಸ್ಪತಿಮಂತ್ರೀಶ್ವರನಾದನಂತೆವಿಳ
ಸದ್ಬಲ್ಲಾಳದೇವಾವನೀಪತಿಗೀವಿಪ್ರ

41 ತಚ್ಚಂದ್ರಮೌಳಿವಿಬುಧೇಶಂ ಮಂತ್ರಿಯಶಂ ಸಮುನ್ನತತೇಜೋನಿಳಯಂ ವಿರೋಧಿನಾಶಿಪ್ರೋನ್ಮತ್ತೇಭಪಂಚಾನನಂ ॥ ವರತತ್ಕಾರಂಬುಜ
ಭಾಸ್ಕರಂ ಘರತಲಾಸ್ತ್ರಂ ಘೋಧಿತಂ ಶ್ರೀ ಸಮುದ್ಧ

42 ತಸ್ಯ ಹಿತ್ಯಲತಾಲವಾಲನನದಂ ನಾನಾ ಕಳಾಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂ ದ್ವಿಜಪಂಕಜೋಭಿತನ್ಯಸ್ತ್ರ ತ್ಯಸುದ್ವ್ಯಸ್ಯಂ ಧರೆಯೊಳ್ ಕುಲಜಂ
ದ್ರಮೌಳಿಸಚಿವೇಶಜಸ್ಯಜನ್ಮಾಲಯಂ ॥

43 ತವದ್ಧಾರ್ಂಗಲಕ್ಷ್ಮೀ ॥ ಘನವಾಣಾವಿಪಳೋವಿಸ್ಮರ್ಭಾಸಿತಮುಬಿವ್ಯಾಕೋಲಪಂಕೇಜಮುಂಪನಿವೃಷ್ಟಿ ನವಳಾನನಾಭಿವಿತತಾವಶ್ಯಾರಂಜ
ಲಾವಣ್ಯಪಾವನವಾಕ್ಸಂಭೃತೆ ಚಂದ್ರಮೌ

44 ಳಿವಧುವೀರ್ ಮಾಚಿಯಕ್ಕಂ ಜಗಜ್ಜನಸಂಸ್ತುತ್ಯೆ ಕಳಂಕವಿದೂರನುತೆಗಂಗಾದೇವಿತಾನ್ನಳೆ ॥ ಸ್ವಸ್ತ್ಯನವರತವಿನಮದಮರಮೌಳಿಮಾ
ಣಿಕ್ಯತಟಕಳಿಣಸಿನಿಯಗಳಭಗವದ

45 ರ್ಹತ್ಪರಮೇಶ್ವರಸ್ವಾರಗಂಧೋದಕ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗೆಯುಂ ಚತುರ್ವಿಧಾನೂನದಾನಸಮುತ್ತುಂಗೆಯುಮಪ್ಪ ಶ್ರೀಮತುಬಿರ
ಜವರ್ಗ್ಗನಿತಿಯವಾಚಲದೇವಿಯರ್ಸ್ವಯಮೆಂ

46 ತೆಂದೊಡೆ ॥ ವರಕೀರ್ತಿರ್ಧವಳೀಕಾರಾದ್ವಿರದೌಘಂ ವಾಸನಾವಿನಾಶವಿನೂತಂ ವರಮಂತ್ರಾನಕನಮಳಂ ಧರಣಿಯೊಳ್ ಶಿವೆಯನಾಯಕಂ
ವಿನಯನಿಧಂ ॥ ಅತನಸತಿನೆಸಿವಾಯಜೇತಾಂಭೂ

47 ರತ್ನಯೋದವನಿಪದ ಜಸ್ಯೈರಧೀತಧರಾತಳಗಖಿಳವಿನೀತೆಗೆ ಚಂದ್ವೆಗಬರೆಯದ್ಯೊರೆಯುಂಟೇ ॥ ತತ್ಪುತ್ರ ॥ ಜಿನಪತಿಪದಸರಸೀರುಹ
ವಿನಮದ್ಭೃಂಗಂ ಸಮಸ್ತಬುಧಸಂಗಂ । ವಿನಯನಿಧಿವಿ

48 ಶ್ವಧಾತ್ರಿಯೊಳನುಪಮನೀ ಬಮ್ಮದೇವ ಜಗ್ಗಜನನಿಗಳ್ಗಂ ॥ ತತ್ಸಹೋದರಂ ॥ ಗತದುರಿತನಮಳಚರಿತಂ ವಿತರಣಸಂತರ್ಪಿತಾಖಿಳಾರ್ಥಿ
ಪ್ರಕರಂ । ಕ್ಷಿತಿಯೊಳ್ ಮಾಚಿಯನಾಯಕನತಿಧೀರಂ ಕಲ್ಪ

49 ವೃಕ್ಷಮಂಗೆಲವಂದಂ ॥ ತತ್ಸಹೋದರಿ ॥ ಸರಸಿರುಹವದನೆ ಘನಕುಚೆ ಹರಿಣಾಕ್ಷಿ ಮನೋಜ್ಞೆ ಕೋಕಿಳಸ್ವನೆ ಮದವತ್ಕರಿಗಮನೆತ
ನೂದರಿ ಧರೆಯೊಳ್ ಗ್ಯಸ್ವರೂಪಿನಾಗರವಾದಳ್ ॥ ತತ್ಸ

50 ಹೋದರಿ ॥ ಧರೆಯೊಳ್ ರೂಪಿನಲವನಿಸವಾಡಿಯರ ನಂಟೆಂದು ವಿದೇವಂ ಗುಣಾಕರನಾಘೂಪನ ಚಿತ್ತವಲ್ಲಭಳಿಕತ್ಸೌಭಾಗ್ಯೆಗಂಗಾನಿಟಾಕರ
ತಾರಾಟಳತಾರವಾರಕರದಂಘೋದಸ್ಫುರ

51 ತ್ಕೀರ್ತಿರ್ಭಾಸುರೆಯಪ್ಪಾಚಲದೇವಿ ವಿಶ್ವಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳ್ದಿದಳ್ ॥ ತತ್ಸಹೋದರಂ ॥ ವರವಿದ್ವಜ್ಜನಕಲ್ಪಭೂಜನಮಳಂ
ಘೋರಾರಿಗಂಭೀರಸುದ್ಧರದರ್ಪಪ್ರತಿನಾಯಕಪ್ರಕರಶೀರ್ಷವ್ಯಾಂತ

52 ಸಂಘಾತಸಂಹರಣಾಕ್ಷರಂ ಪರದಭ್ರಶುಭ್ರವಿಳಸತ್ಕೀರ್ತ್ಯಂಗನಾವಲ್ಲಭಂ ಧರೆಯೊಳ್ ಶ್ರೀವಣನಾಯಕಂ ನೆಗಳ್ದನುದ್ವೃದ್ಧ್ಯರ್ಯ್ಯರಾರ್ಯ
ಕರಂ ॥ ಕಂ ॥ ಗಿರಿಸುತೆಗೆ ಜಹ್ನುಕನ್ನೆಗೆ ಧರಣೀಸುತೆ

53 ಗಿತ್ತಿ ಸುಪ್ಪಗನುಪಮಗುಣದೊಳ್ ಗರೆಯೆನಲಿಂತೀ ಸಕಳೋರ್ವ್ವರೆಯೊಳ್ ಬಾಚವ್ವೆ ಲವತಿಸತಿಗಳ್ಗಂ ॥ ತತ್ಪುತ್ರಂ ॥ ವನಸ್ವನ್ಯಾ
ಹಿವಿಪಂಗನೂರ್ಜ್ಜಿತಯುದ್ಧಗಂಜನೇಂವ್ರಾಂ

54 ಪ್ರಪನ್ನರಜೋಜ್ವಂಗನುದಾರತುಂಗನನೆದಂ ತನ್ನೊಪ್ಪುವಿನಗುಸ್ತೋತ್ರರವಿಂದೇಯ ವಣ್ಣನಾಯಕನಿಳಾಭಿಸ್ಯಾತ್ಕರ್ಷನಂ ನಾಯಕಂ
ಧರೆಯೊಳ್ ಬಮ್ಮಯನಾಯಕನಿಖಿಳಜನಾನಾಥಸಂತ್ರ

55 ಯಕಂ ॥ ತದ್ವನಿತೆ ॥ ಶತಪತ್ರಲೋಚನೆ ಮಲ್ಲಿಸಟ್ಟವಿಘಗಂಸಿನ್ವಪಟಾರಿತ್ರಭಾಸಿತಗೀರ್ವಾಣಚವಸಟ್ಟಕವ್ವೆಗವನನಾತ್ಮಿಯನಾಂದವರ್ಣ್ಯ
ನಿಜ್ಜೆರ್ತಚಿತ್ರೋದ್ಭವಕಾಸ್ತೆಯುದ್ಭವಿಸಿದ

56 ಳ್ ಇಂತಿಚವ್ವೆಸತ್ಕಾಂತೆ ತಾರತುಪಾರಾಂಬುಲಸದ್ಯೋಧವಳಿತಾವಾಚಸ್ರಿಯಿಂ ಧಾತ್ರಿಯೊಳ್ ॥ ಬಮ್ಮಯನಾಯಕನನುಜಂ ॥ ವನರಂಪು
ರನಾಕಾರಂಜಾರಕ್ಷೀರಾಬ್ಧಿವಿಶದಕೀರ್ತ್ಯಾರ್ಯ್ಯಧಾರಂ ಧೀರಂಧರಿ

57 ಯೊಳ್ಗಿಗಳ್ದಂದಂ ಕೃತಸಕಳವುರಿತವಿನಹಾರಂ ॥ ತದನುಜೆ ॥ ವಾರಿಕೇಳೋಚನೆ ನಂಚಹಾಸನ ಧಾನಸೂನಿಪ್ತನಾಥೂಂಧ
ಸುರರಾಜಾಧರೆ ಕೋಕಿಳಸ್ವನೆ ಸುಗಂಧವ್ಯಾಸಟೆಂಚತ್ತಸೂದ

58 ರಸ್ಯಂಗಾಮನೀಳಕೇಶೆ ಕಳನಂಸಿವಾಸನೆಯಿ ಕಂಬುಕಂಧರೆಯನಸ್ತ್ಯಾಚಲದೇವಿ ಕಂತುಸುವಿಯಂ ನಾಂದವರ್ಣ್ಯದಿಂದೆನಿಸಳ್ ॥ ದವಾಚ ।
ಜಂಮುಮಿಮ್ಮಿ ಸ್ವಗಮಿಚೋಚನೆಮಂವರಗಿಧ್ವಮರ್ಯ್ಯತಂಗಳು

59 ಚೆವಸಗ್ವ್ಯಗೀರ್ಬ್ರಂದತಕೇರವಿಳಿಸಿತೆ ಚಂದವ್ವೆ ವಿಶೂತೆಯದಾಳಬಿಳಂಷ್ಪರದಯೊಳ್ ॥ ತದನುಜಂ ॥ ಘಾದವದಸನುಮಾಯಕಾ
ರಗಿಲಿಷ್ಟಕಾರಯವಳಿಯಾಂಬಿಯಕ್ಷೀ

60 ಽಸುರಸಿಂಧುಹಾರದನೀರದಭಾಸುರ[illegible]ಭಾವುಂಕಾವಂ ॥ ಸಿರಿಗಂವಿಷ್ಣುಗವೆಸ್ತುಮುಂನವಿಸವಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೊಂಕಂಭುಗಂಗಿರಿ
ಸಂಜಾತೆಗೆವೆಂತುಷಡ್ವದನನಾದೊಂ ಪುತ್ರನನ್ನಿಗೆಳೆಧರಣೀವಿ

61 ಶ್ರುತಚಂದ್ರಮೌಳಿವಿಭುಗಂಶ್ರೀಯೂಚಿಯಕ್ಕಂಗವುದ್ಧುರತೇಜಂ ಗುಣಿಸೋಮನುದ್ಭವಿಸಿದಂಸಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ ॥ ವರಲಕ್ಷ್ಮೀ
ಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂತಾಕರ್ಣ್ನಾಪೂರಂವಿಭಾಸುರ

62 ವಾಣೀಹೃದಯಾಧಿಪಂತುಹಿನತಾರಕ್ಷೀರನಾರಾಸಿ ಪಾಂಡುರಕೀರ್ತ್ತೀಶನುದಗ್ರದುರ್ದ್ಧರತುರಂಗಾರೂಢದೇವನ್ತನುದ್ಧರಕಾನ್ತಾಕವನೀ
ಯಕಾವನೆಸೆದಂಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ್ ॥

63 ಪರಮಾರಾಧ್ಯನನನ್ತಸೌಖ್ಯನಿಳಯಂ ಶ್ರೀಮಜ್ಜಿನಾಧೀಶ್ವರಂಗುರುಸ್ಸೈದ್ಧಾನ್ತಿಚಕ್ರವರ್ತ್ತಿನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀಶ್ವರಂಧರಣೀವಿ
ಶ್ರುತಚಂದ್ರಮೌಳಿಸಚಿವಂಪ್ರತ್ಯಂತಸೆಂದಂದಹಾದ್ಬೋರೆ

64 ಯಾಯಾಚಲದೇವಿಗಿಂದು ವಿಶದೋದ್ಯತ್ಕೀರ್ತ್ತಿಗೀಧಾತ್ರಿಯೊಳ್ ॥ ಭರದಿಂಬೆಳುಗೊಳತೀರ್ತ್ಥದೊಳ್ಜಿನಪತಿ ಶ್ರೀಪಾರ್ಶ್ವದೇವೋರ್ದ್ಧ್ವಮಂ
ದಿರಮಂಮಾಡಿಸಿದಳ್ವಿನೂತನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋಗೀ

65 ನ್ದ್ರಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜನೀಭಕ್ತಿ ಸುಸ್ಥಿರೆಯುಪ್ಪಾಚಲದೇವಿಕೀರ್ತ್ತಿವಿಶದಾಚಾಕ್ರೈಸದ್ಭಕ್ತಿಯಿಂ ॥
ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣ

66 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯದೊಳ್ ॥ ಕಂ ॥ ವಿದಿತಗುಣಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವಸುತನಾತ್ಮವೇದಿಪರಮತಭೂಭೃದ್ಭಿದುರನಯ
ಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವನೆಸೆದಂಮುನೀಂದ್ರನಪಗತತಂದ್ರಂ ॥

67 ವರಸೈದ್ಧಾನ್ತಪಯೋಧಿವರ್ದ್ಧನಶರತ್ತಾರಾಧಿಪಂತಾರಹಾರರುಚಿಭ್ರಾಜಿತಕೀರ್ತ್ತಿಧೌತನಿಖಿಳೋರ್ವ್ವೀಮಂಡಳಂ ದುರ್ದ್ಧರಸ್ಮರಬಾಣಾವ
ಳಿಮೇಘ ಜಾಳಪವನಂಭವ್ಯಾಂಬುಜವ್ರಾತಭಾಸುರ

68 ನೀಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವಮುನಿಪಂ ವಿಖ್ಯಾತಿಯಂತಾಳ್ದಿದೊಂ ॥ ತಚ್ಛಿಷ್ಯರ್ ॥ ವರಸೈದ್ಧಾನ್ತಿಕಭಾನುಕೀರ್ತ್ತಿಮುನಿಪಶ್ರೀಮತ್ಪ್ರಭಾ
ಚಂದ್ರದೇವರಃಷ್ಯಸ್ತುತಮಾಘನಂದಿಮುನಿರಾಜಪ್ಪದ್ಮನಂದಿವ್ರ

69 ತೀಶ್ವರರುರ್ವ್ವೀನುತನೇಮಿಚಂದ್ರ ಮುನಿನಾಥಖ್ಯಾತರಾದನ್ನಿರನ್ತರವೀಶ್ರೀನಯಕೀರ್ತ್ತಿದೇವ ಮುನಿಪಾದಾಂಭೋರುಹಾರಾಧಕರ್ ॥
ಸ್ಮರಮಾತಂಗಮೃಗೇಂದ್ರನುದ್ಧನಯಕೀರ್ತ್ತಿಖ್ಯಾತಯೋ

70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಹಾನಮನ್ಮಧುಕರಂ ಚಂಚತ್ತಪೋಲಕ್ಷ್ಮಿಗೀಶ್ವರನಾದೊಂಸರಪಾಳಮೌಳಿಮಣಿರುಙ್ಮಾಳಾರ್ಚಿತಾಂಘ್ರಿದ್ವ
ಯಂಸ್ಥಿರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಪಂಚಾರಿತ್ರ

71 ಚಕ್ರೇಶ್ವರಂ ॥ ಗಾಂತಿತಪಂಗಳಂನೆಗಳ್ದಿತಾಂನೆರೆಪಳ್ಗಪ ಚಂದ್ರಮೌಳಿಯೊಳ್ನಾರಿಯಗ್ಗಿನ್ನದೆ ಸೊಬಗುಪೇಳ್ವಲವುಂಭವದೊಳ್ನಿರನ್ತ
ರಂ ಸಾರತಪಂಗಳಂಪಡೆದುತಾಂನೆರೆದಳ್ ಗಡಚಂದ್ರಮೌಳಿಗಂಭೀರೆ

72 ಯನಿಪ್ಪತನ್ನನೆನಿಪಾಚಲೆವೋಲ್ಸೊಬಗಿಂಗೆನೋನ್ತರಾರ್ ॥ ಶಕವರ್ಷದಸಾಯಿರದನೂಱನಾಲ್ಕನೆಯ ಪ್ಲವಸಂವತ್ಸರದಪಾಷ್ಯಬಹುಳ
ತದಿಗೆಸುಕ್ರವಾರವುತ್ತರಾಯಣಸಂ

73 ಕ್ರಾನ್ತಿಯೆಂದು ॥ ವೃ ॥ ಲವಿಚಂದ್ರಮೌಳಿವಿಭವಾಚಲದೇವಿ ನಿಜೋದ್ಧಕಾಂತೆಯಾಲೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿಸಿದಬೆಳ್ಗುಳತೀರ್ತ್ಥದ
ಪಾರ್ಶ್ವದೇವರಚ್ಚಾರ್ಗೆಪೇಜೆಬಮ್ಮಯನಹಳ್ಳಿಯನಿ

74 ತ್ತನುದಾರವೀರಬಲ್ಲಾಳನೃಪಾಲಕನ್ದರೆಯನುಬ್ಧಿಯುಮುಳ್ಳಿನಮೆಯ್ದೆ ನಲ್ಪಿನಂ ॥ ತದವನಿಪನಿತ್ತದತ್ತಿಯನದನಾಚಲೆಬಾಳಚಂದ್ರಮು
ನಿರಾಜಶ್ರೀಪದಯುಗವಂಪೂ

75 ಜಿಸಿಚತುರುದಧಿವರಂನಿಮಿರೆಕೀರ್ತ್ತಿಜಿನಪತಿಗಿತ್ತಳ್ ॥ ಅನ್ತುಧಾರಾಪೂರ್ವ್ವಕಂಮಾಡಿಕೊಟ್ಟತದ್ಗ್ರಾಮಸೀಮೆ । ಮೂಡಕೆಂಬರೆಯ
ಹಳ್ಳ । ಪುಲ್ಲಿಂತೆಂಕಮೆಟ್ಟಜಿ । ಅಲ್ಲಿಂತೆಂಕಕಿರಿ

76 ಯಹೆದ್ದಾರಿ । ಅಲ್ಲಿಂತೆಂಕಆಲದಮರ । ಅಲ್ಲಿಂತೆಂಕಮೊಳೆಯಜ್ಜನೊಬ್ಬೆ । ಅಲ್ಲಿಂತೆಂಕಲಂಕದಹಾಳ್ಗೊಬ್ಬೆ । ಅಲ್ಲಿಂತೆಂಕನಾಗರಗಟ್ಟಕ್ಕೆ
ಹೋದಹೆದ್ದಾರಿ । ಅಲ್ಲಿಂಪಡುವಕೆಂತಟ್ಟೆಯಹಳ್ಳಂ । ಅಲ್ಲಿಂಪಡುವ

77 ಮೊರನೆಲ್ಲಿಯಗುಂಡು । ಅಲ್ಲಿಂಪಡುವಮೆಟ್ಟಜಿ । ಅಲ್ಲಿಂಪಡುವಪಿರಿಯಬರೆಯಕಲ್ಲತ್ತಿ । ಅಲ್ಲಿಂಪಡುವಲ್ಕಡವದಕೊಳ । ಅಲ್ಲಿಂಪಡುವಕ
ಲ್ಲತ್ತಿ । ಅಲ್ಲಿಂಪಡುವಬಂಡಿದಾರಿಯೊಬ್ಬ । ಅಲ್ಲಿಂಬಡಗಲೋಣಿಯ

78 ದಾರಿ । ಅಲ್ಲಿಂಬಡಗದೇವಣನಕೆಱೆಯತಾಯ್ಬೊಳೆ । ಅಲ್ಲಿಂಬಡಗಪುಣಿಸೆಯಗುಂಡು । ಅಲ್ಲಿಂಬಡಗಲಾಲದಗುಂಡು । ಅಲ್ಲಿಂಮೂಡಲೊ
ಬ್ಬೆ । ಅಲ್ಲಿಂಮೂಡನಟ್ಟಗುಂಡು । ಅಲ್ಲಿಂಮೊಡಲತ್ತಮಳೆಯನಗು

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79ಷ್ಟ । ಅಲ್ಲಿಂಮೂಡಲಾಲದಮರ । ಅಲ್ಲಿಂಮೂಡಕ್ಕೆಂಬಿಡಿಯಮಳ್ಗೆಮಂಚಿಮಗೂಡಿತ್ತು ॥ ಸ್ಥಳವೃತ್ತಿ ॥ ಶ್ರೀಕರಣದಜೀಯಂಗಳ
ತಮ್ಮಬಾಚಣಕ್ಕೈಯಿಂಮಾಱಿಂಕೊಂಡುಹಕ್ಕಸಾಲೆ

80ಜೆಯಬಾಮಗಟ್ಟನುಂಬಿಟ್ಟರದಱಸೀಮೆ ॥ ಮೂಡಸಾಗರ । ತೆಂಕಸಾಗರ । ಪಡುವಮಳ್ಳಗಟ್ಟ । ಬಡಗನಟ್ಟಕಲ್ ॥ ಹಿರಿಯಜಕ್ಕಿಯ
ಬ್ಬೆಯಕೆಱೆಯತೋಟ । ಕೇತಂಗೆಱೆ । ಗಂಗಸಮುದ್ರದಕೇರಿಯ

81ತೋಟ । ಬಸದಿಯಮುಂದಣಅಂಗಡಿಇಪ್ಪತ್ತು ॥ ನಾನಾದೇಸಿಯುಂ ನಾಡುಂನಗರಮುಂದೇವರಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗೆಬಿಟ್ಟಾಯದವಸದಹೇ
ಱಿಂಗೆಬಳ್ಳ ೧ ಅಡಕೆಯಹೇಱಿಂಗೆಹಾಗ ೧ ಮೆಣಸಿನಹೇಱಿಂಗೆಹಾ

82ಗ ೧ ಅರಿಸಿನದಹೇಱಿಂಗೆಹಾಗ ೧ ಹತ್ತಿಯಮೊಳವೆಗೆಹಾಗ ೧ ಸೀರೆಯಮೊಳವೆಗೆಹಂಗವೀಸ ೧ ಎಲೆಯಹೇಱಿಂಗೆಅಖಂಡಸೂಜಿ ॥ ದಾ
ನಂವಾಪಾಲನಂವಾತ್ರದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವ

83ರ್ಗ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾದತ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ । ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತ
ದಾಫಲಂ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ

84ಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಅಕ್ಕನಬಸ್ತಿ ಮಹಾದ್ವಾರಕ್ಕೆ ಯೆಡಬಾಗಿ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

1ಕ್ಷಯಾಖ್ಯಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖಕೇ
2ಮಹೀತನಯವಾರಕೇಯುತಬಳಕ್ಷಪಕ್ಷೇತರೇ । ಪ್ರ
3ತಾಪನಿಧಿದೇವರಾಟ್ಪ್ರಲಯಮಾಪ ಹಂತಾಸಮೋ
4ಚತುರ್ದಶದಿನೇಕಥಂಪಿತೃಯುಕ್ತೋನಿವಾರ್ಯಾಗತಿಃ ॥

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ಪೂರ್ವಕಡೆಮೂಲೆಯಲ್ಲಿ.

1ತಾರಣಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಯೂ
2ಸೋಮವಾರದಲುಹರಿಹರರಾಯನಸ್ವಸ್ಥನಾದನು

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1ಕ್ಷಯಾಖ್ಯಯಕುವತ್ಸರೇದ್ವಿತಯಯುಕ್ತವೈಶಾಖಶಮಹೀತನಯ
2ವಾರಕೇಯು . . . . . .

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ನಗರಜಿನಾಲಯದ ಹೊರಗೆ.

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭುವಲೋಭವ್ಯಯು
2ದೂರನಂಮದನಸೀರಧ್ವಾಂತಶೀತಾಂಶುವಂಸಯನಿಕ್ಷೇಪಯುತಪ್ರಭಾ
3ಣವನಿಸ್ಸಿಗ್ರತಾತ್ವರ್ಥಸಂದೋಹಸಂಸಯನಾಸಂದನಂತನಾಂತತನುಮ
4ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂಸಯಿ ತ್ರಿಗಪ್ರತಿರಾಜನಂಸೆಮೊಡಂಬಾಪ್ರೋಕ್ತರಂಬಿನಗುನಂ ॥
5ಆವರತಪ್ಪಿಪ್ಪರು ॥ ಶ್ರೀಪ್ಪಾಜಸಂಬಿತ್ರೈವಿದ್ಯದೇವರು ಶ್ರೀಭಾನು ತ್ರಿಗಸಿದ್ಧನ್ನನ

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[6]ಪುಣ್ಯಾಳಪಂಪ್ರದೇವರುಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ
[7]ತ್ರವಾದಿಪದ್ಮನಂದಿದೇವರು ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರು ಇನ್ತಿವರಶಿಷ್ಯರುನಯಕೀರ್ತ್ತಿದೇವ
[8]ರು ॥ ಧರೆಯೊಳುಖಂಡಳಿನೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವರ್ಸತ್ಯಶೌಚರ
[9]ತರ್ಸಿಂಹಪರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾ
[10]ನಾವ್ಯವಹಾರಚುಂಚುಕುಶಲರ್ವಿಖ್ಯಾತರತ್ನತ್ರಯಾಭರಣರ್ಜೈನ್ಯಳತೀರ್ತ್ಥದಾ
[11]ಸನಗರಂಗಳುರೊಢಿಯಂತಾಳ್ದಿದರು ॥ ಶ್ರೀಗೊಮ್ಮಟಪುರದ
[12]ಸಮಸ್ತನಗರಂಗಳ್ಗ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಹೊಯ್ಸಳಬಲ್ಲಾಳದೇವರಕುಮಾರ
[13]ಸೋಮೇಶ್ವರದೇವನಪ್ರಧಾನಂಹಿರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಿರಾಮದೇವನಾಯಕರ
[14]ಸನ್ನಿಧಿಯಲುಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿದೇವರುಕೊಟ್ಟಶಾಸನದಕ್ರಮವೆಂತೆಂ
[15]ದಡೆಗೊಮ್ಮಟಪುರದನಾನದೇಶಿಅಕ್ಷಯಸಂವತ್ಸರದಪೊಪಬಾಗಿಲತಂ
[16]ಪ್ರಾಕ್ತನತಾರಂಬರಂಸಲುವಂತಾಗಿ ಹಣವಂದರಮೊದಲಿಂಗೆಎಂಟುಹಣವಂತೆತ್ತು
[17]ಸುಖದಿಪ್ಪರುತೇಲಿಗರಗಾಣವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯಮನ್ಯಾಯಮ
[18]ಳಬ್ರಯಮನುಂಬಂದಡಂ ಅಸ್ಥಳದಾಚಾರ್ಯ್ಯರುತಾವೇತೆತ್ತುನಿರ್ನ್ನಯಿಸು
[19]ವರುಬಿಕ್ಕೆ ಒಕ್ಕಾರಣಕಥೆಯಿಲ್ಲಈಶಾಸನಮರ್ಯ್ಯಾದೆಯಂಮೀಱಿದವರು
[20]ಧರ್ಮ್ಮಸ್ಥಳವಕೆಡಿಸಿದವರುಕಾತೀರ್ತ್ಥದ ನಖರಂಗಳೊಳಗೊಬ್ಬರಿಬ್ಬರುಗ್ರಾ
[21]ಮಣಿಗಳಾಗಿ ಆಚಾರ್ಯ್ಯರಿಗೆಕೊಟ್ಟಬುದ್ಧಿಯಂಕಲಿಸುವಡೆಕೊಂ
[22]ದನಸಮತೊಳಗೆಕಟವಂದಾಡಿ ಹಾಗಪಳಿಯನುಹಿಡಿದುಕೊಳ್ಳಿಯೆಂದು ಆಚಾ
[23]ರ್ಯ್ಯರಿಗೆಮನಂಗೊಟ್ಟಡೆಅವರುಸಮಯದ್ರೋಹರುರಾಜದ್ರೋಹರುಬಣಂಜಿಗ
[24]ವಾಗುವನೆತ್ತಗಯುಮಕೋಲಿಕವರ್ತ್ತಗೊಡೆಯರು ಇದನಱಿದುನಖ
[25]ರಂಗಳುಉಪೇಕ್ಷಿಸಿದಾಡಡೆಆಧರ್ಮ್ಮವನಖರಂಗಳ್ಕೆಡಿಸಿದವರಲ್ಲದೆಆಚಾ
[26]ರ್ಯ್ಯರುಮಾಜ್ಞ್ನನರುಂಕೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೆಒಬ್ಬರಿಬ್ಬರು
[27]ಗ್ರಾಮಣಿಗಳುಆಚಾರ್ಯ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೊಕ್ಕ
[28]ಡಸಮಯದ್ರೋಹರುಮಾನ್ಯಮನ್ನಣೆಯಪೂರ್ವ್ವಮರ್ಯ್ಯಾದೆನಡಸು
[29]ವರುಈಮರ್ಯ್ಯಾದೆಯಂಕೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕವಿಲೆಯಂ
[30]ಬ್ರಾಹ್ಮಣರಂಕೊಂದಪಾಪದಹೋಹರು । ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ
[31]ತ ವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

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ನಗರಜಿನಾಲಯದವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

[1]ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀ
[2]ಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
[3]ಸಮಃಕುಮುದಚಂದ್ರಾಯವಿದ್ಯಾವಿಶದಮೂ
[4]ರ್ತ್ತಯೇ । ಯಸ್ಯವಾಕ್ಚಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾನಂ
[5]ದನಂದಿನೀ ॥ ನಮೋನಮ್ರಜನಾನಂದಸ್ಯಂದಿನೇಮಾಘನಂದಿನೇ ।
[6]ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಿತ್ಪ್ರಮೋದಿನೇ ॥ ಸ್ವಸ್ತಿಶ್ರೀ

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7 ಜನ್ಮಗೇಹಂನಿಷ್ಕೃತನಿರುಪಮಔರ್ವಾನಲೋದ್ದಾಮತೇಜಂವಿಸ್ತಾರಾಸ್ತಃ
8 ಕೃತೋರ್ವೀತಳಮಮಳಯಶಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ । ವಸ್ತುಬ್ರಾ
9 ತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಂಗಭೀರಂಪ್ರ
10 ಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸ
11 ಳೋರ್ವೀಶವಂಶಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷಂ ೧೨೦೩
12 ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರ ಬ್ರಾಹ್ಮಣನುಂಬ್ಬದಂಮಸ್ವಸ್ತಿಸಮಸ್ತ
13 ಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರುಂ ಆಚಾರ್ಯ್ಯವ
14 ರ್ಯ್ಯರುಂಶ್ರೀಮೂಲಸಂಘದಇಂಗಳೇಶ್ವರದೇಶಿಯಗಣಾಗ್ರಗಣ್ಯ
15 ರುಂರಾಜಗುರುಗಳುಮಪ್ಪ ನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರಶಿಷ್ಯರು
16 ಬಾಳಚಂದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರುಂಆಚಾರ್ಯ್ಯ
17 ವರ್ಯ್ಯರುಂಹೊಯ್ಸಳರಾಯರಾಜಗುರುಗಳುಮಪ್ಪಶ್ರೀಮಾ
18 ಘನಂದಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳ ಪ್ರಿಯಗುಡ್ಡುಗಳುಮಪ್ಪಶ್ರೀಬೆಳುಗು
19 ಳತೀರ್ತ್ಥದಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಂಅಗಣ್ಯಪುಣ್ಯರುಮಪ್ಪ
20 ಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳುನಖರಜಿನಾಲಯದ ಆದಿದೇವರ
21 ಅಮೃತಪಡಿಗೆರಾಚೇಯನಹಳ್ಳಿಯಹೊಲವೆರೆಗೊಳಗಾದಎಡವಳ್ಳಿಗೆಬೆ
22 ಯಕೆಳಗೆಪೂರ್ವ್ವದತ್ತಿಮೊದಲೇರಿಯತೋಟವುಂ ಅಮೃತಪಡಿಯಗದ್ದೆ . .
23 ಆಚಂದ್ರಭೂಮಿಯಸೆರುಮೆಗೆಬಾಳಚಂದ್ರದೇವರಕಯ್ಯಲುಸಮ
24 ಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳು ಬಿಟ್ಟಕೊಂಡವಳ್ಳಿಯಶಾಸನದಕ್ರಮವೆಂತೆಂದಡೆ
25 ರಾಚೆಯನಹಳ್ಳಿಯಮಲ್ಲಿಕಾರ್ಜ್ಜುನದೇವರ ದೇವದಾನದಗದ್ದೆಹೊಜ
26 ಗಾಗಿಲಗದ್ದೆಇಂಮೂಡಲುನಟ್ಟಕಲ್ಲು । ಅಲ್ಲಿಂತೆಂಕಶಾಸನಬೆಗಲ್ಲು । ಅಲ್ಲಿಂತೆಂಕಗಿ
27 ಡಿಗನಾಳದಗುಂಡುಗಳಿಂ ಮೂಡಣಕಿಬುಕಟ್ಟದಗದ್ದೆ । ನೀರೊತ್ತೊಳಗಾದಚತು
28 ಸ್ಸೀಮೆ । ಆಕಿಬುಕಟ್ಟದಪಡುವಣಕೋಡಿಯಲುಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ
29 ಡೆಪಸುಮೆನಟ್ಟ ಅಲ್ಲಿಂತೆಂಕಹುರಿಯಕಟ್ಟದತಪ್ಪಲಶಾಸನಬೆಗಲ್ಲು । ಅಲ್ಲಿಂಮೂಡ . .
30 ಯದೇವರಗೆಬೆಯತೆಂಕಣ . . . . ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊಡೆಪಸುಮೆಗೆ
31 ನಟ್ಟ . . . . ಮೇಲಿಕೆಬೆಯಬಡಗಣಕೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ
32 ಮುಕ್ಕೊಡೆಪಸುಮೆನಟ್ಟಇಕೆಬೆಯಕಿಬುಕಟ್ಟನೀರೊಳಗಾದಚತುಸ್ಸೀಮೆಯಗದ್ದೆ

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ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ
2 ನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೇಹಂನಿಷ್ಕೃತನಿರುಪಮಔರ್ವಾ
3 ನಲೋದ್ದಾಮತೇಜಂವಿಸ್ತಾರಾಂತಃಕೃತೋರ್ವೀತಳಮಮಳಯಶಶ್ಚಂದ್ರಸಂ
4 ಭೂತಿಧಾಮಂ । ವಸ್ತುವ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಂಗಭೀರಂ
5 ಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆಸೆಗುಂಹೊಯ್ಸಳೋರ್ವೀಶವಂಶಂ ॥ ಅದಱೊಳ್ಕೌ

6 ಸ್ತು ಭದೊಂದನರ್ಘ್ಯಗುಣದಿಂದೇವೇಂದ್ರರುದ್ಧಾಮ ಸತ್ವದಗುರ್ವ್ವಿಂಹಿಮರಶ್ಮಿಯುಜ್ವ
7 ಳಕಳಾಸಂಪತ್ತಿಯಿಂಪಾರಿಜಾತದುದಾರತ್ವದಪೆಂಪನೊರ್ವ್ವನೆನಿಕಾಂತಂತಾಳ್ದಿ ತಾನಲ್ತೆ ಪು
8 ಟ್ಟಿದನುರ್ವ್ವೀಜಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಲಕಂ ॥ ಕ ॥ ವಿನಯಾದಿತ್ಯನೃಪಾ
9 ಲನತನುಭವನೆಱೆಯಂಗಭೂಭುಜಂತತ್ತನಯಂ ವಿನುತಂವಿಷ್ಣುನೃಪಾಲಂ ಜನಪತಿತ
10 ದಪತ್ಯನೆನೆದನೀನರಸಿಂಹಂ ॥ ತತ್ಪುತ್ರಂ ॥ ಗತಲೀಳಂಲಾಳನಾಳಂಚಿತಬಹಳಭಯೋ
11 ಗ್ರಜ್ವರಂಗೂರ್ಜ್ಜರಂಸಂಪೃತಗೊಳಂಗಾಳನುತ್ಕೈಃ ಕರದ್ಯೃತವಿಳಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋಜ್ಝಿತ
12 ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೊಳ್ ಭೀರುಯಿಂಪೋಯ್ಸಳವೀರಾಹಿತಭೂಭೃ
13 ಜ್ಜ್ವಳಕಾಳಾನಳನತುಳಬಳಂ ವೀರಬಲ್ಲಾಳದೇವಂ ॥ ಚಿರಕಾಲಂರಿಪುಗಳ್ಗೆ ಸಾಧ್ಯವೆನಿ
14 ಸಿದ್ದುರ್ಗ್ಗಂಗಳಿಯಂಮುತ್ತಿಮದುರ್ದ್ಧರತೇಜೋನಿಧಿಗೋಗೋಟೆಯನೆಕೊಂಡಾಕ್ಷಮದೇವಾವನೀಶ್ವ
15 ರನಂಸಂದೊಡೆಯುಕ್ಷಿತೀಶ್ವರನನಾಭಂಡಾರಮಂಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂಸಮಂ
16 ತುಪಿಡಿದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವ
17 ರದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರ । ತುಳವಬಳಜಳಧಿಬಡವಾನಳ । ದಾಯಾದದಾವಾನಳ ।
18 ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡ । ಗಂಡಭೇರುಂಡ । ಮಂಡಳಿಕಬೇಟೆಕಾಱ । ಚೋಳಕಟಕಸೂಱೆಕಾಱ । ಸಂ
19 ಗ್ರಾಮಭೀಮ । ಕಲಿಕಾಲಕಾಮ । ಸಕಳವಂದಿಬೃಂದಸಂತರ್ಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದ ।
20 ವಾಸಂತಿಕಾದೇವಿಲಬ್ಧವರಪ್ರಸಾದ । ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ । ಮಂಡಳಿಕಮಕು
21 ಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲಪರೊಳ್ಗಂಡನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂಶ್ರೀಮತ್ತ್ರಿಭು
22 ವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲ್‌ಲೋಕಿಗುಂಡಿಕು
23 ಮ್ಮಟವೆರಂಬರಗೆಯೊಳಗಾದಸಮಸ್ತದೇಶದನಾನಾದುರ್ಗ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿಂಸಾಧ್ಯಂ
24 ಮಾಡಿಕೊಂಡ ಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರಸ
25 ಮಸ್ತಮಹೀಮಂಡಲಮಂದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲನಪೂರ್ವ್ವಕಂಸುಖಸಂಕಥಾವಿನೋ
26 ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರವಾಳಧಾರಾದಳನನಿಸ್ಸ
27 ಪತ್ನೀಕೃತಚತುಪ್ಪಯೋಧಿಪರಿಖಾಪರಿತ ಪೃಥುಳಪೃಥ್ವೀತಳಾಂತರ್ವ್ವರ್ತ್ತಿಯಾಂಶ್ರೀಮದ್ದ
28 ಕ್ಷಿಣಕುಕ್ಕುಟೇಶ್ವರಜಿನಾಧಿನಾಥ ಪದಕುಶೇಶಯಾಳಂಕೃತಮುಂ ಶ್ರೀಮತ್ಕಮಠಪಾರ್ಶ್ವದೇವಾ
29 ದಿನಾನಾಜಿನವರಾಗಾರಮಂಡಿತಮುಮಪ್ಪ ಶ್ರೀಮದ್ಬೆಳ್ಗೊಳತೀರ್ತ್ಥದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯ
30 ರೆನ್ತಪ್ಪರೆಂದಡೆ ॥ ಭಯಲೋಭದ್ವಯದೂರನಂಮದನಘೋರಧ್ವಾನ್ತತೀವ್ರಾಂಶುವಂ । ನಯನಿಕ್ಷೇ
31 ಪಯುತಪ್ರಮಾಣಪರಿನಿರ್ನ್ನೀತಾರ್ತ್ಥಸಂದೋಹನಂ । ನಯನಾನಂದನಶಾಂತಕಾಂತತನುವಂ
32 ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶನಂ । ನಯಕೀರ್ತ್ತಿಪ್ರತಿರಾಜನಂನೆನೆದೊಡಂಪಾಪೋತ್ಕರಂಪಿಂಗುಗುಂ ॥ ತಚ್ಛಿಷ್ಯರ್ಶ್ರೀ
33 ದಾಮನನ್ದಿತ್ರೈವಿದ್ಯದೇವರುಂ । ಶ್ರೀಭಾನುಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತದೇವರುಂ । ಶ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ । ಶ್ರೀ
34 ಪ್ರಭಾಚಂದ್ರದೇವರುಂ । ಶ್ರೀಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಂ । ಶ್ರೀಮಂತ್ರವಾದಿಪದ್ಮನಂದಿದೇ
35 ವರುಂ । ಶ್ರೀನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಂ । ಶ್ರೀಮೂಲಸಂಘದದೇಶಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ
36 ಶ್ರೀಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರ್ಶ್ರೀಮಂನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತ
37 ಚಕ್ರವರ್ತ್ತಿಗಳಗುಡ್ಡಂ ॥ ಕ್ಷಿತಿತಳದೊಳ್ರಾಜಿಸಿದಂಧೃತಸತ್ಯಂನೆಗಳ್ದನಾಗದೇವಾಮಾತ್ಯಂಪ್ರತಿಪಾಳಿತ
38 ಜಿನಚೈತ್ಯಕೃತಕೃತ್ಯಂಬಂಮದೇವಸಚಿವಾಪತ್ಯಂ ॥ ತದ್ವನಿತೆ ॥ ಮುದದಿಂಪಟ್ಟಣಸಾಮಿಯೆಂಬಪೆಸರಂತಾ
39 ಳ್ದಿರ್ದ್ದಲಕ್ಷ್ಮೀಸಮಾಸ್ಪದನಪ್ಪಿಗುಣಮಲ್ಲಿಶೆಟ್ಟಿವಿಭುಗಂಲೋಕೋತ್ತಮಾಚಾರಸಂಪದೆಗೀಮಾಚಿವೆಸೆಟ್ಟಿ
40 ಕಪ್ಪೆಗಮನೋನೋತ್ಸಾಹಮಂತಾಳ್ದಿ ಪುಟ್ಟಿದಳಂದವ್ವೆರವಾಗ್ರಗಣ್ಯೆಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಳ್ದಿದಳ್ ॥ ತ

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41 ತ್ಪುತ್ರ ॥ ವರವಾನಂದದಿನಂತುನಾಕಪತಿಗಂಬಾಲೋಮಿಗಂಶ್ರಷ್ಟಿದೊಂದರಸಾಂದರ್ಯ್ಯಜಯಂತ್ರನಂತೆತು
42 ಹಿನಕ್ಷೀರೋದಕಲ್ಲೋಳಭಾಸುರ ಕೀರ್ತ್ತಿಪ್ರಿಯನಾಗದೇವವಿಭುಗಂಚಂಪವ್ವೆಗಂಪುಟ್ಟಿದೊಂಸ್ಥಿರನೀಪಟ್ಟಣ
43 ಸಾಮಿವಿಶ್ವವಿನುತಂಶ್ರೀಮಲ್ಲಿದೇವಾಪ್ವಯಂ ॥ ಕ್ಷಿತಿಯೊಳ್ವಿಶ್ರುತಬಮ್ಮದೇವವಿಭುಗಂಜೋಗವ್ವೆಗಂಪ್ರೋದ್ಭ
44 ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಞ್ನತಯಶಂಗೀಮಲ್ಲಿದೇವಂಗಮೂಜ್ಜ್ನತೆಗೀಕಾಮಲದೇವಿಗಂಜನಕಸಂಭೋಜಃಸ್ಸೆಗು
45 ರ್ವ್ವೀತಳಸ್ತುತೆಗೀಚಂದಲೆನಾರಿಗೀಕನೆಸೆದಂಶ್ರೀನಾಗದೇವಪ್ರೋತ್ತಮಂ ॥ ಕಾರಿತೇವೀರಬಲ್ಲಾಳಪತ್ತನಸ್ವಾಮಿನಾಮುನಾ ।
46 ನಾಗೇನಪಾರ್ಶ್ವದೇವಾಗ್ರೇನೃತ್ಯರಂಗಾಶ್ಮಕುಟ್ಟಿಮೇ ॥ ಶ್ರೀಮನ್ನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತ್ತಿಗಳ್ಗೆ ಪರೋಕ್ಷವಿ
47 ನಯಾರ್ತ್ಥವಾಗಿಯುಶಿಜಮುಮಂನಿಷಿಧಿಯುಮಂಶ್ರೀಮತ್ಕಮಠಪಾರ್ಶ್ವದೇವರಬಸದಿಯುಮುಂದಣಕಲ್ಲುಕ
48 ಟ್ಟುಮಂನೃತ್ಯರಂಗಮುಮಂಮಾಡಿಸಿದತದನನ್ತರಂ ॥ ಶ್ರೀನಗರಜಿನಾಲಯಮಂಶ್ರೀನಿಳಯಮನಮಲಗು
49 ಣಗಣಂಮಾಡಿಸಿದಂಶ್ರೀನಾಗದೇವಸಚಿವಂಶ್ರೀನಯಕೀರ್ತ್ತಿವ್ರತೀಶಪದಯುಗಭಕ್ತಂ ॥ ತಜ್ಜಿನಾಲಯಪ್ರತಿಪಾಳ
50 ಕರಪ್ಪನಗರಂಗಳ್ ॥ ಧರೆಯೊಳ್ಖಂಡಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವರ್ಸತ್ಯಶೌಚರತರ್ಸಂಪ
51 ದಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಭೋಧಿವೇಳಾಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಶಳರ್ವಿಖ್ಯಾತರತ್ನತ್ರಯಾ
52 ಭರಣರ್ಬೆಳ್ಗುಳತೀರ್ತ್ಥವಾಸಿನಗರಂಗಳ್ ರೂಢಿಯಂತಾಳ್ದಿದರ್ ॥ ಸಕವರ್ಷ೧೧೧೮ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸ
53 ರದಜೇಷ್ಠ ಸು೧ ಬೃಹವಾರದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಗೆಜಿಯಮೊದಲೇರಿಯತೋಟಮುಂ
54 ಯಾಚಸಲಗೆಗದ್ದೆಯುಂಉಡುಕರಮನೆಯಮುಂದಣಕೆಜಿಯಕೆಳಗಣಬ್ಬಲ್ಕೊಳಗ೧ನಗರ
55 ಜಿನಾಲಯುವಬಡಗಣ ಕೇತಿಸೆಟ್ಟಿಯಕೇರಿ ಆತೆಂಕಣ ಎರಡುಮನೆಅಂಗಡಿಸೆಬೆಯಕ್ಕಿಗಾ
56 ಣ ಎರಡುಮನೆಗೆಹಣಅಯ್ದುಊರಿಂಗೆ ಮಳಬಿಯಹಣಮೂಱು

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ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಲಿನ ಉತ್ತರಕ್ಕೆ.

1 ಶ್ರೀಮತುಶಕವರ್ಷ ೧
2 ೦೩ನೆಯಪ್ರಮಾದಿಸಂ
3 ವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ ಸು೧೦
4 ಬ್ರಿದಂದುಶ್ರೀಬೆಳುಗುಳದತೀ
5 ರ್ತ್ಥದಸಮಸ್ತನಖರಂಗಳೆಗೆನಖ
6 ರಜಿನಾಲಯದಪೂಜಾಕಾರಿಗಳು
7 ಬಡಂಬಟ್ಟುಬರಸಿದಶಾಸನದಕ್ರಮ
8 ವೆಂತೆಂದಡೆ । ನಖರಜಿನಾಲಯದ
9 ಆದಿದೇವರದೇವದಾನವಗದ್ದೆಬೆದ್ದಲು
10 ಚಲ್ಲಿಉಳ್ಳದನುದೆಳದಕಾಲದಲುದೇವರ
11 ಅಷ್ಟವಿಧಾರ್ಚ್ಚನೆಅಮೃತಪಡಿಸಹಿತ
12 ಶ್ರೀಕಾರ್ಯ್ಯವನುನಖರಂಗಳುನಿ
13 ದಾಮಿಸಿಕೊಟ್ಟಪಡಿಯನುಕುಂದ
14 ದೆನಡಸುವೆವು ಆದೇವರಧಾನದಗದ್ದೆಬೆದ್ದಲನು
15 ಆವಿಕ್ರಯಮಾಲೊತೆಗುತಗೆಎಂಮವಂಶವಾ

[16]ವಿಯಾಗಿಮಕ್ಕಳುಮಕ್ಕಳುತನ್ನಪೆಱತುವಮಾ
[17]ಣಿಸಹಂರಾಜದ್ರೋಹಿಸಮಯದ್ರೋಹಿ
[18]ಗಳಿಂದಮನ್ನಣೆಗೊಂಬಟ್ಟುಬರಸಿದಶಾಸನಂತ
[19]ಪ್ಪಿದಕ್ಕೆ ಅವರವ್ವೆಪ್ಪಶ್ರೀಗೊಮ್ಮಟನಾಥ ॥
[20]ಶ್ರೀಬೆಳುಗುಳತೀರ್ತ್ಥದನಗರಜಿನಾಲಯದ
[21]ಆದಿದೇವರನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆಶ್ರೀಹುಲಿಗೆಱೆ
[22]ಯಸೋವಣ್ಣಅಷ್ಟಭಂಡಾರವಾಗಿ
[23]ಕೊಟ್ಟಗದ್ಯಾಣಂಐಯಿದಱಹೊಂನಿಂ
[24]ಗೆಹಾಲುಬ ೧। ಸರ್ವ್ವಧಾರಿಸಂವತ್ಸ
[25]ರದ ದ್ವಿತೀಯಾಭಾದ್ರಪದಸು ೩ಬ್ರಿಶ್ರೀಬೆಳುಗುಳ
[26]ತೀರ್ತ್ಥದಜಿನನಾಥಪುರದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂ
[27]ಗಳುತಮ್ಮೊಳೊಡಂಬಟ್ಟುಬರಿಸಿದಶಾಸನದಕ್ರ
[28]ಮವೆಂತೆಂದೊಡೆ । ನಗರಜಿನಾಲಯದಶ್ರೀಆದಿ
[29]ದೇವರಜೀರ್ಣ್ನೋದ್ಧಾರವು
[30]ಪಕರಣಶ್ರೀಕಾರ್ಯ್ಯಕ್ಕೆ ಪ್ರೌಢಾರಾ
[31]ಪೂರ್ವ್ವಕವಮಾಡಿಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲುವಂ
[32]ತಾಗಿಆಯೆರಡುಪಟ್ಟಣದಸಮಸ್ತನಖರಂಗಳೂಸ್ವದೇಶಿಪರದೇ
[33]ಶಿಯಿಂದೆಬಂದಂತಹವಣಗದ್ಯಾಣನೂಱಕ್ಕೆ ಗ
[34]ದ್ಯಾಣಂನ್ನೊಂದಱೋಪಾದಿಯದವಣಆದಿದೇವರಿಗೆ
[35]ಸಲುವಂತೆಕೊಟ್ಟಶಾಸನಯಿದರೊಳವಿರಹಿತ
[36]ಗುಪ್ತವನಾರುಮಾಡಿದಡಂಅವನಸಂತಾನನಿಸ್ಸಂತಾನಅ
[37]ವದೇವದ್ರೋಹಿರಾಜದ್ರೋಹಿಸಮಯದ್ರೋಹಿಗಳೆಂದುಪ್ರೋಷಂ
[38]ಬಟ್ಟುಬರಸಿದಸಮಸ್ತನಕರಂಗಳೂಪ್ಪಶ್ರೀಗೊಮ್ಮಟ ॥

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ಮಂಗಾಯಿ ಬಸ್ತಿಯ ದ್ವಾರದ ದಕ್ಷಿಣ.

(೧ನೇ ಮುಖ.)

[1]ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣ
[2]ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯ
[3]ದಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತ್ತಿಪಂ
[4]ಡಿತಾಚಾರ್ಯ್ಯರ ಶಿಷ್ಯಳುಸಮ್ಯಕ್ತ್ವಾದ್ಯ
[5]ನೇಕಗುಣಗಣಾಭರಣ ಭೂಷಿತೆ
[6]ರಾಯಪಾತ್ರಚೂಡಾಮಣಿ ಬೆಳುಗು
[7]ಳದಮಂಗಾಯಿಮಾಡಿಸಿದ ತ್ರಿಭು
[8]ವನಚೂಡಾಮಣಿಯೆಂಬಚೈತ್ಯಾಲ
[9]ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥

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ಆ ದ್ವಾರದ ಉತ್ತರ.

1ಶ್ರೀಮತುಪಂಡಿತದೇವರುಗ
2ಳ ಗುಡ್ಡ ಗಳಾದಬೆಳುಗುಳದನಾಗಚಂ
3ನಗೊಂಡನಮಗನಾಗಗೊಂಡನು
4ತ್ತ ಗದಹೊನ್ನೇನಹಳ್ಳಿಯು ಕಲ
5ಗೊಂಡನೊಳಗಾದಗೌಡಗಳು ಮಂಗಾ
6ಯಿಮಾಡಿಸಿದಬಸ್ತಿಗೆಕೊಟ್ಟ ದೊ
7ಡ್ಡನಕಟ್ಟೆಗದ್ದೆಬೆದ್ದಲುಯಿದ
8ಕ್ಕೆ ಅಳುಪಿದವರುವಾರಣಾಸಿ
9ಯಲುಸಹಸ್ರ ಕಪಿಲೆಯಂಕೊಂ
10ದಪಾಪಕ್ಕೆ ಹೋಗುವರು ಮಂಗ
11ಳಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ‖

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ಮಂಗಾಯಿಬಸ್ತಿಯ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

1ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ । ತಾರಾಸ್ಫಾರಾ
2ಲಕಾಪಿಸುರಕೃತಸುಮನೋವೃಷ್ಟಿಪುಷ್ಪಾಕಯಾರಿಸ್ತೋಮೋಃಕ್ರಾಮಂತಿದ್ವಿಹಪಗಂಪಟಲೀಡಂಭತೋಯಸ್ಸಮಾದಿಸೋಯಂಶ್ರೀಗೊಂಮಟೇ
3ಶಸ್ತ್ರಿಭುವನಸರಸೀರಂಜನೇರಾಜಹಂಸೋಭವಸ್ಥಿತಿಂಬಭಾನುಬೆಳುಗುಳನಗರೇಸಾಧುಜೇಜಿಯತೀರಂ ‖ ನಂದನಸಂವತ್ಸರದ ಪುಶ್ಯಶು ೩ಲೂ
ಗೆರಸೊಪ್ಪೆಯ
4ಹಿರಿಯಅಯ್ಯಗಳಶಿಷ್ಯರುಗುಂಮಟಣಗಳುಗುಂಮಟನಾಥನಸನ್ನಿಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕಬೆಟ್ಟದಲಿಚಿಕ್ಕಬಸ್ತಿಯಕಲ್ಲಕಟ್ಟಿಸಿಜೀರ್ಣೋ
5ದ್ಧಾರಬಡಗವಾಗಿಲಬಸ್ತಿಮೂಜುಮಂಗಾಯಿಬಸ್ತಿನ್ರೊಂದುಹಾಗೆಅಯ್ದುಬಸ್ತಿಜೀರ್ಣೋದ್ಧಾರವೊಂದುತಂದಕ್ಕೆ ಆಹಾರದಾನ

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ವಿಕಾರಿಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೧ ಗೆರಸೊಪ್ಪೆಯಶ್ರೀಮತಿಅವ್ವೆಗಳುಸಮಸ್ತ ಕೂಟಬ್ಯಂದಕೊಟುಗಂ ।

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ಭಂಡಾರಬಸ್ತಿಯ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

1ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ‖ ಪಾಷಂಡಸಾಗರಮಹಾಬಡ
2ವಾಮುಖಾಗ್ನಿ ಶ್ರೀರಂಗರಾಜಚರಣಾಂಬುಜಮೂಲದಾಸ । ಶ್ರೀವಿಷ್ಣು
3ಲೋಕಮಣಿಮಂಟಪಮಾರ್ಗ್ಗದಾಯೀ ರಾಮಾನುಜೋವಿಜಯತೇಯತಿ
4ರಾಜರಾಜ ‖ ಶಕವರ್ಷ ೧೨೯೦ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾದ್ರಪ
5ದಶು ೧ ಬೃ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿರಾಯವಿಭಾಡಭಾ
6ಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡಶ್ರೀವೀರಬುಕ್ಕರಾಯನುಪೃಥ್ವೀರಾ
7ಜ್ಯವಮಾಡುವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂವಾಜವಾದಲ್ಲಿಆ
8ನೆಯಗೊಂದಿಹೊಸಪಟ್ಟಣನೆನಗುಂದಿ ಕಲ್ಲೆಪದಪಟ್ಟಣವೇಳಗಾದಸ

9 ಮಸ್ತ ಸಾಣಭವ್ಯಜನಂಗಳು ಬುಕ್ಕರಾಯಂಗೆಭಕ್ತರುಮಾಡುವಬಿನ್ನಹದಿಂ

10 ಗಳಂಸುಬಿನ್ನಹಂಮಾಡಲಾಗಿ ಕೋವಿಲ್‌ತಿರುಮಲೆಪೆರುಮಾಳ್‌ಕೋವಿಲ್‌ತಿರುನಾ

11 ರಾಯಣಪುರಂ ಮುಖ್ಯವಾದಸಕಲಾಚಾರ್ಯ್ಯರೂ ಸಕಲಸಮಂಗಳೂ ಸಕಲಸಾ

12 ತ್ವಿಕರೂಮೋಷ್ಟಿಕರುತಿರುಪಣಿತಿರುವಿದಿತಣ್ಣೀರವರುನಾಲ್ವತ್ತೆಂಟುತ . . '. ಗ

13 ಳುಸ್ಥಾನಂತಪೋಪಕ್ಷಳುತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹದಿನೆಂಟುನಾ

14 ಡುಶ್ರೀವೈಷ್ಣವರಕೈಯ್ಯಲುಮಹಾರಾಯನುವೈಷ್ಣವದರ್ಶನಕ್ಕೆ ಊಜೈನದರ್ಶನಕ್ಕೆ ಊ

15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕೈಯ್ಯಲು ಜೈನರಕೈವಿಡಿದುಕೊಟ್ಟುಯಿಜೈ

16 ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವ್ವಮರಿಯಾದೆಯಲುಪಂಚಮಹಾವಾದ್ಯಂಗಳೂಕಳಶವೂಸ

17 ಲುವುದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತರದೆಸೆಯಿಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಷ್ಣವ

18 ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರುಯೀಮರಿಯಾದೆಯಲುಯೆಲ್ಲಾರಾಜ್ಯದೊಳಗುಳ್ಳ

19 ಂತಹಬಸ್ತಿಗಳಿಗೆ ಶ್ರೀವೈಷ್ಣವರುಶಾಸನವನೆಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ

20 ಯಾಗಿವೈಷ್ಣವಸಮಯವು ಜೈನದರ್ಶನವರಕ್ಷಿಸಿಕೊಂಡುಬಹೆವು ವೈಷ್ಣವರೂಜೈ

21 ನರೂವೊಂದುಭೇದವಾಗಿಕಾಣಲಾಗದು ಶ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು

22 ಸಮಸ್ತರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳುಗುಳತೀರ್ತ್ಥದಲ್ಲಿವೈಷ್ಣವ

23 ಅಂಗರಕ್ಷೆಗೋಸುಕ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತಹಜೈನರುಬಾಗಿಲುಪಟ್ಟಣೆ

24 ಯಾಗಿಮನೆಮನೆಗೆವರ್ಷಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯೆತ್ತಿದಹೊನ್ನಿಂಗೆ ದೇವರ

25 ಅಂಗರಕ್ಷೆಗೆಯಿಪ್ಪತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕಹೊನ್ನಿಂಗೆ ಜೀರ್ಣ್ನಜಿ

26 ನಾಲಯಂಗಳಿಗೆಸೊಧೆಯನಿಕ್ಕೂದುಯೀಮರಿಯಾದೆಯಲುಚಂದ್ರಾರ್ಕ್ಕ

27 ರುಳನ್ನಂ ತಪ್ಪಲೀಯದೇವರ್ಷವರ್ಷಕ್ಕೆಕೊಟ್ಟು ಕೀರ್ತ್ತಿಯನ್ನು ಪುಣ್ಯವನ್ನು ಉಪಾ

28 ರ್ಜ್ಜಿಸಿಕೊಂಬುದುಯೀಮಾಡಿದಕಟ್ಟಳೆಯನು ಆವನೊಬ್ಬನುಮೀರಿದವನುರಾ

29 ಜದ್ರೋಹಿಸಂಘಸಮುದಾಯಕ್ಕೆದ್ರೋಹಿ ತಪಸ್ವಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯೀ

30 ಧರ್ಮ್ಮವಕೆಡಿಸಿದರಾದಡೆಗಂಗೆಯತಡಿಯಲ್ಲಿಕಪಿಲೆಯನೂ ಬ್ರಾಹ್ಮಣನನೂಕೊ

31 ಂದಪಾಪದಲ್ಲಿಹೋಹರು ।। ಶ್ಲೋ ।। ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂ

32 ಧರಾಂ । ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥

ಮೇಲ್ಭಾಗದಲ್ಲಿ ಈಚಿಗೆ ಬರೆದಿರುವದು.

1 ಶ್ರೀಕಲ್ಲಹದ . ದ್ವಿಸೆಟ್ಟಿ . . . . ಬುಸುವಿಸೆಟ್ಟಿಬುಕ್ಕರಾಯರಿಗೆ ಬಿಂನಹಂಮಾಡಿತಿರುಮಲೆಯತಾತಯ್ಯ

2 ಂಗಳುಬಿಜಯಂಗೈಸಿತರ . . ಜೀರ್ನ್ನೋದ್ಧಾರಂಮಾಡಿಸಿದರುಉಭಯಸಮ.ಊಕೂಡಿಬುಸುವಿಸೆಟ್ಟಿಯರಿಗೆಸಂಘ

3 ನಾಯ್ಕಪಟ್ಟವಕಟ್ಟಿದರು ॥

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ಭಂಡಾರಬಸ್ತಿ ಪೂರ್ವ್ವಕಡೆ ಯೆರಡನೇ ಶಾಸನ.

(೧ನೇ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥ

2 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತು ಜಿನಶಾಸನಾಯ ॥

3 ಸ್ವಸ್ತಿ ಶ್ರೀಜನ್ಮಗೇಹಂನಿಭೃತನಿರುಪಮೌರ್ವ್ವಾನಳೋದ್ದಾಮತೇಜಂ ವಿಸ್ತಾರಾನ್ತಃಕೃತೋರ್ವ್ವೀತಳಮಮಳಯಶಶ್ಚನ್ದ್ರಸಂಭೂ

4 ತಿಧಾಮಂ । ವಸ್ತುಪ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯಸತ್ವಾವಳಂಬಂಗಭೀರಂ ಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭ

5 ಮೆಸಗುಂಹೊಯ್ಸಳೋರ್ವ್ವೀಶವಂಶಂ ॥ ಅದಱೊಳುಕೌಸ್ತುಭದೊಂದಿನಗ್ಘ್ಯಗುಣಮಂವೇಳಾಭದುದ್ದಾಮಸತ್ವದಗುರ್ವ್ವಂಹಿಮ

6 ರಶ್ಮಿಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿಯಂಪಾರಿಜಾತದುದಾರತ್ವದಶೇಷನೋರ್ವ್ವನೆನಿತಂವಸ್ತಂತಾಳ್ದಿತಾನಿತ್ತೆ ಸ್ಫುಟ್ಟಿದನುದ್ವೇಜಿತವೀ

7 ರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ ॥ ಕ ॥ ವಿನಯಂಬುಧರಂರಂಜಿಸೆಘನತೇಜಂವೈರಿಬಲಮನಳುಂಕನೆಸಗಲ್ದಂವಿನ

8 ಯಾದಿತ್ಯನೃಪಾಳಕನನುಗತನಾಮಾರ್ತ್ಥನಮಳಕೀರ್ತ್ತಿಸಮರ್ತ್ಥಂ ॥ ಆವಿನಯಾದಿತ್ಯನವಧೂಪ್ರೋದ್ಭವಮಂತ್ರದೇವತಾಸಂನಿಭೇಕ
ದ್ಭಾವಗು

9 ಣಭವನಮಖಿಳಕಳಾವಿಳಸಿತಕೆಳೆಯಬರಸಿಯಿಂಬಳೆಸಿಂ ॥ ಅದಂಪತಿಗೆತನೂಭವನಾದಂಪೆಱೆಗಂಸುರಾಧಿಪತಿಗಂಮುಂನನ್ತಾದಂಜಯ
ನ್ತನ

10 ನ್ತೆವಿಷಾದವಿದೂರಾನ್ತರಂಗನೆಱೆಯಂಗನೃಪಂ ॥ ಆತಂಬಾಳುಕ್ಯಭೂಪಾಳನಬಲವಭುಜಾದಂಡಮುದ್ದಂಡಭೂಮಬ್ಯಾತಸ್ರೋತ್ತುಂಗ
ಭೂಭೃದ್ದ್ವಿಪಳನಕುಶಂವೇದಿಸ

11 ನ್ತ್ಯಾಶೆವೇಳಾಂ ಕ್ಷ್ಮೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಕರದರ್ಪ್ಪಂದಮ ಕುಂದಾವದಾತಖ್ಯಾತ ಪ್ರೋದ್ಯದ್ಯಶಃಶ್ರೀಧವಳಿತಭುವನಂಧೀರನೇಕಾಂಗ
ವೀರಂ ॥ ಎಱೆಯಮನೆಳೆಗನಿಸಿನೆಗ

12 ಳ್ದೆರ್ದ್ದೆಱೆಯಂಗನೃಪಾಳತಿಳಕನಂಗನೆಕಲ್ವಿಂಗೆಱೆವಟ್ಟಕೇಲಗೂಣದಿಂನೆಱೆದೇಚಲದೇವಿಯಸ್ತ್ರುನೋಂತರುಮೊಳರೇ ॥ ಎನೆನೆಗಳ್ದವ
ರ್ವ್ವಗ್ಗಂತನೂಭವನ್ನೆಗಳ್ದರತ್ತೆ ಬಲ್ಲಾಳಂವಿ

13 ಷ್ಣುನೃಪಾಲಕನುದಯಾದಿತ್ಯನೆಂಬವೆಸರಿಂದಮಖಿಳವಸುಧಾತಳದೊಳ್ ॥ ವೃ ॥ ಅವರೊಳ್ಮಧ್ಯಮನಾಗಿಯುಂಭುವನದೊಳುಪೂರ್ವ್ವಾ
ಪರಾಂಭೋಧಿಯು

14 ಯ್ದುವಿನಂಕೊಡೆನಿಮಿಷ್ಪರ್ಪ್ಪೊಂದುನಿಜಬಾಹಾವಿಕ್ರಮಕ್ರೀಡೆಯುದ್ಭವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಪ್ರಾತ್ಯೈಕಧಾಮಂಧರಾಭವಚೂ
ಡಾಮಣಿ ಯಾದವಾಬ್ದಿದಿನ

15 ಪಂಶ್ರೀವಿಷ್ಣುಭೂಪಾಳಕಂ ॥ ಕ ॥ ಎಳಗೆಸೆವಕೋಯತೊತ್ತಂಗತ್ತಳವನಪ್ಪುರಮನ್ತೆರಾಯರಾಯಪುರಂಬಳ್ಳಳಬಳೆದವಿಷ್ಣುತೇಜೋ
ಪ್ಯವಣದೆಸವೆದವೃಬ. ಷ್ಯರಿಪ್ಪದುಗ್ಗಂಗಳ್ ॥

16 ವೃ ॥ ಅನಿತಂದುಗ್ಗಮುಮೈರಿದುಗ್ಗಜಯಮುಂಕೊಂಡಂನಿಜಾಕ್ಷೇಪದಿಂದಿನಿಬಬ್ಬೂವರನಾಡೆಯೊಳ್ತೆವಿಸಿದಂತನ್ನಸ್ತ್ರಸಂಘಾತದಿಂದಿನಿ
ಬಗ್ಗಾನತಗ್ಗಿತ್ತನುಪ್ಪದವಮಂ

17 ಕಾರುಣ್ಯದಿಂದೆಂದುತಾನನಿತಂಲೆಕ್ಕದವೇಳ್ದ್ವಾದಬ್ದಭವನುಂವಿಭ್ರಾನ್ತನಪ್ಪಂಬಲಂ ॥ ಕ ॥ ಲಕ್ಷ್ಮೀದೇವಿವಿಗಾಧಿಸಲಕ್ಷ್ಮಂಗೆಸವಿದ್ದ
ವಿಷ್ಣುಗೆಂತಂತೆವಲಂಲಕ್ಷ್ಮಾದೇವಿಲಸ

18 ಸ್ಕಲಗಲಕ್ಷ್ಮಾನನೆವಿಷ್ಣುಗಗ್ರಸತಿಯೆನೆನೆಗಳ್ದಳ್ ॥ ಅವಗ್ಗಮನೋಜನಸ್ತೆಸುದತಿಜನಚಿತ್ತಮನೀಶ್ಯಗಳಕ್ಕಿಸಾಳ್ವವಯವಕೋ
ಭೆಯಿಂದತನುವೆಂಬಭಿಧಾನಮನಾ

19 ಸದಂಗನಾನಿವಹಮನೆಳ್ದುಮುಯ್ವಣವಾನದೆಬೀರರನೆಳ್ದುಯುದ್ಧದೊಳ್ತೆವಿಸುವನಾವನಾತ್ಮಭವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭುಜಂ ॥
ಪಡೆವಾತೇಂಬುದು

20 ಕಂಡಂಗವ್ಯತಜಳಧಿತಾಂಗಬ್ಬದಿಂಗಂಡವಾತಂನುಡಿವಾತಂಗೇನನೆಚ್ಚೆಪ್ರಳಯಸಮಯದೊಳ್ಮೇಲೆಯುಂ ಮೀಱಬಪ್ಪಾಕಡಬನ್ನಂಕಾ
ಳನನ್ನಂಮಯ್ಯಪಕುಳಕನ

21 ನ್ನಂಯುಗಾನ್ತಾಗ್ನಿಯನ್ನಂಸಿಡಿಲನ್ನಂಸಿಂಹದನ್ನಂಪ್ರರಪರನುರಿಗಂಣ್ಣನ್ನನೀನಾರಸಿಂಹಂ ॥ ರಿಪ್ರನಸ್ರ್ಪದರ್ಪ್ಪದ್ದಾವಾನಳ ಬಿಸಳಸಿಬಾ
ಜಾಳಕಾಳಾಂಬುವಾಹಂ

22 ಪೃಥೂದ್ಯತ್ಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಫಾರಜಾಜ್ಝಾಸಮೀರಂ ರಿಪ್ರನಾಗಾನೀಕಕಾಕ್ಷ್ಯಂರಿಪುನೃಪನೀಕಷಂಡದೇದಂಡಪಂಡಿತಪ್ರ
ಭೂ

23 ಭೃದ್ಭೂರಿವಜ್ರಂರಿಪುನೃಪನುದವಮಾತಂಗನಿಂಹನ್ನಸಿಂಹಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರ । ದ್ವಾರವತೀಪ
ರವರಾಧೀ

24 ಶ್ವರ । ತುಳುವಬಳಜಳಧಿಬಡವಾನಳ । ದಾಯಾದದಾವಾನಳ । ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಡ । ಗಂಡಭೇರುಂಡ । ಮಂಡಳಿಕಬೇಂಟೆ
ಕಾಱಚೋಳಕಟ

[25]ಕಸೂಯಿಕಾಱ | ಸಂಗ್ರಾಮಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬೃಂದಸಂತರ್ಪ್ಪಣಸಮಗ್ರವಿತರಣವಿನೋದನುಸಿಂಹಿಕಾದೇವಿಲಬ್ಧವರಪ್ರಸಾದ | ಯಾವವಕುಲಾಂ

[26]ಬರದ್ಯುಮಣಿ | ಮಂಡಳಿಕಮಕುಟಚೂಡಾಮಣಿ ಕದನಪ್ರಚಂಡ | ಮಲಪರೊಳ್ಗಂಡ | ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡು

[27]ಕೊಂಗುನಂಗಲಿನೊಳಂಬವಾಡಿಬನವಸೆ ಹಾನುಂಗಲ್ಗೊಂಡಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯ್ಸಳನಾರಸಿಂಹದೇವರದಕ್ಷಿಣಭುಜಃ ಪಳಮುಂದುನ್ಮನಿಗ್ರಹ

[28]ಶಿಷ್ಟಪ್ರತಿಪಾಳನಪೂರ್ವ್ವಕಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ತದೀಯಪಿತೃವಿಷ್ಣುಭೂಪಾಳಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಅನೆಗಳ್ಪನಾರಸಿಂಹ

[29]ಧರಾನಾಥಂಗವಾರಪತಿಗವಾಚಸ್ಪತಿಪ್ರೋಲ್ತಾನೆಸೆದನುಚಿತಕಾರ್ಯ್ಯವಿಧಾನಪರಂಪಾಸ್ಯಮಂತ್ರಿಹುಳ್ಳಚಮೂಪಂ ॥ ವೃ ॥ ಅಕಳಂಕಂಪಿತೃಮಾಚಿಮಂಬ

[30]ತಿಳಕಂಶ್ರೀಯಕ್ಷರಾಜಂನಿಜಾಂಬಿಕೆಲೋಕಾಂಬಿಕೆಲೋಕಮಂದಿತೆ ಸ ಲೀಲಾಚಾರದೈವದಿವೀರಕದಂಬಸ್ತುತಪಾದಪದ್ಮನರುಹಂನಾಥಂಯದುಕ್ಷೋಣಿಪಾಳಕಚೂ

[31]ಡಾಮಣಿನಾರಸಿಂಹನೆನಲೇಂಸೆಂಪುಳ್ಳನೋಹುಳ್ಳಪಂ ॥ ಧರೆಯಂಗೆಲ್ದಿರ್ದ್ದಕೀರ್ತ್ತಿಪ್ರಸನುದಧಿಯನೇನೆಂಬಗುಣ್ಪುಳ್ಳನಂ ಮಂದರಮಂಮಾಕೆಣ್ರ್ಗಳ್ಪದೀಪ್ಸುಳ್ಳನನಮರಮಹೀಜಾ

[32]ತಮಂ ಮಿಕ್ಕು ಲೋಕೋತ್ತರಮಪ್ಪಪುಳ್ಳನಂಪುಳ್ಳನನೆಸೆವಜಿನೇಂದ್ರಾಂಘ್ರಿಪಂಕೇಜಪೂಜೋತ್ಕರದೊಳ್‌ತಳ್ವೊಪ್ಪೊಯ್ದುಲಂಪುಳ್ಳನನುಕರಿಸಲ್ಕಾರ್ತ್ತ್ರ್ಯನಾಪ್ತೋಂನ್ನಮರ್ತ್ಥಂ ॥

[33]ಸುಮನಸ್ಸಂಕತಿಸೇವಿತಂಗುರುಪಚೋನಿರ್ದ್ದಿಷ್ಟನೀತಿಕ್ರಮಂಸಮದಾರಾತಿ ಬಳಪ್ರಬೋಧನಕರಂಶ್ರೀಜೈನಪೂಜಾಸಮಾಜಮಹೋತ್ಸಾಹಪರಂಭು

[34]ರಂಧರನಪೆಂಪಂತಾಳ್ದಿ ಭಂಡಾರಿಹುಳ್ಳಮದಂಡಾಧಿಪನಿರ್ದ್ದಪಂಮಹಿಯೊಳಭ್ಯರ್ದ್ಚೈಭವಭ್ರಾಜಿತಂ ॥ ಸತತಂಪ್ರಾಣಿವಧಂವಿನೋದಮಾನ್ಯಕಾಳಾಪಂಮಹಃ ಪ್ರಾಣಸನ್ನತ

[35]ಮನ್ಯಾರ್ತ್ಥಮನಿಳ್ದುಕೊಳ್ವುದೆವಲಂಕೇಜಂಪರಸ್ತ್ರೀಯರೊಳ್‌ರತಿಸಾಭುಗ್ಯಮನೂನಕಾಂಕ್ಷೆಮತಿಯಾಯ್ತಲ್ಲಗ್ಗಮಾಪೊರ್ವ್ವಲ್ತಪಬ್ಬ್ರತರತ್ನಪ್ರಕರಕ್ಕೆ ಶೀ

[36]ಳಘಟರೊಳ್ಗಾಹುಳ್ಳನಂಹುಳ್ಳನಂ ॥ ಸ್ಥಿರಜಿನಶಾಸನೋದ್ಧರಣರಾದಿಯೊಳಾರೆನೆರಾಚಮಲ್ಲಭೂವರವರಮಂತ್ರಿರಾಯನಬಳಿಕ್ಕೆಬುಧಸ್ತುತನಪ್ಪವಿಷ್ಣುಭೂ

[37]ವರವರಮಂತ್ರಿಗಂಗಣನಮತ್ತೆಬಳಿಕ್ಕೆನೃಸಿಂಹದೇವಭೂವರವರಮಂತ್ರಿಹುಳ್ಳನೆಪೆಱಂಗಿನಿತುಳ್ಳೊಡೆಪೇಳಲಾಗದೇ ॥ ಜಿನಗದಿತಾಗಮಾರ್ತ್ಥವಿದರಸ್ತಸಮಸ್ತಬ

[38]ಹಿಪ್ರಪಂಚರತ್ಯನುಪಮಶುದ್ಧಭಾವನಿರತಗ್ಗತಮೋಹರೆನಿಪ್ಪಕುಕ್ಕುಟಾಸನಮಲಧಾರಿದೇವರೆ ಜಗದ್ಗುರುಗಳ್‌ಗುರುಗಳ್‌ನಿಜವ್ರತಕ್ಕನೆಗುಣಗೌರವಕ್ಕೆ ತೊಣೆ

[39]ಯಾರೊಚಮೂಪತಿಹುಳ್ಳರಾಜನಾ ॥ ಜಿನಗೇಹೋದ್ಧರಣಂಗಳಿಂಜಿನಮಹಾಪೂಜಾಸಮಾಜಂಗಳಿಂಜಿನಯೋಗಿಬ್ರಜದಾನದಿಂಜಿನಪದಸ್ತೋತ್ರಕ್ರಿಯಾನಿಷ್ಠೆಯಿಂ

[40]ಜಿನಸತ್ಪುಣ್ಯಪುರಾಣಸಂಶ್ರವಣದಿಂಸನ್ತೋಷಮಂತಾಳ್ದಿಭವ್ಯನುತಂ ನಿಚ್ಚಲುಮಿನ್ತುಪೊಳ್ತುಗಳೆವಂ ಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ ॥ ನಿಪ್ಪಟಮೇಜೀರ್ಣ್ನೋದ್ಧಾರಮಾದುದನುಪ್ಪಟ್ಟಿಯುತ್ತ

[41]ಸಮಹಾಜಿನೇಂದ್ರಾಲಯಮಂನಿಪ್ಪೊಸತುಮಾಡಿದಂ ಕರಮೊಪ್ಪಿರೆಹುಳ್ಳಂಮನ್ನೆಬಂಕಾಪುರದೊಳ್ ॥ ವೃತ್ತಮಲ್ಲಿಯೆ ॥ ವೃ ॥ ಕಲಿತನಮಂಪಿಟತ್ಯಮು

[42]ಸುಸ್ಥಿರಮನಾದಿಯೊಳೋರ್ವ್ವೆಯುರ್ವ್ವರೆಯೊಳ್‌ಕಲಿವಿಟನೆಂಬನಾತನಜಿನಾಲಯಮಂ ನೆರೆಜೀರ್ಣ್ನಮಾದುದಂಕಲಿಸದೆ ದಾನದೊಳ್ಪರಮಸಾಹ್ಯಿರಮಾರತಿಯೊಪ್ಪಿಟಂಪಿ

[43]ಸಿಸ್ತಲವೆನಿಸಿರ್ದ್ದಹುಳ್ಳನದನತ್ತಿಸಿದಂಶಶಾಪ್ರತುಂಗಮಂ ॥ ಪ್ರಿಯದಿನ್ದಂಹುಳ್ಳಸೇನಾಪತಿಕೊಪಣ ಮಹಾತೀರ್ತ್ಥದೊಳ್‌ಧಾತ್ರಿಯುಂಪಾರ್ತ್ಥಿಯುಮುಳ್ಳಿನ್ನಂ

44 ಚತುರ್ವ್ವಿಂಶತಿಜಿನಮುನಿಸಂಘಕ್ಕೆ ನಿಚ್ಚಂತವಮಾಗಕ್ಷಯದಾನಂಸಲ್ವಪಾಂಗಿಂ ಬಹುಕನಕವುನಾಕ್ಷೇತ್ರಜಗ್ಗಿಗತ್ತು ಸದ್ವೃತ್ತಿಯಿನಿನ್ತೀ
ಲೋಕವೆಲ್ಲಂಪೊಗಳೆಬಿ

45 ಡಿಸಿದಂಪುಣ್ಯಪ್ರಂಜೈಕಧಾಮಂ ॥ ಆಕಲ್ಲಂಗೆಱೆಯಾದಿತೀರ್ತ್ಥವುದುಮುನ್ನಂ ಗಂಗರಿಂನಿರ್ಮ್ಮಿತಂಲೋಕಪ್ರಸ್ತುತಮಾಯ್ತು ಕಾಲವ
ಶದಿಂನಾಮಾವಶೇಷಂಬೞಿ । ಕ್ಕಾ

46 ಕಲ್ಪಸ್ಥಿರವಾಗೆಮಾಡಿಸಿದನೀಖ್ಯಾಸ್ವಜ್ಜಿನಾಗಾರಮಂಶ್ರೀಕಾನ್ತಂತಳದಿನ್ದಮೆಯ್ದುಕಳಸಂಶ್ರೀಹುಳ್ಳದಂಡಾಧಿಪಂ ॥ ಕ ॥ ಪಂಚಮಹಾವ
ಸತಿಗಳಂಪಂಚಸು

47 ಕಲ್ಯಾಣಾಂಭೆಯಿಂಪುಳ್ಳಚಮೂ । ಪಂಚತುರಂಮಾಡಿಸಿದಂಕಾಂಚನಸನ್ನಿಧ್ಯೈರ್ಯ್ಯನೆನಿಸಿಕಲ್ಲಂಗೆಱೆಯೊಳ್ ॥ ಕ ॥ ಹುಳ್ಳಚಮೂಪ
ನಗುಣಗಣಮುಳ್ಳ

48 ನಿತುಮನಾರೂನೆಱೆಯೆಪೊಗಳಲ್ಕೆಱೆವರ್ । ಬಳ್ಳದೊಳಳೆದುದಧಿಯಜಲಮುಳ್ಳ ನಿತುಮನಾರೊಪಮೆಸಲ್ನೆಱೆವನ್ನರ್ ॥ ಸಂಶ್ರಿತಸ
ದ್ಗುಣಂಸಕಲಭವ್ಯನುತಂ

49 ಜಿನಭಾಷಿತಾರ್ತ್ಥನಿಸ್ಸಂಶಯಬುದ್ಧಿಹುಳ್ಳ ಪೃತನಾಪತಿಕ್ಕೈರವಕುನ್ದಹಂಸ ಶುಭ್ರಾಂಬುಯಶಂಜಗನ್ನುತನೊಳ್‌ವರಬೆಳ್ಗೊಳತೀರ್ತ್ಥದೊಳ್
ಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥ

50 ಕೃಸ್ನಿಳೆಯುಮುಂನೆಱೆಮಾಡಿಸಿದಂಡಲಿನ್ತಿದಂ ॥ ಕ ॥ ಗೊಮ್ಮಟಪುರಭೂಷಣಮಿದುಗೊಮ್ಮಟಮಾಯ್ತೆನೆಸಮಸ್ತಪರಿಕರಸಹಿತಂಸ
ಮ್ಮದದಿಂ

51 ಹುಳ್ಳಚಮೂಪಂಮಾಡಿಸಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ ॥ ವೃ ॥ ಪರಿಸೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರವಿಪುಳವಿಳಸತ್ಪ್ರಸ್ವದೇಶಸ್ಥಕೈಳಸ್ಥಿರಜ್ಜೈ
ನಾವಾಸಯುಗ್ಮಂ ವಿವಿಧಸು

52 ವಿಧಪತ್ರೋಲ್ಲಸದ್ವಾಪರೂಪೋತ್ಕರ ರಾಜದ್ವಾರಹಮ್ಮ್ಯಂಪೆರಸತುಳಚತುರ್ವ್ವಿಂಶತೀರ್ತ್ಥೇಶಗೇಹಂ ಪರಿಪೂರ್ಣ್ಣಂ ಪುಣ್ಯಪುಂಜಪ್ರತಿ
ಮಮೆಸೆ

53 ದುದೀಯುಂಬದಿಂಹುಳ್ಳನಿಂದಂ ॥ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘದದೇಸಿಯಗಣದಪುಸ್ತಕಗಚ್ಛದ ಕೊಂಡಕುಂದಾನ್ವಯಭೂಷಣರಪ್ಪಶ್ರೀ

54 ಗುಣಚಂದ್ರ ಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರಪ್ಪ ಶ್ರೀನಯಕೀರ್ತ್ತಿಸಿದ್ಧಾನ್ತದೇವರೆನ್ತಪ್ಪರೆಂದೊಡೆ ॥ ವೃ ॥ ಭಯಲೋಭದ್ವಯದೂರನಂಮದ
ನಭೂಧ್ರಧ್ವಾಸ್ತಿವಜ್ರಾಂ

55 ಶುಭನಯನಿಕ್ಷೇಪಯುತ ಪ್ರಮಾಣಪರಿನಿಷ್ಣಿತಾರ್ತ್ಥಸನ್ದೋಪನಂ ನಯನಾನಂದನಶಾನ್ತಕಾನ್ತತನುವಂ ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶನಂನ
ಯಕೀರ್ತ್ತಿಪ್ರತಿರಾಜ

56 ನಂನೆನೆಮೊಡಂಪಾಪೋತ್ಕರೇಭಿಂಗುಗುಂ ॥ ಕೃತದಿಗ್ಜೈತ್ರವಿದಂಬರುತ್ತೆ ನರಸಿಂಹಕ್ಷೋಣಿಪಂಕಂಡು ಸನ್ಮತಿಯಿಂಗೊಮ್ಮಟಪಾರ್ಶ್ವನಾಥ
ಜಿನರಂಮತ್ತೀಚತುರ್ವ್ವಿಂಶ

57 ತಿಪ್ರತಿಮಾಗೇಹಮನಿನ್ತಿವಕ್ಕೆವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮಲ್ಲಂ ಸವಣೇಱನೂರನಭಯಂಕಲ್ಪಾನ್ತರಂಸಲ್ವಿನಂ ॥ ಅವಕ್ಕೆ
ನಯಕೀರ್ತ್ತಿಸಿ

58 ದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ತಿಗಳಂ ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯರನಾಚಾರ್ಯ್ಯರಮ್ಮಾಡಿ ॥ ವೃ ॥ ತಪದೌಚಿತ್ಯದನಾರಸಿಂಹನೃಪನಿಂತಾಂಪೆತ್ತು
ಪಂಸದ್ಗುಣಾಣ್ಣವನೀಜ್ಯೈನಗೃಹಕ್ಕೆ

59 ಮಾಡಿಪನಾಕುಹಂಡುಳ್ಳದಂಡಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪುತಿರ್ಪ್ಪಸವಣೇಱೆಂಬೂರನಂಭೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನುಮುರ್ವ್ವ
ರಾವಳಯಮುಂನಿಲ್ವನ್ನೆ

60 ಗಂಸಲ್ವಿನಂ ॥ ಗ್ರಾಮಸೀಮೆಯೆಂತೆಂದಡೆ । ಮೂಡಣವೆನೆಯೊಳ್ ಸವಣೇಱಕ್ಕನೆಡೆಯಸೀಮೆಕರಡಿಯಜಿ ಅಲ್ಲಿಂತೆಂಕಹಿರಿಯೊಪ್ಪ
ಲಿಂಪೋಗಲು ಬಿಂಬಿಸೆಟ್ಟಿಯಕೆಱೆಯಕೋಡಿಯ

61 ತೀಳ್ಬ್ಬಯಲುಅಲ್ಲಿಂತೆಂಕ ಬಿದಿರಾಳಕೆಱೆಯಙ್ಗುಗಟ್ಟಮೇರೆಯಾಗಿ ಹಿರಿಯೊಪ್ಪೆಯಬಸುರಿಯಕೆಂಕಣ ಕೆಂಬರೆಯಗುಣಿಸೆಂಕಣಮೆಸ
ದೊಳುಬಿಳ್ತ್ತಿಯಸವಣೇಱಯಕೆಱ

62 ಬಿದಿರಿಗೆಯಕೂಡೆಸೆಯಕೊಳದಿರಿಯಬಳಲ್ಲಿಂಪಡುವಲುಹಿರಿಯೊಪ್ಪೆಯಕಳ್ಳಿಯೋಙಿಯಪಡುವಣಬಿಳ್ಳೆಯಕೆಱೆಯತೆಂಕಣಕೋ
ಡಿಯಹಿರಿಯಬನ

63 ಅಲ್ಲಿಂದತ್ತ ತಱಿಸಱಿಯಕಲಿಯುಮನಕಟ್ಟಿದತಾಯ್ವಾಳ್ವಿನ್ನ ಪೊರವ ಹಿರಿಯಕೆಱೆಯತಾಯ್ವಾಳ್ಕೇಮ । ಹಡುವಣದೆಸೆಯೊಳೆಱ್ಣ
ಪೊರೆಕ್ಕಂಸವರ್ಗ್ಗದಿಂಗಂ ಸಾಗರಮ

64 ಯ್ಯಾಗವೆಱ್ಣ ಪೂರಸವಣೇಱಿಕೆಱೆಯೇರಿಯ ನಮವಣಹಿರಿಯಮಣುಸೇಮೆಬಡಗಣದೆಸೆಯೊಳ ಶಕ್ತಿ ಸಕೋಕುಲರಮಯೊಱಿೞ
ರಜ್ಜ ನಕೆಱೆ ಆಕೆಱೆಯೊಳಗೆಸವಣೇ

65 ಜಪಮಗಸಹ್ಳಿಯಸಹುವಿಸುರಿಯಗೋಣ ಅಲ್ಲಿಂಮೂಡಲಾಲಜ್ಜ ಸಕೊಂಪರಿ ಅಲ್ಲಿಂಮೊಡಚಿಲ್ಲದಱಿಸೇವೆ ॥ ಈಸ್ಥಳದಿಂದಾದವ್ರಸ್ಥ
ಮನಿಲ್ಲಿಯಾಚಾರ್ಯ್ಯರೀಸ್ಥಾನದ ಬಸದಿಗಳಖಣ್ಡ

66 ಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂರಂಗಭೋಗಕ್ಕಂಬಸದಿಗೆಪಸಗೆಯ್ವಪ್ರಜೆಗಂಯತಿಸಮುದಾಯದಾಹಾರದಾನಕ್ಕಂಸಲಿ
ಸುವುದು ॥ ಇದನಾಸಂನಿಜಕಾಲದೊ

67 ಳಸುವಿಧಿಯಿಂದಾಳಿಪ್ಪಲೋಕೋತ್ತಮಂ ವಿದಿತಂನಿಮ್ಮಳಪುಣ್ಯಕೀರ್ತ್ತಿಯುಮವಂಶಾಂತಾಳುಗುಂ ಮತ್ತಮಿಂತಿದನಾವಂಕಿಡಿಸಲ್ಕೆ
ಟ್ಟಬಗೆಯುಂತಂಪಾತನಾಳ್ದುಂಗಭೀರದುಱನೆ . . . . . . ॥

(ಎನೇ ಮುಖ)

1 ಶ್ರೀಮತ್ಸುಪರ್ವ್ವದೇವಂಭೂಮ
2 ಹಿತಂಮಂತ್ರಿಮುಖ್ಯರಾಜಂಗಂ
3 ತತ್ಫಾಮಿಸಿಪದ್ಮಾವತಿಗಂಕ್ಷೇಮಾ
4 ಯುಷ್ಯಾರ್ಥವೃದ್ಧಿಯುಂಮಹಾಳ್ಗಭ
5 ವಂ ॥ ಕಮನೀಯಾನನಪೇಮತಾ
6 ಮರಸದಿಂನೇತ್ರಾಸಿತಾಂಭೋಜದಿಂದ
7 ಮಳಾಂಗದ್ಯುತಿಕಾಂತಿಯಿಂಕುಚರ
8 ಥಾಂಗದ್ವಂದ್ವದಿಂಶ್ರೀನಿವಾಸಮೆನ
9 ಲುಪದ್ಮಲದೇವಿರಾಜಿಸುತಮಿ
10 ರ್ಪ್ಪಳ್ಮುಳ್ಳರಾಜಾಂತರಂಗಮಾ
11 ಳಂರಮಿಯಿಪ್ಪಪದ್ಮನಿಯವ್ವೆ
12 ಲುನಿತ್ಯಪ್ರಸಾದಾಸ್ಪದಂ ॥ ಚಲಭಾ
13 ವಂನೆಯನಕ್ಕೆ ಕಾವ್ಯಮುದರಕ್ಕ
14 ತ್ಯಂತರಾಗಂಪದಾಷ್ಟೌಲಸತ್ಪಾಂತ
15 ಲಕ್ಷ್ಮೀ ಕಕ್ಕ ಗತಿಪಕ್ಷ್ಮೋಜಕ್ಕೆ ಕಾ
16 ಪ್ಪಣ್ಯಾರ್ಂಕಚಕ್ಕೆಲಸತ್ಸಂಗತಿಗಲ್ಲದಿಲ್ಲಪ್ಪ
17 ದಯಕ್ಕೆಸ್ಸದ್ದಿನ್ನುಪದ್ಮಾವತೀಲಲು
18 ನಾರತ್ನದರೂಪಶೀಲಗುಣಮಂಪೋಲ್ವಂ
19 ನರಾಕ್ಷಾರ್ನ್ನೆಯರ್ ॥ ಉರಗೇಂದ್ರಾಕ್ಷೀ
20 ದಸಿರಾಕರರಜತಗಿರಿಶ್ರೀಸಿ
21 ತಚ್ಛತ್ರಗಂಗಾಹರಹಾಸ್ಕರಾ
22 ಪತೀಭಸ್ಫಟಿಕವೃಷಭಶುಭ್ರಾ
23 ಭ್ರನೀಹಾರಹಾರಾಮರಪಾ
24 ಜ್ಯೋತಿಪಂಕೇರುಹಜಗಧರ
25 ವಾಕ್ಛಂಪಿಪಂಸೇಂದುಕುಂದೋತ್ತರ

26 ಚಂಡಕೀರ್ತ್ತಿಕೀರ್ತ್ತಿಕಾಂತಂಬುಧಜನವಿನುತಂ
27 ಭಾನುಕೀರ್ತ್ತಿವ್ರತೀಂದ್ರಂ ॥ ಶ್ರೀಸ
28 ಧುಕೀರ್ತ್ತಿಮುನೀಶ್ವರಸೂನು ಶ್ರೀ
29 ಭಾನುಕೀರ್ತ್ತಿಯತಿಪತಿಗಿತ್ತಂ ॥ ಭೂ
30 ವಿನುತನಸ್ಪಬುಳ್ಳಪಸೇನಾಪತಿಧಾ
31 ರಿಯಿಸಿದುಸವಣೇಱೂರಂ ॥

(೩ನೇ ಮುಖ.)

1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು
2 ದಯಶಾಲಿವಾಹನಸಕವರ್ಷ೦
3 ೧೭೦ನೆಯ ಬಹುಧಾನ್ಯಸಂ
4 ವತ್ಸರದ ಚೈತ್ರಸುದ್ಧ೧ ಶುಕ್ರವಾರಭಂಡಾ
5 ರಿಹುಯ್ಯನಬಸದಿಯಶ್ರೀದೇ
6 ವರವಲ್ಲಭದೇವರಿಗೆನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ
7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಶ್ರೀಮ
8 ನುಮಹಾಮಂಡಲಾಚಾರ್ಯ್ಯ
9 ರುಉದಯಚಂದ್ರದೇವರಶಿಷ್ಯ
10 ರುಮುನಿಚಂದ್ರದೇವರುಗ ೨
11 ಪ ೫ಕ್ಕಂ ಕಾಲುವಾನಾ೨ಶ್ರೀಮತು
12 ಚಂದ್ರಪ್ರಭದೇವರಶಿಷ್ಯರುಪದು
13 ಮಣಂದಿದೇವರುಕೊಟ್ಟಪ ೯ ತ ೧ ಶ್ರೀಮನ್ಮ
14 ಹಾಮಂಡಲಾಚಾರ್ಯ್ಯರು ನೇಮಿಚಂ
15 ದ್ರದೇವರತಮ್ಮಸಾತಂಣನವರಮಗ
16 ಪದುಮಣ್ಣನವರುಕೊಟ್ಟಗ ೨ ಪ ೨
17 ಮುನಿಚಂದ್ರದೇವರಅಳಿಯಚಿಕದಿ
18 ಯಣ್ಣಗ ೧ ಪ ೨॥ ಬಿಮ್ಮಸೆಟ್ಟಿ
19 ಯರತಮ್ಮಹಾಲಿಸದೇವ ಗ ೧ ಪ ೭॥
20 ಜನ್ನವುರದಸೇನದೋವಪಾವಯ್ಯ
21 ಗ ೧ ಪ ೭॥ ಅತಿಸತಮ್ಮ ಮಾರಿಸದೇವಯ್ಯ
22 ಸಿಂಗಣ ಪ ೬॥ ಸೇನುಭೋವ ಪದುಮ
23 ಣ್ಣನಮಗಚಿಕ್ಕಣ್ಣಗ ೧। ಭಾರತಿ
24 ಯಕ್ಕನಸಮ್ಮಬಿಯಕ್ಕ ಪ ೪ ಕಪ್ಪಗೆ
25 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾ
26 ರ್ಯ್ಯರುಂದಾಜಗುರುಗಳುಮ
27 ಪ್ಪಶ್ರೀಮೂಲಸಂಘಸಮುದಾಯಂಗಳ್
28 ದುರ್ಮ್ಮತಿಸಂವತ್ಸರದ ಆಷಾಢಸು

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29 ಗ . . ಗೊಮ್ಮಟದೇವರಶ್ರೀಕರಮ
30 ಪಾರ್ಶ್ವದೇವರುಭಂಡಾರಯ್ಯನ ಬಸದಿ
31 ಯುಶ್ರೀದೇವರವಲ್ಲಭದೇವರು ಮುಕ್ತ
32 ವಾದಬಸದಿಗಳದೇವದಾನದಗದ್ದೆ ಬೆದ್ದಲು
33 ಸಹಿತಬಾಣಿಜ್ಯಾಗತಿಕಟಕಸೆಬ
34 ಸದಿಮನಕ್ಷತ್ರಯವುಮುಂತಾಗಿಯೇನು
35 ವನಂಕೊಳ್ಳವೆಂದುಬಿಟ್ಟುಶ್ರೀಬೆಳುಗುಳತೀ
36 ರ್ತ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳುಕ
37 ಬ್ಬುಹುನಾಥಅಜುವಣವಗೌ
38 ಡಪ್ರಜೆಗಳುಮುಂತಾಗಿ ಶ್ರೀ
39 ದೇವರವಲ್ಲಭದೇವರಕೂಡು
40 ವರಹಳ್ಳಗೆಸಂಭುದೇವಅನ್ಯಾಯವಾಗಿಮ
41 ಳಬ್ಬಿಯವಾಗಿಕೊಂಬಗದ್ಯಾಣಅಯ್ವನು
42 ಆದೇವರವಲ್ಲಭದೇವರರಂಗಭೋಗಕ್ಕೆ ಸಲು
43 ವೃದುಅಹಳ್ಳಿಯಅಷ್ಟಭೋಗತೇಜಸಾಮ್ಯಕಿ
44 ಉಕುಳಯೇನಾದೊಡಂಆದೇವರವಲ್ಲಭದೇ
45 ವರರಂಗಭೋಗಕ್ಕೆ ಸಲು ॥

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ಭಂಡಾರಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ
2 ಜಿನಶಾಸನಂ ॥ ಭದ್ರಮಸ್ತುಯಾಜ್ಜಿನೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾಶಿನೇ । ಕುತೀರ್ತ್ಥಧ್ವಾನ್ತಸಂ
3 ಘಾತ ಪ್ರಭೇದಘನಭಾನವೇ ॥
4 ಸ್ವಸ್ತಿಹೊಯ್ಸಳವಂಶಾಯಯದುಮೂಳಾಯಯದ್ಭವಃ । ಕ್ಷತ್ರಮೌಕ್ತಿಕಸನ್ತಾನಃಪೃಥ್ವೀನಾಯಕಮಣ್ಡನಮ್ ॥ ಶ್ರೀಧರ್ಮ್ಮಾ
5 ಭ್ಯುದಯವಾಬ್ಜಷಂಡತರಣೀಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣೀಃನೀತಿಶ್ರೀಸರಣಿಪ್ರತಾಪಧರಣೀಃ ದಾನಾರ್ತ್ಥಿಚಿನ್ತಾಮಣಿಃ । ವಂಶೇಯದವ
6 ವನಾಮ್ನಿಮೌಕ್ತಿಕಮಣಿರ್ಜ್ಜಾತೋಜಗನ್ಮಣ್ಡನಃ ಕ್ಷೀರಾಬ್ಧಾವಿವಕೌಸ್ತುಭೋತ್ರವಿನಯಾದಿತ್ಯಾವನೀವಲ್ಲಭಃ ॥ ಅಪಿಚ ॥ ಶ್ರೀಕಾ ನ್ತಾಕ
7 ಮನೀಯಕೇಳಿಕಮಳೋಲ್ಲಾಸಾತ್ತ್ವನಿತ್ಯೋದಯಾದ್ವರ್ಪ್ಪಾನ್ಧಕ್ಷಿತಿಪಾಂಧಕಾರಹರಣಾದ್ಭೂಯಃಪ್ರತಾಪಾನ್ವಯಾತ್ । ದಿಕ್ಚಕ್ರಾಕ್ರಮ
8 ಣಾದ್ವಿಪತ್ಕುವಳಯಪ್ರಧ್ವಂಸನಾದ್ಭೂತಳೇಖ್ಯಾತೋನ್ವರ್ತ್ಥನಿಜಾಖ್ಯಯಾಮೃಷವಿನಯಾದಿತ್ಯಾವನೀವಲ್ಲಭಃ ॥ ಧಾತ್ರಾತ್ರಿಳೋಕೋದರ
9 ಸಾರಭೂತೈರಂಶೈರಪೂರ್ವ್ವದಾಪ್ಸ್ವಸ್ಯವಿನಿರ್ಮ್ಮಿತೇವ । ತಸ್ಯಪ್ರಿಯಾಕೇಳೆಯನಾಮದೇವೀಮನೋಜರಾಜ್ಯಪ್ರಕೃತಿರ್ಬ್ಬಭೂವ ॥ ತಯೋಃ
10 ರಭೂದ್ಭುನುತಭೂರಿಕೀರ್ತ್ತಿಶ್ಚಕ್ರಾಕ್ರಮಾಕ್ರಾನ್ತದಿಗನ್ತಭೂಮಿಃ । ತನೂಭವಃಕ್ಷತ್ರಕುಲಪ್ರದೀಪಃಪ್ರತಾಪತುಹೆಗ್ಗೆನ್ವೆಜೆಯಙ್ಗಭೂ ಪಃ ॥ ವಿತರಣ
11 ಲತಾವಸನ್ತಶ್ಶ್ರೀಮದಾರಾತಿವಾರ್ದ್ಧಿರ್ತ್ತಾರಕಾಕಾನ್ತಃ । ಸಾಕ್ಷಾತ್ಸಮರಕೃತಾನ್ತೋಜಯತಿಚಿರಂಭೂಪಮಕುಟಮಣಿರೆಚೆಯಂಗಃ ॥ ಅ ಪಿಚ ॥ ಶರದ
12 ಮೃತದ್ಯುತಿಕೀರ್ತ್ತಿಸ್ಸಮ್ಮನಸಿಜಮೂರ್ತ್ತಿರ್ವ್ವಿರೋಧಿಕುರುಕಟಕೇತುಃ । ಕಲಿಕಾಲಜಲಧಿಸೇತುರ್ಜ್ಜಯತಿಚಿರಂ ಕ್ಷತ್ರಮೌಳಿಮಣಿರೆಚೆ ಯಂಗಃ ॥ ಅಪಿಚ ॥ ಜಯ

13 ಲಕ್ಷ್ಮೀಕೃತಸಂಗಃ ಕೃತರಿಪುಭಂಗಃ ಪ್ರಣೂತಗುಣತುಂಗಃ । ಭೂರಿಪ್ರತಾಪರಜ್ಞೋ ಜಯತಿ ಚಿರಂ ನೃಪಕಿರೀಟಮಣಿರಂಜಿತಯುಗ್ಮಃ ॥ ಅಪಿ
ಚ ॥ ಲಕ್ಷ್ಮೀಸ್ತ್ರೀವ

14 ನಿಧಿರ್ವಿದಗ್ಧಜನತಾಚಾತುರ್ಯ್ಯ ಚರ್ಯ್ಯಾವಿಧಿರ್ವ್ವಿಶ್ರೀನಃ ನೀತಿವಿಕಾಸವಿಹಿರೋ ಗಾಮ್ಭೀರ್ಯ್ಯರತ್ನಾಕರಃ । ಕೀರ್ತ್ತಿಶ್ರೀಲತಿಕಾವಸ
ನ್ತಸಮಯಃ ಸೌಂದರ್ಯ್ಯಲಕ್ಷ್ಮೀವ

15 ಯಸ್ಸ್ರೀವನಾನೆಚಿಯಂಗತುಂಗನೃಪತಿಃ ಕೈಃ ಕೈರ್ನ್ನ ಸಂವರ್ಣ್ಣ್ಯತೇ ॥ ಅಪಿಚ ॥ ಕಶ್ಚ ಕೈರ್ತ್ತ್ಯೈಚಿಯಙ್ಗ ಮಣ್ಡಳಪತೇರ್ದ್ದೋರ್ವ್ವಿ
ಕ್ರಮಕ್ರೀಡನಂ ಸ್ತೋತುಂ ಮಾಳವವಂ

16 ಡಳೇಶ್ವರಪುರೀಂ ಧಾರಾಮಧಾಕ್ಷೀತ್ ಕ್ಷಣಾತ್ । ಮೋಃ ಕಣ್ಠಾಳ ಕರಾಳ ಚೋಳ ಕಟಕಂ ದ್ರಾಕ್ಕಾಂಚೀಕಂ ವ್ಯಧಾನ್ನಿರ್ದ್ದಗಮಾಕೃತ ಚಕ್ರ
ಗೊಟ್ಟ ಮಕರೋದ್ಭಂಗಂ ಕಳಿಂಗಸ್ಯ ಚ ॥ ಕಾನ್ತಾ

17 ತಸ್ಯ ಲತಾನ್ತ ಬಾಣಲಲನಾಲಾವಣ್ಯ ಪುಣ್ಯೋದಯ ಸೌಭಾಗ್ಯಸ್ಯ ಚ ವಿಶ್ವ ವಿಸ್ಮಯಕೃತ ಬ್ರಾತ್ರಿ ಧರಿತ್ರೀ ಧೃತಃ । ಪುತ್ರೀ ವದ್ವಿಲಸತ್ಕಲಾ
ಸುಸಕಲಾ ಸ್ವಂ

18 ಭೋಜದೋರ್ನ್ನರ್ವ್ವಭೂದಾಸೀದ್ದೇಚಲನಾಮ ಪುಣ್ಯವನಿತಾ ರಾಜ್ಞೀ ಯಶಸ್ವಿನೀ ॥ ಅಪಿಚ ॥ ಕುನ್ತಳ ಕವಳೀ ಕಾನ್ತಾ ಪೃಥು ಕುಚ ಕುಂ
ಭಾವಮದಾಲಸಾ ಭಾತಿಸ

19 ದಾ । ಸ್ಮರಸಮರಸಜ್ಜವಿಜಯಮತ ಜೋಘ್ಘವಚಾರುಮೂರ್ತ್ತಿ ರೇಚಲದೇವೀ ॥ ಅಪಿಚ ॥ ಶಚೀವ ಶಕ್ರಂ ಜನಕಾತ್ಮಜೇವ ರಾಮಂ ಗಿರೀಂ
ದ್ರಸ್ಯ ಸುತೇವ ಶಮ್ಭುಂ । ಪದ್ಮೇ

20 ವ ವಿಷ್ಣುಂ ಮುದಯತ್ಯಜಸ್ರಂ ಸಾನಙ್ಗಲಕ್ಷ್ಮೀ ರಚಿಯಙ್ಗ ಭೂಪಂ ॥ ಕೌಸಲ್ಯಯಾ ದಶರಥೋ ಭುವಿ ರಾಮಚಂದ್ರಂ ಶ್ರೀದೇವಕೀ ವನಿತ
ಯಾವಸುದೇ

21 ವಭೂಪಃ । ಕೃಷ್ಣಂ ಶಚೀಪ್ರಮದಯೇವ ಜಯನ್ತಮಿಂದ್ರೋ ವಿಷ್ಣುಂ ತಯಾ ಸ ನೃಪತಿರ್ಜ್ಜನಯಾಂ ಬಭೂವ ॥ ಉದಯತಿ ವಿಷ್ಣುಕಾತ
ಸ್ಮಿನ್ನಸೇಸ ಪರಿಚಕ್ರಕು

22 ಳವಿಳಾಧಿಪಚಂದ್ರೇ । ಅಧಿಕತರಶ್ರೀಯಮಭಜತ್ಕು ವಳಯಕುಲಮ ಶ್ವದಮಳಧವ್ಯಾಂಭೋಧಿಃ ॥ ಅಪಿಚ ॥ ನಿರ್ದ್ದಳಿತಕೋಯತೂ
ರೋ ಭಸ್ಮೀಕೃತ ಕೋಂ

23 ಗರಾಯರಾಯಪುರಃ । ಘಟ್ಟಿತಘಟ್ಟಕವಾಟಃ ಕಂಪಿತಕಾಂಚೀಪುರಸ್ಸ ವಿಷ್ಣುನೃಪಾಲಃ ॥ ಅಪಿಚ ॥ ಅತುಳನಿಜಬಳಪದಾಹತಿ ಧೂಳೀಕೃತ

24 ತದ್ವಿಟನರಪತಿದುರ್ಗ್ಗಃ । ವನವಾಸಿತವನವಾಸೋ ವಿಷ್ಣುನೃಪಸ್ತರಳಿತೋರುವಲ್ಲೂರಃ ॥ ಅಪಿಚ ॥ ನಿಜಸೇನಾಪದಧೂಳೀಕರ್ದ್ದಮಿತ
ಮಹಾಪ್ರ

25 ಹಾರಿಣೀವಾರಿಃ । ಕಳಪಾಳಶೋಣಿತಾಂಬುನಿಪಾತೀಕೃತನಿಜಕರಾಸಿರವನಿಪವಿಷ್ಣುಃ ॥ ಅಪಿಚ ॥ ನರಸಿಂಹವರ್ಮ್ಮಭೂಭುಜಸಹಸ್ರಭು
ಜಭೂ

26 ಜಪರಶುರಾಮೋಪಿ । ಚಿತ್ರಂ ವಿಷ್ಣುನೃಪಾಲಸ್ತಸ್ಯ ತ್ಯಾಗೇಪ್ಯಜನಿಜಿತಶತ್ರುಕ್ಷತ್ರಃ ॥ ಅದಿಯಮಪೃಥುಶೌರ್ಯ್ಯಾದ್ಯೈರ್ವ್ವಮಾಹುಸ್ಸ್ವಂ
ಗೀಗಿರೀಂದ್ರ

27 ಹತಿಪವಿದಣ್ಡಃ ॥ ತಳವನಪುರಲಕ್ಷ್ಮೀಂ ಪುನರಪರಜ್ಞಯಮಿವರಿಪೋಸ್ಸ ವಿಷ್ಣುನೃಪಃ ॥ ಅಪಿಚ ॥ ಚಕ್ರಪ್ರೇಷಿತವಾಳ ಕೇಶ್ವರಜಗ
ದ್ದೇವಾಧಿಸ್ಯೈ

28 ನ್ಯಾರ್ಣ್ಣವಂ ಘೂರ್ಣ್ಣನ್ತಂ ಸಹಸಾ ಪಿಬತ್ತ ರತಳೀನಾಪತ್ಯ ಮೃತ್ಯುಪ್ರಭುಃ । ಪ್ರಾಕ್ಪೃಷ್ಠಾದಸಿನಾಗ್ರಹೀದಿಪಮಹೀಂ ತತ್ಕೃಷ್ಣವೇಣ್ಯಾ
ವಧಿಶ್ರೀವಿಷ್ಣು

29 ರ್ಬ್ಬಾಜದಣ್ಡಚಣ್ಡಶಕ್ತಸೈತಾನ್ತ್ರೋತ್ತುಙ್ಗತುಙ್ಗಾಚಲಃ ॥ ಅಪಿಚ ॥ ಇರುಂಗೋಳಕ್ಷೋಣೀಪತಿಮೃಗಮೃಗಾದಾಶಿರತುಳಕದಂಬ
ಕ್ಷೋಣೀಶಕ್ಷಿತಿರುಹ

30 ಕುಳಚ್ಛೇದಪರಶುಃ । ನಿಜವ್ಯಾಪಾರೈಕಪ್ರಕಟಿತಲಸಚ್ಚೌರ್ಯ್ಯಮಹಿಮಾ ಸ ವಿಷ್ಣುಃ ಪೃಥ್ವೀಶೋ ನಭವತಿ ಪರೋಗೋಚರಗುಣಃ ॥ ಸಾ

31 ಕ್ಷಾಲ್ಲಕ್ಷ್ಮೀರ್ವ್ವಿಪಕ್ಷಪರಾಙ್ಮುಖೀ ವಿಶ್ವಲೋಕಸ್ಯನಾಪ್ನಾ ಲಕ್ಷ್ಮೀದೇವೀ ವಿಶದಯಶಸಾ ದಿಗ್ಧದಿಕ್ಚಕ್ರಭಿತ್ತೇಃ । ಧೃಷ್ಟವೈರಿಕ್ಷಿತಿಪತಿಜನಾಕ್ರಾನ್ತ
ವಿಧ್ವಂಸವಿಷ್ಣೋಃ

32 ವಿಷ್ಣೋಸ್ತಸ್ಯ ಪ್ರಣಯವಸುಧಾಸೀತ್ಸುಧಾನಿರ್ಮ್ಮಿತಾಙ್ಗೀ ॥ ಬ್ರಹ್ಮಾಣ್ಡಭಾಣ್ಡಭರಿತಾಮಳಕೀರ್ತ್ತಿ ಲಕ್ಷ್ಮೀಕಾನ್ತಸ್ಸ ಯೋ ವಿಜಯನಿನಾದ
ರಜಾ

33 ರಶತ್ರುಃ । ಪೃಥ್ವೀಶವಾಜ್ಞ್ಯ ಸುಘಟೋದ್ಭವ ಶೌಚ್ಯ ಕಾರೋ ನೃತ್ಯದ್ವಿಪಕ್ಷ ಮಲಯೋದ್ಭವ ನಾರಸಿಂಹಃ ॥ ಅಪಿಚ ॥ ಗರ್ವ್ವಂ ಬಬ್ಬರ
ಮುಞ್ಚ ಕಾಞ್ಚ ನಚಯಂ ಚೋ

34 ಱಬುರಾೀಕುರುಕ್ಷೇಮಂಭಿಕ್ಷಯಚೀರಚೀವರಮುಬಾಂದೂರೇಣವಿಜ್ಞಾಪಯ । ಸ್ವಂಗೌಡೇತಿನೃಸಿಂಹಭೂರಿನೃಪಾಣಾಮ್ಮಾರ್ಥ್ಯೇಣವಿಸ್ಸ
ರ್ವ್ವದಾ

35 ದುರ್ವ್ವಾರಸ್ಸರತಿಧ್ವನಿಃಪರಿಜನಾನ್ನಿಗ್ಘ್ರಾತನಿಗ್ಘ್ರೋಷಪತ್ । ಅಪಿಚ । ರಾಯ್ಯ್ರಂಸ್ಯೆಷಪರೇಪರತ್ರತರಣೀರನ್ಯತ್ರತೇಜಸ್ವಿತಾಂದೂನಿ
ತ್ಯಂಕರಿಣಃ

36 ಪರತ್ರರಥಿನಃವನ್ಯತ್ರಕೀರ್ತ್ತಿಂದಾತ್ । ರಾಜ್ಯಂಚಂದ್ರಮಸಜ್ಜ್ವರತ್ರವಿಷಪಸ್ತ್ವಂಚಪ್ರಷ್ಪಾಯುಧಾವನ್ಯತ್ರಾನ್ಯಜನೇಮನಾಕ್ಷ
ಸಹತೇಶ್ರೀ

37 ನಾರಸಿಂಹೋನೃಪಃ ॥ ಅಪಿಚ ॥ ಸಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೊಯ್ಸಳಃಪರಸಃವಾ । ಪಾಳಯತಿಚತುಸ್ಸಮುದ್ರಂಮರ್ಯ್ಯಾದಾವ
ಮ್ಬನಿ

38 ಧಿರಿವಾಶಿಪ್ರೀತ್ಯಾ ॥ ಚಾಗಲದೇವೀರಮಣೋಯಾದವಕುಲಕಮಳವಿಮಲಮಾರ್ತ್ತಣ್ಡಶ್ರೀಃ ॥ ಭತ್ಯಾದೃಪ್ತವಿರೋಧಿವಂಶಗಹನಂ ದಿ
ಗ್ಜೈತ್ರಯಾತ್ರಾ

39 ವಿಧಾವಾರುಹ್ಯೋದಯಭೂಧರಂರವಿರಿವಾದ್ಭ್ರಂದೀಪವರ್ತ್ತಿಃಪ್ರಿಯಾ । ನತ್ವಾದಕ್ಷಿಣಕುಕ್ಕುಟೇಶ್ವರಜಿನಶ್ರೀಪಾದಯುಗ್ಮಂನಿಧಿಂರಾಜ್ಯಸ್ಯಾಭ್ಯ

40 ದಯಾಯಕಲ್ಪಿತಮಿದಂಸ್ವಸ್ಯಾತ್ಮಭಣ್ಡಾರಿಣಾ ॥ ಸರ್ವ್ವಾಧಿಕಾರಿಣಾಕಾರ್ಯ್ಯವಿಧೌಯೋಗನ್ಧರಾಯಣಾದಪಿದಕ್ಷೇಣನೀತಿ

41 ಜ್ಞಾಗುರುಣಾಚಗುರೋರಪಿ ॥ ಲೋಕಾಂಬಿಕಾತನೂಜೇನಜಕ್ಕಿರಾಜಸ್ಯಸೂನುನಾ । ಜ್ಯಾಯಸಃಲೋಕರಕ್ಷಯ್ಕುಲಕ್ಷ್ಮಣಾವುರಯೋರ

42 ಪಿ ॥ ಮಲಧಾರಿಸ್ವಾಮಿಪದಪ್ರಥಿತಮುದಾಮಜಿವಂಶಗಗನಾಂಕುಮತಾ । ಹಿಮರುಚಿನಾಗಂಗಮಹೀನಿಖಿಲಜಿನಾಗಾರದಾನತೋಯಧಿವಿಭವೈ॥

43 ದೂರೀಕೃತಕಳಿಸ್ರೋತನೃಕಳಂಕೇನಭೂಯಸಾ । ಚರಿತ್ರಪಯಸಾಕೀರ್ತ್ತಿರ್ಧವಳೀಕೃತದಿಙ್ಗನಾ ॥ ತ್ರಿಶಕ್ತಿಶಕ್ತಿಸಿದ್ಧಿಂನವಮವದುರ್ಘ್ರಾರಿ
ವೈರಿಣಾ । ಹು

44 ಳ್ಳಪೇನಜಗನ್ನೂತವಮಂತ್ರಿಮಾಣಿಕ್ಯಮೌಳಿನಾ ॥ ಚತುರ್ವ್ವಿಂಶತಿಜಿನೇಂದ್ರಶ್ರೀನಿಳಯಂಮಳಯಾಚಲಂ । ಸದ್ಧರ್ಮ್ಮಚನ್ದನೋದ್ಭೂ
ತಾಂದ್ವೃಷ್ಟ್ವನಿವಿರ್ಮ್ಮಾಪಿತಂತತಃ ॥

45 ದ್ವಿತೀಯಂಯಸ್ಯಸವ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಗುಣಾಖ್ಯಯಾ । ಭವ್ಯಚೂಡಾಮಣಿರ್ನ್ನಾಮ ತಸ್ಮೈಪ್ರೀತ್ಯಾಪ್ರದಾತ್ತತಃ ॥ ದಾನಾರ್ತ್ಥಂಭ
ವ್ಯಚೂ

46 ಡಾಮಣಿ ಜಿನವಸತಾವಾಸಿನಾಂಸನ್ಮುನೀನಾಂ ಭೋಗಾರ್ತ್ಥಂಚಾನುಜೀರ್ಣ್ಣೋದ್ಧರಣಮಿಹಜಿನೇಂದ್ರಾಷ್ಟವಿಧ್ಯರ್ಚ್ಚನಾರ್ತ್ಥಂ । ಶ್ರೀ
ಪಾರ್ಶ್ವಸ್ವಾಮಿನಾಂಚ

47 ತ್ರಿಜಗದಧಿಪತೇಃಕುಕ್ಕುಟೇಶಸ್ಯಪತ್ಯುಃಪ್ರೀತ್ಯಾಶ್ರೀಕನ್ಯಕಾಯಾವಿವಹನವಿಧಯೇಮುದ್ರಿಕಾಪರ್ಯ್ಯಯನ್ವಾ ॥ ಏಕಾಶೀತ್ಯುತ್ತರಸಹ

48 ಸ್ರಶಕವರ್ಷೇಷುಗತೇಷು ಪ್ರಮಾದಿಸಂವತ್ಸರಸ್ಯಪುಷ್ಯಮಾಸ ಶುದ್ಧಶುಕ್ರವಾರಚತುರ್ದ್ದಶ್ಯಾಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತೌಶ್ರೀ

49 ಮೂಲಸಂಘದೇಶಿಯಗಣಪುಸ್ತಕ ಗಚ್ಛಸಂಬಂಧಿನಂವಿಧಾಯ ॥ ನರಸಿಂಹಹಿಮಾದ್ರಿತದುದ್ಧೃತಕಳಶಹ್ರದಕಹುಳ್ಳಕರಜಿಹ್ವೋ

50 ತೇ । ಯಾನತಧಾರಾಗಂಗಾಂಬುನಿಸಚತುರ್ವ್ವಿಂಶತಿಜಿನೇಶಪಾದಸರಸೀಮಧ್ಯೇ ॥ ಸವಣೇಱುಮುದಾದ್ಭೂಪತಿರಗಣಿತಬಲಿಕರ್ಣ್ಣನೃಪತಿ

51 ಬಿಖಚರಪತಿಃ । ಪ್ರಗುಣಿತಕುಚೇರವಿಭವಸ್ತ್ರಿಗುಣೀಕೃತಸಿಂಹವಿಕ್ರಮೋನರಸಿಂಹಃ ॥ ಅತಸ್ತದ್ಗ್ರಾಮಸೀಮಾಭಿಧೀಯ

52 ತೇ ॥ ತತ್ರಪೂರ್ವ್ವಸ್ಯಾಂದಿಸವಣೇಱಪಕ್ಕನಯಡೆಯಸೀಮೋಕರಡಿಯಜಿಅಲ್ಲಿಂತೆಂಕಹಿರಿಯೊಬ್ಬೆಯಂಪೋಗಲುಬಿಂಬಿನೆಟ್ಟಿಯಕೆಜಿ
ಯಕೋ

53 ಡಿಯಬಟ್ಟೆಯಲು ॥ ಅಲ್ಲಿಂತೆಂಕಬರಹಾಳ ಕೆಱೆಯಅಚ್ಚುಗಟ್ಟು ಪೇರೆಯಾಗಿಹಿರಿಯೊಬ್ಬೆಯಬಸುರಿಯ ತೆಂಕಣಕೆಂಬರೆಯಹು

54 ಣಿಸೆ ॥ ದಕ್ಷಿಣಸ್ಯಾಂದಿಶಿಬಿಳತ್ತಿಯಸವಣೇಱಯಡೆಯಎರೆಯದಿಂಣೆಯ ಹುಣಿಸೆಯಕೊಳಹಿರಿಯಾಲ । ಅಲ್ಲಿಂಪಡುವಲು

55 ಹಿರಿಯೊಬ್ಬೆಯಸೆಳ್ಳಿ ಮೊಱಡಿಯಹಡುವಣಬಳ್ಳಿಯಕೆಱೆಯತೆಂಕಣಕೋಡಿಯಬಳಿಯಬನ ॥ ಅಲ್ಲಿಂದತ್ತತ

56 ಱಾಳಿಯ.ಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ವಾಳಜನ್ನಮರದಹಿರಿಯಕೆಱೆಯತಾಯ್ವಾಳಸೀಮೆ ॥ ಪಶ್ಚಿಮಾಯಾಂದಿಶಜನ್ನಪುರಕ್ಕಂ

57 ಸವಣೇಱುಂಗಂಸಾಗರಮರಿಯಾದೆಜನ್ನಪುರಸವಣೇಱಕೆಱೆಯೇರಿಯನಡುವಣ ಹಿರಿಯಹುಣಿಸೇಸೀಮೆ ॥ ಉತ್ತರಸ್ಯಾಂದಿಶಿಕ

58 ಕ್ಕಿನಕೆಱೆಪುಱದಱಮೂಡಣ ಬೀರಜ್ಜನಕೆಱೆಯಾಕೆಱೆಯೊಳಗೆಸವಣೇಱ ಪಡುಗನಹಳ್ಳಿಯನಡುವೆಬಸುರಿಯದೊಣೆ । ಅ

59 ಲ್ಲಿಂಮೂಡಲಾಲಜ್ಜನಕುಂಮರಿಅಲ್ಲಿಂಮೂಡಬಿಲ್ಲದಱಸೀಮೆ ॥ ಸಃಮಾನ್ಯೋಯಂಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ

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60 ಭವಸ್ಥಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚನ್ದ್ರಃ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ ಹರೇ

61 ತವಸುನ್ಧರಾಂ । ಷಷ್ಟಿಂವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ । ವಿ

62 ಷಮೇಕಾಕಿನಂಹನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪೌತ್ರಕಂ ॥ ಚರಜ್ಯೋತ್ಸ್ನಾಲಕ್ಷ್ಮೀವಪುಷಿ ಬಹಲಚ್ಛನ್ನನರಸೋದಿಶಾಧೀಶಸ್ತ್ರೀಣಾಂಸ್ಫುರದು

63 ರುದುಕೂಲೈಕವಸನಂ । ತ್ರಿಲೋಕಪ್ರಾಸಾದಪ್ರಕಟಿತಸುಧಾಧಾಮವಿಶದಂಯಶೋಯಸ್ಯ ಶ್ರೀವರ್ದ್ಧಸಜಯತಿಚಿರಂಹುಳ್ಳ

64 ಪವಿಭುಃ ॥ ಅಸ್ತುಸ್ವಸ್ತಿ ಚಿರಾಯುಹುಳ್ಳಭವತೇಶ್ರೀಜೈನಚೂಡಾಮಣೇಭವ್ಯವ್ರ್ಯಾಪಸರೋಜಷಣ್ಡತರಣೇಗಾಮ್ಭೀರ್ಯ್ಯವಾರಾನ್ನಿಧೇ ।

65 ಭಾಸ್ವದ್ವಿಶ್ವಕಳಾನಿಧೇಜಿನಮತಕ್ಷೀರಾಬ್ಧಿವೃದ್ಧೀನ್ದವೇಸ್ವೋದ್ವೃತ್ತಿ ಕೀರ್ತ್ತಿಸಿತಾಮ್ಬುಜೋದರಲಸದ್ವಾರಾಸಿವಾರ್ಬ್ಧಿಗನ್ಧವೇ ॥ ಶ್ರೀಗೊಮ್ಮ

66 ಟಪುರದತಿಪ್ಪೆಸುಂಕದಲ್ಲಿಅಡಕೆಯಹೇಱಿಂಗೆ ಒಂದುಸುಂಬಗೆಅಯ್ವತ್ತು ಉಪ್ಪು .... ಗೆಬಿಸಿಗೆಂ ಹಸುಂಬೆಗೋ

67 ಪಲಹಿವೊಳಸುಹೇಱಿಂಗೆಬಳ್ಳಹಸುಂಬೆಗೆವಾನಮಜಬಿಸನ್ನಾಯದಲ್ಲಿಎಲೆಯ .... ಱೆಗೆಹಾಗಂವೋಲಲೆ

68 ಒಂಗಾಣದೆಱಿ ಇನಿತುಮಂತಮ್ಮಸುಂಕಪತಿಕಾರದಂದುಚತುರ್ವ್ವಿಂಶತಿತೀರ್ತ್ಥಂಕರಪೂ .... ಪ್ರಧಾನಸರ್ವ್ವಾಧಿ

69 ಕಾರಿಹಿರಿಯಭಂಡಾರಿಹುಳ್ಳಯ್ಯಂಗಳುಹೆಗ್ಗಡೆಲಕ್ಕಯ್ಯಂಗಳುಂಹೆಗ್ಗಡೆಅ .... ಹೊಯ್ಸಳನಾರಸಿಂಹದೇ

70 ವನಕಯ್ಯಬೇಡಿಕೊಂಡುಬಿಟ್ಟರು ಇಪ್ಪತ್ತುಸಾಲ್ವರಮನೆವೆಱೆಪ .... ತಾಂನುಡಿದುದೇಸದ್ವಾ

71 ಣಿತನ್ನಕೆಳ್ದಂವದೊಳಾಣ್ಮಿಡವೊಡದೆಮಾರ್ಗ್ಗವೊಂದಡೆನಡೆದು .... ಕಶಿಯಿಂದಂಬರವುಜ್ಜದಿಂ

72 ತಿಗೋಳಂನೇತ್ರಂಗಳಿಂದಾನನಂಪೊಸವಾವಿಂಬನಮಿಂದ್ರನಿಂತ್ರಿದಿವಪತೇ .... ಕೀರ್ತ್ತಿದೇವಮುನಿಯಿಂಸ್ವೈದ್ಧಾ

73 ನ್ತಚಕ್ರೇಶನಿಂದೆಸೆಗುಂಶ್ರೀಜಿನದಮ್ಮರ್ಮವೆಂದಡೆಬಿಳಿಕ್ಕೇವಣ್ಣಿಪಂಬಂಣಿಪಂ । .... ತಾಉಬ್ಧಾಚಮೂನಾಯ

74 ಕಃ । ಶ್ರೀಹುಳ್ಳಸ್ವವಣೇಜುಮೋವಮದದಾದಾಬ ....

75 ತ್ಯಮುದಾಧಾರಾಪೂರ್ವ್ವಕಮುರ್ವ್ವರಾಸ್ತುತಿಜ್ಯ .... ಶ್ರೀ ಶ್ರೀ

76 ಭವ್ಯಾಂಭೋರುಹಭಾಸ್ಕರಸ್ಸುರಸರಿಂನೀಹಾರ .... ಪರಾರ್ತ್ಥರತ್ನಾಕ

77 ರಃ । ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ದ್ಧನಾಮೃತಕರಃಕಂದರ್ಪ್ಪಶೈಳಾಶನಿಸ್ಸೊ .... ಭೂತಳೇ ॥

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ಮಠದ ಉತ್ತರಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ

2 ನಂ । ಜೀಯಾತ್ತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥ ಸ್ವ

3 ಸ್ತಿಶ್ರೀವರ್ದ್ಧಮಾನಸ್ಯವರ್ದ್ಧಮಾನಸ್ಯಶಾಸನೇ । ಶ್ರೀಕೊಂಡಕುಂದ

4 ನಾಮಾಭೂಚ್ಚತುರಂಗುಳಚಾರಣಃ ॥ ತಸ್ಯಾನ್ವಯೇಜನಿ

5 ಖ್ಯಾತೇವಿಖ್ಯಾತೇದೇಶಿಕೇಗಣೇ । ಗುಣೀದೇವೇಂದ್ರಸಿದ್ಧಾಂತದೇವೋದೇವೇಂ

6 ದ್ರವಂದಿತಃ ॥ ಅವರಸನ್ತಾನದೊಳ್ ॥ ವೃ ॥ ಪರವಾದಿಕ್ಷಿ

7 ತಿಭೃನ್ನಿಶಾತಕುಳಿಶಂಶ್ರೀಮೂಲಸಂಘಾಬ್ಜಷ । ಟ್ಚರಣಂ

8 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗಗಣಪ್ರಖ್ಯಾತಯೋಗೀಶ್ವರಾ ।

9 ಭರಣಂಮನ್ಮಥಭಂಜನಂಜಗದೊಳಾದಂಖ್ಯಾತನಾದಂ

10 ದಿವಾ । ಕರಣಂದಿಬ್ರತಿಪಂಡಿನಾಗಮಸುಧಾಂಭೋ

11 ರಾಶಿತಾರಾಧಿಪಂ ॥ ಅಂತೆನಲಿಂತೆನಲ್ಕರಿಯನೆಯ್ದಿ

12 ಜಗತ್ತ್ರಯವಂದ್ಯರಪ್ಪಪೆಂ । ಪಂತಳಿದಿರ್ಪ್ಪರೆಂಬುದನೆ

13 ಬಲ್ಲನಲ್ಲದೆಸೆಯುಮುಂಚಾ । ತ್ರಂತಪವೆಂಬಿವತ್ತ

14 ಳಗನಿಂತುವಿನಾಕರಸಂಪದೇವಸ್ಥೆ । ದ್ಧಾಂತಿಗರ್ಗ್ಗಂ
15 ದೊಡೊಂದುರಸನೋಕ್ತಿಯೊಳಾನದನೆಂತುಬಣ್ಣಿಸೆಂ ॥
16 ತತ್ಶಿಷ್ಯರಪ್ಪ ॥ ನೆಱೆಯೆತನುತ್ರಮಿಕ್ಕಿದರ್ಪೊಳಿಣ್ದ
17 ಮಲಂತಿನೆಮೆಯ್ಯನೊಪ್ಪರ್ಕ್ಕೆಯುಂ । ತುರಿಸುಮದಿಲ್ಲನಿ
18 ದ್ದೆವರಮಗ್ಗುಲನಿಕ್ಕುಮದಿಲ್ಲಬಾಗಿಲಂ । ಕಿಱುತೆಱೆ
19 ಯುಂಬುದಿಲ್ಲಗುಳ್ದಿಲ್ಲಮುಂಗುಮದಿಲ್ಲಹೀಂ
20 ದ್ರನುಂ । ನೆಱೆವನೆಬಣ್ಣಿಸಲ್ಗುಣಗಣಾನ್ವಯಾಂ
21 ಮಳಧಾರಿದೇವರಾ ॥ ಅವರಶಿಷ್ಯರ್ ॥ ವೃ ॥ ಕಂತುಮದಾ
22 ಪಹಸ್ಸರ್ಕಳಜೀವದಯಾಪರಜೈನಮಾರ್ಗ್ಗರಾ । ದ್ಧಾಂ
23 ತಪಯೋಧಿಗಳು ವಿಷಯುವೈರಿಗಳುದ್ಧತಕ
24 ರ್ಮ್ಮಭಂಜನ । ಸ್ಸಂತತಭವ್ಯಪದ್ಮದಿನಕೃತ್ಪ್ರಭರಂ ಶುಭ
25 ಚಂದ್ರದೇವಸಿ । ದ್ಧಾಂತಮುನೀಂದ್ರರಂ ಪೊಗಳ್ವುದಂಬು
26 ಧಿವೇಷ್ಟಿತಭೂರಿಭೂತಳಂ ॥ ಅಂತಿವರಗುರುಗ
27 ಳಪ್ಪಶ್ರೀಮದ್ದಿವಾಕರಣಂದಿಸಿದ್ಧಾಂತದೇವರು ॥
28 ವೃ ॥ ಆ ಮುನಿದೀಕ್ಷೆಯಂಕುಱಿಸಮಗ್ರತಪೋ
29 ನಿಧಿಯಾಗಿದಾನಚಿಂ । ತಾಮಣಿಯಾಗಿಸದ್ಗು
30 ಣಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದಮಕ್ಷಮಾ । ಶ್ರೀಮು
31 ಬಲಕ್ಷ್ಮಿಯಾಗಿ ವಿನಯಾರ್ಣ್ಣವಚಂದ್ರಿಕೆಯಾಗಿಸಂ
32 ತತಂ । ಶ್ರೀಮತಿಗಂತಿಯುನ್ನೆಗಳ್ದರುರ್ವ್ವಿಯೊಳುರ್ವ್ವ
33 ರೆಕೊತ್ತುರ್ಕೀರ್ತ್ತಿಸಲ್ ॥ ಶ್ರೀಮತಿಗಂತಿಯಜ್ಜಿರ್ತಕ
34 ಷಾಯಿಗಳುಗ್ರತಪಂಗಳಿಂದಮಿಂ । ತೀವುಕಿಂಯೊ
35 ಳಪೊಗತ್ತೆರ್ಗೆನೆಗತ್ತೆರ್ಗೆನೋಂತುಸಮಾಧಿಯಿಂಜಗ ।
36 ತ್ಸ್ವಾಮಿಯೆನಿಪ್ಪಕಂಪಿನಜಿನೇಂದ್ರನ ಪಾದಪಯೋಜ
37 ಯುಗ್ಮಮಂ । ಪ್ರೇಮದಿಚಿತ್ತದೊಳ್ನಿಲಿಸಿದೇವನಿವಾಸ
38 ವಿಭೂತಿಗೆಯ್ದಿದಳ್ ॥ ಸಕವರ್ಷಂ ೧೦೫೧ನೆಯವಿ
39 ಳಂಬಿಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧಪಂಚಮಿಬುಧ
40 ವಾರದಂದುಸನ್ನ್ಯಸನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯುಮ್ಮುಡಿ
41 ಪಿದೇವಲೋಕಕ್ಕೆಸಂದರ್ ॥ ಅಗಣಿತಮೆನಿಪ್ಪಾರುತಪಂ । ಪ್ರ
42 ಗುಣಿತಗುಣಗಣವಿಭೂಷಣಾಳಂಕೃತೆಯಿಂ । ತಗಣಿತ
43 ನಿಜಗುರುವಿಗೆನಿಸಿ । ಧಗೆಯಂಪಮಾಂಕಪ್ಪೆಗಂತಿಯುವರ್ಮ್ಮಾಡಿಸಿದರ್ ॥
44 ಕರುಣಂಪ್ರಾಣಿಗಣಂಗಳೊಳ್ಚತುರತಾಸಂಪತ್ತಿಸಿದ್ಧಾನ್ತ
45 ದೊಳ್ । ಪರಿತೋಷಂಗುಣಸೇವ್ಯಭವ್ಯಜನದೊಳ್ನಿರ್ಮ್ಮ
46 ತ್ಸರತ್ವಂಮುನೀ । ಶ್ವರರೊಳ್ಧೀರತೆಘೋರವೀರತಪದೊ
47 ಳ್ಕೆಯ್ಗ್ಗನ್ತಿಪೊಣ್ಮಿರ್ದ್ದವಾ । ಕರಣಂದಿವ್ರತಿಪೆಂಪ
48 ನೇಂತಳೆದನೋಯೋಗೀಂದ್ರಬೃಂದಂಗಳೊಳ್ ॥

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ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

1 ಶ್ರೀಸ್ವಸ್ತಿಶ್ರೀಶಾಲಿವಾಹನಶಕವರುಷ
2 ೧೫೫೬ನೆಯ ಭಾವಸಂವತ್ಸರ
3 ದಆಷಾಢಬಧ್ಧ ೧೩ಸ್ತಿರವಾರಬ್ರ
4 ಹ್ಮಯೋಗದಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾ
5 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಅರಿರಾ
6 ಯಮಸ್ತಕಶೂಲಶರಣಾಗತವಜ್ರ
7 ಪಂಜರಪರನಾರೀಸಹೋದರ ಸತು
8 ತ್ಯಾಗಪರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
9 ಭುವನವಲ್ಲಭಸುವರ್ಣಕಲಶಸ್ಥಾಪ
10 ನಾಚಾರ್ಯ್ಯಷಡ್ದರ್ಶನಚಕ್ರೇಶ್ವರರಾ
11 ದ ಮಹೀಸೂರಪಟ್ಟಣಪುರವ
12 ರಾಧೀಶ್ವರರಾದ ಚಾಮರಾಜಒಡೆ
13 ಯರಯ್ಯನವರು ದೇವರಬೆಳುಗು
14 ಳದಗುಂಮಟನಾಥಸ್ವಾಮಿಯವರ
15 ಅರ್ಚನಾವೃತ್ತಿಯಸ್ವಾಸ್ತಿಯನುಸ್ಥಾನ
16 ದವರುತಂಮತಂಮ ಅನುಪ
17 ತ್ಯದಿಂದಾವರ್ತಕಗುರಸ್ತರಿಗೇಅಡ
18 ಹುಭೋಗ್ಯಾದಿಯಾಗಿಕೊಟ್ಟು ಅಡ
19 ಹುಗಾರರುಬಹುಕಾಲಾಅನು
20 ಭವಿಸಬರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
21 ಒಡೆಯರಯ್ಯನವರುವಿಚಾರಿಸಿಅ
22 ಡಹುಭೋಗ್ಯಾದಿಯಅನುಭವಿಸಿಬ
23 ರುತ್ತಾಯಿದ್ದಂತ ವರ್ತಕಗುರಸ್ತರೆನುಕರೆ
24 ಯಿಸಿ । ಸ್ಥಾನದವರಿಗೆಸೀವುಕೊಟ್ಟಂಥಸಾಲ
25 ವನುತೀರಿಸಿಕೊಡಿಸೇವುಯೆಂದು ಹೇಳಲಾಗಿವ
26 ರ್ತಕಗುರಸ್ತರುಆಡಿದಮಾತು ತಾವುಸ್ಥಾ
27 ನದವರಿಗೆಕೊಟ್ಟಂಥಸಾಲವು ತಂಮ
28 ತಂದೆತಾಯಿಗಳಿಗೆಪುಂಣ್ಯವಾಗಲಿ
29 ಯೆಂದುಧಾರಾದತ್ತವಾಗಿಧಾರೆಯನು
30 ಯೆರೆದುಕೊಟ್ಟೆವುಯೆಂದು ಸಮಸ್ತರು
31 ಆಡಲಾಗಿ । ಸ್ಥಾನದವರಿಗೆವರ್ತಕಗು
32 ರಸ್ತರ ಕೈಯಲ್ಲು । ಗುಂಮಟನಾಥಸ್ವಾ

33 ದಿಯುಸಂನಿಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ
34 ಕ್ಷಿಯಾಗಿಧಾರೆಯನುಯೆರಸಿ ॥ ಆಚಂ
35 ದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿದೇವತಾಸೇವೆಯನುನಡಾ
36 ಸಿಕೊಂಡುಸುಖದಲ್ಲಿಯಿಹರು ಎಂದುಬ
37 ರಸಿಕೊಟ್ಟಧರ್ಮಶಾಸನ ॥ ಮುಂದೆ
38 ಳುಗುಳದಸ್ಥಾನದವರುಸ್ವಾಸ್ತಿಯನೂ
39 ನಾನಾನೊಬ್ಬನುಅಡಹುಹಿಡಿದಂತವ
40 ರುಅಡವಕೊಟ್ಟಂತವರುದರುಶನಧರ್ಮ
41 ಕ್ಕೆಹೊರಗುಸ್ಥಾನಮಾನ್ಯಕೆಕಾರಣ
42 ವಿಲ್ಲ । ಯಿಷ್ಟಕ್ಕೂ ಮೀರಿಅಡವಕೊಟ್ಟಂತ
43 ವರುಅಡಹುಹಿಡಿದಂತವರನು ಈರಾಜ್ಯ
44 ಕ್ಕೆ ಅಧಿಪತಿಯಾಗಿದ್ದಂಥದೊರೆಗಳುಈ
45 ದೇವರಧರ್ಮವನ್ನು ಪೂರ್ವಮೇರೆಗೆನಡೆಸಲುಳ್ಳ
46 ವರು ॥ ಈಮೇರೆಗೆನಡೆಸಲರಿಯದೆಉಪೇಕ್ಷೆ
47 ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿಸಹಸ್ರ
48 ಕಪಿಲೆಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಪಾ
49 ಪಕ್ಕೆಹೋಹರುಯೆಂದುಬರೆಸಿಕೊಟ್ಟ
50 ಧರ್ಮಶಾಸನಮಂಗಳಮಹಾಶ್ರೀ ॥
51 ಶ್ರೀ ಶ್ರೀ

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ಮಠದಲ್ಲಿರುವ ಸನ್ನದು.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ।
2 ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ॥
3 ನಾನಾದೇಶನೃಪಾಲಮೌಲಿವಿಲಸನ್ಮಾಣಿಕ್ಯರತ್ನಪ್ರಭಾಭಾಸ್ವತ್ಪಾದಸರೋಜಯುಗ್ಮರುಚಿರಃಶ್ರೀಕೃಷ್ಣರಾಜಪ್ರಭುಃ ।
4 ಶ್ರೀಕರ್ಣಾಟಕದೇಶಭಾಸುರಮಹೀಶೂರಸ್ಥಸಿಂಹಾಸನಃ ಶ್ರೀಚಾಮಕ್ಷಿತಿಪಾಲಸೂನುರವನೌಜೀಯಾತ್ಸಹಸ್ರಂಸಮಾಃ ॥
5 ಸ್ವಸ್ತಿಶ್ರೀವರ್ದ್ಧಮಾನಾಖ್ಯೇಜಿನೇಮುಕ್ತಿಂಗತೇಸತಿ ।
6 ವಹ್ನಿರಂಧ್ರಾಬ್ಧಿನೇತ್ರೈಶ್ಚವತ್ಸರೇಷುಮಿತೇಷುವೈ ॥
7 ವಿಕ್ರಮಾಂಕಸಮಾಸ್ವಿಂದುಗಜಸಾಮಜಹಸ್ತಿಭಿಃ ।
8 ಸತೀಷುಗಣನೀಯಾಸುಗಣಿತಜ್ಞೈರ್ಬುಧೈಸ್ತದಾ ॥
9 ಶಾಲಿವಾಹನವರ್ಷೇಷುನೇತ್ರಬಾಣನಗೇಂದುಭಿಃ ।
10 ಪ್ರಮಿತೇಷುವಿಕೃತ್ಯಬ್ದೇಶ್ರಾವಣೇಮಾಸಿಮಂಗಲೇ ॥
11 ಕೃಷ್ಣಪಕ್ಷೇಚಸಂಚಮ್ಯಾಂತಿಥೌಚಂದ್ರಸ್ಯವಾಸರೇ ।
12 ದೋರ್ದ್ದಂಡಖಂಡಿತಾರಾತಿಸ್ಸ್ವಕೀರ್ತಿವ್ಯಾಪ್ತದಿಕ್ತಟಃ ॥
13 ಸಃಶ್ರೀಮಾನ್ಕೃಷ್ಣರಾಜೇಂದ್ರಸ್ಸ್ವಯಂಶ್ರೀಸುಖಲಬ್ಧಯೇ ।

14 ಏತಸ್ಮಿನ್ದಕ್ಷಿಣೇಕಾಶೀನಗರೇಬೆಳ್ಗುಳಾಹ್ವಯೇ ‖
15 ವಿಂಧ್ಯಾದ್ರೌಭಾಸಮಾನಸ್ಯಶ್ರೀಮತೋಗೊಮ್ಮಟೇಶಿನಃ ।
16 ಶ್ರೀಪಾದಪದ್ಮಪೂಜಾಯೈಶೇಷಾಣಾಂಜಿನವೇಶ್ಮನಾಂ ‖
17 ಸಾರ್ದ್ಧಂದೇವಾದ್ರಿಪಾರ್ಶ್ವಸ್ಥಚಾರುಶ್ರೀಚೈತ್ಯವೇಶ್ಮನಾಂ ।
18 ದ್ವಾತ್ರಿಂಶತ್ಪ್ರಮಿತಾನಾಂಶ್ರೀಸಪರ್ಯೋತ್ಸವಹೇತವೇ ‖
19 ಜಿನೇಂದ್ರಪಂಚಕಲ್ಯಾಣಶ್ರೀರಥೋತ್ಸವಸಂಪದೇ ।
20 ಶ್ರೀಚಾರುಕೀರ್ತಿಯೋಗೀಂದ್ರಮಠರಕ್ಷಣಕಾರಣಾತ್ ‖
21 ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾದಿಸಂಪದೇ ।
22 ಬೆಳ್ಗುಳಾಖ್ಯಮಹಾಗ್ರಾಮಂವಿಂಧ್ಯಚಂದ್ರಾದ್ರಿಭಾಸುರಂ ‖
23 ಭೂದೇವೀಮಂಗಳಾದರ್ಶಕಲ್ಯಾಣ್ಯಾಖ್ಯಸರೋನ್ವಿತಂ ।
24 ಜಿನಾಲಯೈಸ್ತುಲಲಿತೈರ್ಮ್ಮಂಡಿತಂಗೋಪುರಾನ್ವಿತೈಃ ‖
25 ಸತಟಾಕಂಸಚಾಮೇಯಂಹೊಸಹಳ್ಳಿಸಮಾಹ್ವಯಂ ।
26 ಈಶಾನದಿಕ್ಸ್ಥಿತಂಗ್ರಾಮಂಶಾಲ್ಯಾದ್ಯುತ್ಪತ್ತಿಭಾಸುರಂ ‖
27 ಉತ್ತನ್ಹಳ್ಳೀತಿವಿಖ್ಯಾತಂಪ್ರತೀಚ್ಯಾಂಕಕುಭಿಸ್ಥಿತಂ ।
28 ಗ್ರಾಮಂಕಬ್ಬಾಳುನಾಮಾನಂಗ್ರಾಮಂಗೋಪಾಲಸಂಕುಲಂ ‖
29 ಪೂರ್ವ್ವಂಪೂರ್ಣ್ಣಾರ್ಯ್ಯಸಂದತ್ತಂಕುಮಾರೇನೃಪತೌಸತಿ ।
30 ಇತಿಗ್ರಾಮಾಣ್ಚತುಸ್ಸಂಖ್ಯಾನ್ವದೌಭಕ್ತ್ಯಾಸ್ವಯಂಮುದಾ ‖
31 ಸ್ವಸ್ತಿಶ್ರೀಡಿಳ್ಳಿಹೇಮಾದ್ರಿಸುಧಾಸಂಗೀತನಾಮಸು ।
32 ತಥಾಸ್ವೇತಪುರಕ್ಷೇಮವೇಣುಬೆಳ್ಗುಳರೋಧಿಷು ‖
33 ಸಂಸ್ಥಾನೇಷುಲಸತ್ಸಿದ್ಧಸಿಂಹಪೀಠವಿಭಾಸಿನಾಂ ।
34 ಶ್ರೀಮತಾಂಚಾರುಕೀರ್ತ್ತೀನಾಂಪಂಡಿತಾನಾಂಸತಾಂವರೇ ‖
35 ಶಾಸನೀಕೃತ್ಯತಾನ್ಗ್ರಾಮಾನರ್ಪಯಾಮಾಸಸಾದರಂ ।
36 ಏಷಃಶ್ರೀಕೃಷ್ಣಭೂಪಾಲಃಪಾಲಿತಾಖಿಲಮಂಡಲಃ ‖

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ತಾವರೆಕೆರೆಗೆ ಉತ್ತರ, ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀಶಕವರುಷ ೧೫೬೫ನೆಯ
2 ಶ್ರೀಮಚ್ಚಾರುಕೀರ್ತಿಪಂಡಿತಯ
3 ತಿಃ । ಸೋಭಾನುಸಂವತ್ಸರೇ । ಮಾಸೇಪುಷ್ಯ
4 ಚತುರ್ದ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣೇಸು
5 ಪಕ್ಷೇಮಹಾನ್ । ಮಧ್ಯಾಹ್ನೇವರ
6 ಮೂಲಭೇಚೇಕರಣೇಭಾರ್ಗ್ಗವ್ಯ
7 ಷಾರೇಧೃವೇ । ಯೋಗೇಸ್ವರ್ಗ್ಗಪು
8 ರಂಜಗಾಮಮತಿಮಾನ್ತ್ರೈವಿ
9 ದ್ಯಚಕ್ರೇಶ್ವರಃ ‖ ಶ್ರೀ ‖

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ಊರಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತ'ತಳಕಾಡುಗೊಂಡಭು
2 ಜಬಳವೀರಗಂಗಪ್ರೊಯ್ಸಳದೇವರುಂಹಿರಿ
3 ಯದಂಡನಾಯಕರುಂರಾಜ್ಯೋಉತ್ತರೋತ್ತ
4 ರವಾಗೆಶ್ರೀಗೋವಟ್ಟೆಸ್ವರದೇವರಬಲವನೆಯು
5 ಹಳ್ಳಿವಕಂಡುಜಲ್ಲದಿಜಲವಂಕರಾವಹೆಡೆ
6 ಜಯಗವಜೆಸೆಟ್ಟಿಯಾಮಗಂ ಚೆಟ್ಟಿಸೆಟ್ಟಿಯ
7 ರಾವೆದಯಮಗಂವಾ ೞಸೆಟ್ಟಿ . . . ್ವಸೆ
8 ಟ್ಟಿಮಕ್ಕಳುಮರಿಸೆಟ್ಟಿ . . . . . .
9 ಯಿವರುತಲೆಹೊಜಉಕ್ತ್ರ ಕೀ . . . . .

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ಜಿನನಾಥಪುರ ಅರೆಗಲ್ಲುಬಸ್ತಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ । ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ ॥
2 ಭದ್ರಮಸ್ತುಜಿನಶಾಸನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ । ಅನ್ಯವಾದಿಮದಹಸ್ತಿಮಸ್ತಕ
3 ಸ್ಫಾಟನಾಯಘಟನೇಪಟೀಯಸೇ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ
4 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಲತಿಲಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತ್ರಿಭುವನಮ
5 ಲ್ಲದೇವರರಾಜ್ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸಲ್ಲುತ್ತಮಿರೆ ॥
6 ವಿನಯಾದಿತ್ಯನೃಪಾಳಂಜನವಿನುತಂಪೊಯ್ಸಳಾಂಬರಾನ್ವಯದಿನಪಂ । ಮನುಮಾರ್ಗ್ಗನೆನಿಸಿನೆಗಳ್ದಂವನಸಿಧಪರಿವೃ
7 ತಸಮಸ್ತಧಾತ್ರೀತಳದೊಳ್ ॥ ತತ್ಪುತ್ರ ॥ ಎಱೆಯಂಗಪೊಯ್ಸಳಂತಳ್ತಱೆಯಟ್ಟಿವಿರೋಧಿಭೂಪರಂಧಾರದೆಡೆಯೊ
8 ಳತಱಿಸಂದುಗೆಲ್ದುವೀರಕ್ಕೆಱೆವಟ್ಟಗಿಜ್ಜಸುಖದರಾಜ್ಯಂಗೆಯ್ದಂ ॥ ಅನೆಗಳ್ದೆಱಗನೃಪಾಳನಸೂನುಬೃಹದ್ವೈರಿಮರ್ದ್ದ
9 ನಂನಕಳಧರಿತ್ರೀನಾಥನರ್ತ್ಥಿಜನತಾಕಾನೀನಂಧರಗೆನೆಗಳ್ದಬಲ್ಲಾಳನೃಪಂ ॥ ಆತನತಮ್ಮ ॥ ಕೊಂಗಳಂಮಲೆ
10 ಯೊಳುಮನಂಗಯ್ಗೆಳವಡಿಸಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಳ್ಕ್ಕೆಗೊಂಡನೃಸಿಂಗಶ್ರೀವಿಷ್ಣುವರ್ಧನೋರ್ವ್ವೀಪಾಳಂ ॥
11 ಸ್ವಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
12 ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಮಲಪರೊಳ್ಗಂಡರಾಜಮಾರ್ತ್ತಂಡತಳಕಾಡುಕೊಂಗುನಂಗಲಿಕೊ
13 ಯತೂರ್ತ್ತರಿಯೂರುಚ್ಚಂಗಿತಲಿಯೂರ್ಪೊಂಬುಚ್ಚಮೆಂದಿವುಮೊದಲಾಗೆಪಲವುದುರ್ಗ್ಗಗಳಂಕೊಂಡುಗಂಗವಾ
14 ಡಿತೊಂಬತ್ತಱುಸಾಸಿರಮಂಪ್ರತಿಪಾಲಿಸಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ್ ॥ ವೃ ॥
15 ಜಿನಧರ್ಮ್ಮಾಗ್ರಣಿನಾಗವರ್ಮ್ಮನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿನುತಂತತ್ಸುತನೇಚಿರಾಜನಮ
16 ಳಂಕಾಂಡಿನ್ಯಸದ್ಗೋತ್ರನಾ । ತನಪಿತ್ರೋತ್ಸವೆಪೋಚಿಕಬ್ಬೆಅವರ್ಗ್ಗತ್ತುತ್ಸಾಹದಿಂಪುಟ್ಟಿದರ್ಬ್ಬರ್ಮ್ಮಚಮೂಪನೆ
17 ಮನಥಟಂಶ್ರೀಗಂಗದಂಡಾಧಿಪಂ ॥ ಅನ್ತು ॥ ಅದಟಪ್ಪರ್ನ್ನತಿಸತ್ಯಮಣ್ಕುಚಲಮಾಯುಃ ಸಾಹಮಾಧಾರ್ಯ್ಯ
18 ಮಣ್ಮುದಿಟಂತನ್ನತೆನಿಸ್ದುವೆಂಬಗುಣಸಂಪ್ರಾತಂಗಳಂತಾಳ್ದಿಲೋಕದಮಂದಿಪ್ರತಿರಗತಂತಣ್ಮಿಧಿಕ । ಕೀನಾರ್ತ್ಥಿ
19 ಯೆಂದಿತ್ತುಬಾಗಣಪೆಂಪಿಂಪಿಪೆಂಗಪ ಜನಸೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ ॥ ತಳಕಾಡನೆ
20 ಳದನ್ತುಕೊಂಗನೊಳಚೋಳರಾಜಂ . . ಯಂತೂರ್ದ್ದಿದೋರ್ಬ್ಬಳದಿಂವೇಗಿಯುಂಕಳಲ್ಚಿನರಸಿಂಗಂಗನ್ತಕಾ

21 ವಾಸಮಂನಿಳಯಂಮಾಡಿನಿಮಿರ್ಚ್ಚಿವಿಷ್ಣುನೃಪನಾನ್ಯವಾರ್ಗ್ಗದಿಂಗಂಗಮಂಡಳಮಂಕೊಂಡನರಾ
22 ತಿಯುಂಥಮ್ರ್ಗೆಸಂಗಂಗಂಗದಂಡಾಧಿಪಂ ॥ ಆತನಪಿರಿಯಣ್ಣ ॥ ವ್ಯಾಪಿತದಿಗ್ವಳಯಯಶ
23 ಶ್ರೀಪತಿವಿತರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯೆನಿಪ್ಪಬಮ್ಮಚಮೂಪತಿಜಿನಪತಿಪದಾ
24 ಬ್ಜಭೃಂಗನನಿಂದ್ಯಂ ॥ ಆತನಸತಿ ॥ ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ । ಗುರುಗಳ್ಶ್ರೀಭಾನುಕೀರ್ತ್ತಿದೇವರೆಲಕ್ಷ್ಮೀ । ಕರ
25 ನೆನಿಪ್ಪಬಮ್ಮದೇವನೆ । ಪುರುಷನೆನಲುಬಾಗಣಬ್ಬೆ ಪಡೆದಳ್ಜಸಮಂ ॥ ಕಂ ॥ ಆಸತಿಗೆಪ್ರಣ್ಯವತಿಗೆ
26 ವಿ । ಳಾಸದಕಣಿಸಕಳಭವ್ಯಸೇವ್ಯಂಗಬ್ಬೆ । ವಾಸರದಿನುದಯಿಸಿದಂಸಸಿ । ಭಾಸುರತರಕೀರ್ತ್ತಿಯೇಚಪಂಡಾಧೀ
27 ಶಂ ॥ ವೃ ॥ ಮಾಡಿಸಿದಂಜಿನೇಂದ್ರಭವನಗಳನಾಕೊಪಣಾದಿತೀರ್ತ್ಥದಲು । ರೂಡಿಯನೆಗ್ಗಪೆತ್ತ ಸವಪಳ್ಗೂಳದಲುಬದು
28 ಚಿತ್ರಭಿತ್ತಿಯಿಂ । ನೋಡಿದರಂಮನಂಗೊಳಿಪ್ಪವೆಂಬಿನಮೋಚಚಮೂಪನತ್ಥಿಗಸ್ಯೈ । ಸೂಡೆದರಂತ್ರೀಕೊಂಡುಕೊನೆದಾ
29 ಜೆಜನಂನಲಿದಾಡೆಲೀಲೆಯಿಂ ॥ ಅನ್ತುದಾನವಿನೋದನುಂಜಿನಧರ್ಮ್ಮಾಭ್ಯುದಯಪ್ರಮೋದನುಮಾಗಿಪಲಕಾಲಸು
30 ಖದಲಿಮ್ಮಿಬಳಿಕಸನ್ನ್ಯಾಸನವಿಧಿಯಿಂಶರೀರಮಂಬಿಟ್ಟುಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ ॥ ವೃ ॥ ಮಲಪ
31 ತ್ಯೃಥ್ವೃತದೇಶಕಂಟಕರನಾಟಂದಾತ್ತವೆಂಕೊಂಡುದೊಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿವೈರಿನೃಪರಂಬೆನ್ನಟ್ಟಿತೂಳ್ದೋ
32 ಡಿಸು । ತ್ತ್ನೃಮಂಡಳಮಂತತ್ಪತಿಗೆಯ್ದೆ ಮಾಡಿಜಗದೊಳ್ಬೀರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ
33 ಗಂಗನಗ್ರತನಯಂಶ್ರೀಬೊಪ್ಪದಂಡಾಧಿಪಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂ
34 ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವೈರಿಭಯದಾಯಕದ್ರೋಹಘರಟ್ಟಸಂಗ್ರಾಮಜ
35 ತ್ತಲಟ್ಟ । ಹಯವತ್ಸರಾಜಂ । ಕಾನ್ತಾಮನೋಜ । ಗೋತ್ರಪವಿತ್ರ । ಬುಧಜನಮಿತ್ರಂ ।
36 ಶ್ರೀಮತುಬೊಪ್ಪದೇವದಂಡನಾಯಕಂ । ತಮ್ಮಣ್ಣನಪ್ಪಪಿರಿಯರಾಜದಂಡನಾಯಕಂಗೆ
37 ಪರೋಕ್ಷವಿನಯಂನಿಸಿಧಿಗೆಯಂನಿಲಿಸಿಆತನಮಾಡಿಸಿದಬಸದಿಗೆ । ಖಂಡಸ್ಫುಟಿತಕ್ಕ
38 ಪಾಹಾರದಾನಕ್ಕಂ । ಗಂಗಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗಗದ್ದೆಯುಂಹೂವಿನತೋಟಮುಂಬಸದಿ
39 ಯಮೂಡಣಕೀಙಗೆಮೆಯುಂ । ಪೆಕ್ಕನಕೆಱೆಯುಂಬೆದ್ದಲೆಯುಂತಮ್ಮಗುರುಗಳಪ್ಪಶ್ರೀಮೂಲ
40 ಸಂಘದದೇಸಿಗಗಣದಪುಸ್ತಕಗಚ್ಛಶ್ರೀಮತುಸುಭಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ಪಮಾಧ [ವ]
41 ಚಂದ್ರದೇವರ್ಗ್ಗೆಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದತ್ತಿ ॥ ಶ್ಲೋ ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
42 ರೇತವಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಆಸಿತ . . ಶಾಂತಿಗೆರು . . ಷ್ಮಾಣೆಗಾತತಯ
43 ಕನೇಚಿರಾಜನದ್ವಾರ್ಗಂಗನೆಲೆಮಾತಾದೊಪ್ಪೆಸರಿಸಮಂಕಾಪೆಭೂತಳದೊಳಗೇಚಿಕಪ್ಪರ . . ರೂಪಿಂ ॥ ದಾನದೊಳಭಿಮಾ
44 ನದೊಳಮಾನಿನಿ . . . . . . ಯೆನ್ದುಕುಡುಮಳದಾನಮೆನ್ತೇಚಕಬ್ಬೆಯತಿಮುಕ್ತತನಯುಮ್ರೊಲ್ ॥ ಅನ್ತುಪರಮ . . ರಾಜದಣ್ಣನಯುನರ್ನ್ತ
45 ನಾಯಕಿತಿಶ್ರೀಮತುಶುಭಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡ್ಡಿ ಪಿಚಿಕಬ್ಬೆಯುಂತಮ್ಮತ್ತೆಬಾಗಣಬ್ಬೆಯುಂಶಾಸನಮಂನಿಲಿಸಿಮಹಾಪ್ರಜಾ
46 ಮಾಡಿಮಹಾದಾನಂಗೆಯ್ದಳಂದಿನ . . . . . . ಮಾದಳು ॥ ಶ್ರೀ ॥

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ADDENDA ET CORRIGENDA.

Introduction.

Page.	Line.	
9,	32,	For "be blinded" read "be taught blinded." The story of the blinding of Kunâla is thus related in the Rishimaṇḍala-prakaraṇa as given by Dr. Bhandarkar (Report on Sans. Mss. for 1883—4, p. 135). "Aśôkaśri's son was Kunâlâ, who was living at Ujjayini when he was 8 years old. Seeing him old enough for study, Aśôkaśri wrote to him *Kuṇâlô adhîyatâṃ*. His step-mother, who wanted the kingdom for her son, put unobserved an anusvâra over the letter *a* with collyrium, and thus changed *adhîyatâṃ* to *aṃdhîyatâṃ*. Kunâla obeyed what he thought were his father's orders and put out his own eyes."!
18,	1,	after "bottom" insert "and the bottom one at the top."
19, note	10,	top of column 2, after "bhramara" read "nava-Trinêtra, nanne-ve leṅga, vana-gaja-malla-rachchega."
21,	38,	after "about" insert "the time."
34,	5,	after "vaṃśa" insert "Also that he was Vîra Mârttâṇḍa Dêva, the hero who pursued after Gôvindarasa, unfit for his kingdom ; and who slew Richayya within the walls of his fort."
44,	27,	after "grammar" insert "by Gaṅgêśa."
60,	27,	for "executed by" read "executed for."
65,	25,	after "illustration" insert "(p. 114)."

Roman Text.

Page.	Line.	
3,	9,	after "punar-bhavakk" add "ere âgi."
7,	24,	for "nivâsa-datta" read "nivâsad atta."
42,	19,	for "mahimâsa" read "mahimâ sa."
"	40,	for "avâṅghri" read "ivâṅghri-"
41,	30.31,	carry to outer margin.
"	33,	for "pâtuvaḥ" read "pântu vaḥ."
47,	18,	omit "(probably either Taila or Satyâśraya)."
50,	9,	for "south" read "north."
58,	25,	read "saradgaḷ indida Kakk-anvaya."
"	37,	read "Mâduvaraṃ Dêyilamman embar vesarim."
59,	1,	for "avaroḷa" read "avar oḍa-"
	2,	for "Gutti" read "Gunti."
	13,	for "appa" read "abl e."
		after "Sôyibbe" continue "S'ri Gunti."
	26,	for "padmaṃ" read "padma-"
	27,	for "Sitâ-" read "S'tâ."
	28,	read "yâ Vâchâ vachanê Jinachan-" &c.

Roman Text.

Page.	Line.	
60,	14,	read "danam ele mâḍisidam.."
62,	16,	for "paṭṭalam" read "paṭalam."
77,	25,	for "sâ" read "sa."
	26,	read "jâyamâna-drêshêtarâlpikaraṇâya."
	27,	for "bôdham" read "bhêdam."
	28,	for "kudritsaḥ" read "kudrik saḥ."
	29,	for "bhidhâjushi" read "bhidâjushi."
78,	39,	for "vikriḍad" read "dik krîḍad."
	40,	read "vêdyâvêdyâdy-avidyâ-"
80,	17,	read "âśânâchchha mukuri-krita."
102,	3,	for "sarppa-darppad-" read "sarppad-darppa."
113,	12,	for "erevaṭṭagirda" read "erevaṭṭâgirdu."
	18,	for "elum" read "êlum" and for "yoḷuma" read "yêḷuma."
	19,	for "tûkigand irâram" read "Lôkigunḍi varam."
	35,	for "Vêngiyam" read "Bêngiriyam."
114,	11,	for "vittiyim" read "bhittiyim."
	17,	after "tûld" insert "ôḍisutt."
	18,	for "bîrade" read "bîrakke."
	21,	for "dâya" read "dâyaka."
		for "manuja" read "Manoja."
	24,	for "khaṇḍu" read "khaṇḍuga."
118,		at head of No. 25 insert "(Date ? about A.D. 980)."
134,	28,	for "desire" read "appetite."
137,	35,	read "Only by two has Vâṇî, the light of the three worlds, gone forth here below,—the one Jinarâja, the other *Vâdirâja*."
167,	10,	read "by the visit to Jina in Vidêha; through the virtue of" &c.

Kannada Text.

ಪುಟ.	ಪಙ್ಕ್ತಿ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
1	16	ದ್ವಿಪ	ದ್ವೀಪ
3	11	—	ಸತ್ಸೇನೋತ್ಛವತ್ಸತ್ಪತಿ
19	17	ಸಿತಕಯುಕ	ಸಿತಯುಕ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಭೇನ್ದ್ರ	ಸುಭೇನ್ದು
33	24	ಸವ್ಯಜ್ಞೈನಾಗವಾ	ಸಮ್ಯಗ್ಜ್ಞಾನಾಗವಾ
50	30	ಲೊಕ್ಕಿಗೊಂಡಿ	ಲೊಕ್ಕಿಗುಂಡಿ
69		57ನೇಶಾಸನದಲ್ಲಿ ಉತ್ತರಮುಖ ಮೊದಲನೇದು, ಪೂರ್ವಮುಖ ಯೆರಡನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.	
77	23	—	ಯರ್ಪೋಱಲಂಮಾದುವರಂದೇಯಿಲವತ್ತನೆಂಬರವೆಸರಿಂ
	24	ಅವರೊಳ	ಅವರೊಡ
		ಗುತ್ತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾಧರನಪ್ಪ	ವಿದ್ಯಾಧರನಪ್ಪ
		ಸೋಯಿಬ್ಬೆಸ್ತ್ರ	ಸೋಯಿಬ್ಬೆಗಂತಿ

Kannada Text.

ಪುಟ.	ಪಙ್ಕ್ತಿ.	ಅಶುದ್ಧ.	ಶುದ್ಧ.
78	10	ಪದ್ಮಂ	ಪದ್ಮ
		ಯಾಸ್ಸೀತಾ	ಯಾಸೀತಾ
	19	ನಾಮನದಿತೋಃ	ನಾಮಗದಿತೋಃ
82	22	ಗಭಸ್ತಿಕರಾ . . .	ಗಭಸ್ತಿಸಮುತ್ಥಿತಾಮಲಪ್ರಭಾಪ್ರಾಸ್ತಸಮಸ್ತಧ್ವಸ್ತರತನುಃ ಪಟಲಂಬೆನಧರ್ಮ್ಮ
91	2	ತೊಳಗಿಚದ	ತೊಳಕ್ಷ್ಯದ
104	29	ಸಾ	ಸ
		ಜಾಯಮಾನಾದ್ವೇದೇತರಾಕಲ್ಪೀ	ಜಾಯಮಾನದ್ವೇಷೇತರಾಲ್ಪೀ
	31	ಫೋಧಂ	ಛೇದಂ
		ಕುದೃತ್ಸಃ	ಕುದೃಕ್ಸಃ
106	9	ದಿಕ್ರೀಡ	ದಿಕ್ಕ್ರೀಡ
108	15	ನಿಜೋದ್ಧತಾಂಕೆ	ನಿಜೋದ್ಧಕಾಂತೆ
	17	ನುರೆಯು	ನುರ್ವ್ವಿಯು
113	24	ಕುಳೋಕರಾ	ಕುಳಾಕರಾ
114	12	ಭಾಗದ	ಭಾಗಬ
116	21	ವಿಭುರಪ್ರೊ	ವಿಭುವೆ
123	15	ಮಾಪ್ತಹಂ	ಮಾಪಹಂ
	16	ಪಿತೃಯುತೋ	ಪಿತೃಪತೇ
	19	ರಾಯನಸ್ವಸ್ಥ	ರಾಯನುಸ್ವಸ್ಥ
131	32	ಸರ್ಪ್ಪದರ್ಪ್ಪದ್ಧಾವಾನಳ	ಸರ್ಪ್ಪದ್ಧರ್ಪ್ಪದಾವಾನಳ
133	3	ಕೆಲ್ಲಂಗೆಮೆ	ಕೆಲ್ಲಂಗೆಯೆ
137	26	ರಾಹುಟ್ಟಂಗೀ	ರಾಹುರ್ವ್ವಂಗೀ
138	33	ಜನ್ನಮರ	ಜನ್ನಪುರ
144	21	ತಾಕಿಗುಂಡಿ	ಲೋಕಿಗುಂಡಿ
	28	ಸತ್ಯನುಣ್ಣು	ಸತ್ಯಮಾಣ್ಬು
	29	ಸಂಪ್ರಾತಂ	ಸಂಘಾತಂ
	30	ಭಾಗದಪೆಂಪಿಂದಮೆಡಂಗದಜ	ಬಾಗದಪೆಂಪಿಂದಮೊಗಂಗರಾಜ
	31	ವೇಗಿಯುಂ	ಬೆಂಗಿರಿಯುಂ

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